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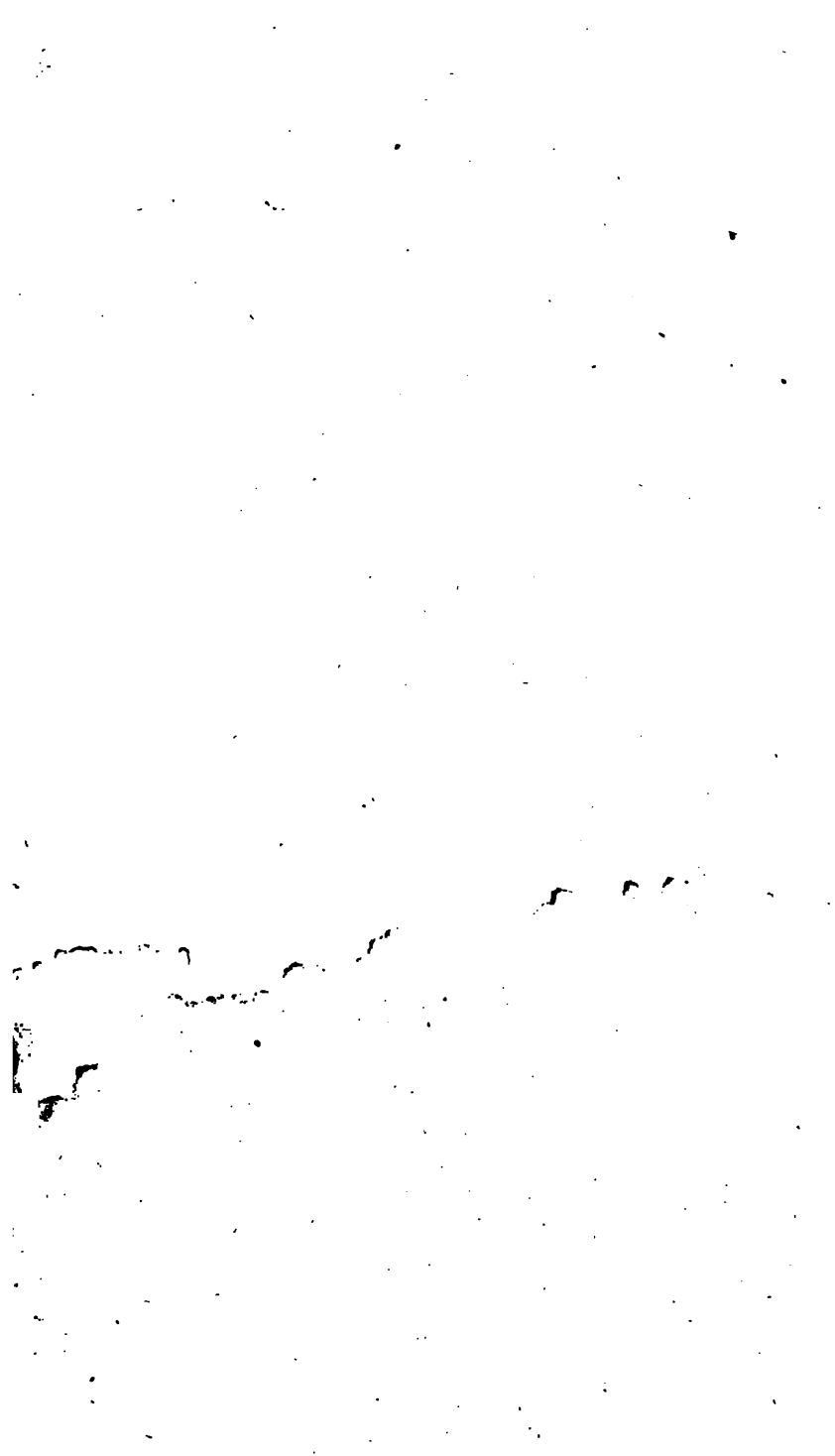
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THE
MONTHLY REVIEW;

OR,
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From JANUARY to APRIL, *inclusive,*

M,DCC,XCII.

With an APPENDIX.

“ —You who seek to give and merit Fame,
“ And justly bear a Critic’s noble name—
“ Be niggards of advice on no pretence,
“ For the worst avarice is that of Sense.
“ With mean complacence ne’er betray your trust,
“ Nor be so civil as to prove unjust.
“ Fear not the anger of the Wife to raise;
“ They best can bear reproof, who merit praise.” POPE.

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T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Royal and other Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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THE
MONTHLY REVIEW,

For JANUARY 1792.

ART. I. *The Life of Samuel Johnson, LL. D.* Comprehending an Account of his Studies and numerous Works, in Chronological Order; a Series of his Epistolary Correspondence, and Conversations with many eminent Persons; and various original Pieces of his Composition, never before published. The whole exhibiting a View of Literature, and Literary Men, in Great Britain, for near Half a Century, during which he flourished. By James Boswell, Esq. 4to. 2 Vols. pp. 1100 in all. 2l. 2s. Boards. Dilly. 1791.

NOTHING can afford a stronger proof of the high estimation in which the character and writings of Dr. Johnson are held by the public, than the great attention that has been paid to the various, we might say *numerous*, accounts of his life, of his opinions, of his writings, and of his social connexions, which have appeared, since the presence of this distinguished luminary of literature was withdrawn from us by the common destiny of mankind:—but the hand of death could only reach his mortal part, which alone was vulnerable: his fame will survive; and his works will continue to be regarded as his most splendid monument, when stone and brass, when temples and cathedrals, are mouldered away, and are returned, like their builders, to the earth, from which they sprang.

Among the numerous friends, the admirers, we are tempted to add, the *idolizers*, of Johnson, (for the admiration of *some*, however justly founded, has been carried to lengths little short of idolatry,) Mr. Boswell is well known, as not the least considerable, in the esteem and confidence of that great and singular character,—the memorials of which he has, at length, presented to us: we say at *length*, because the *promised* work has been long expected.

With regard to the form in which Mr. B.'s work is given to the public, if not altogether new, it is somewhat extraordinary as to the *manner* in which the author has written it: but

to us the novelty is not unpleasant. Xenophon's *Memorabilia* * of Socrates may, possibly, have first suggested to Mr. B. the idea of preserving and giving to us the *Memorabilia* of Johnson: but he professes to have followed a model of later times; that of Maſon, in his *Memoirs of Gray* †. He has, however, by much, the advantage of Mr. Maſon, in the quantity, variety, and richness, of his materials.

‘ Indeed,’ says the biographer, ‘ I cannot conceive a more perfect mode of writing any man’s life, than not only relating all the most important events of it in their order, but interweaving what he privately wrote, and said, and thought; by which mankind are enabled, as it were, to see him live, and to “live o’er each scene” with him, as he actually advanced through the several stages of his life. Had his other friends been as diligent and ardent as I was,

* The *Memorabilia* of Socrates, we apprehend, gave rise to all those later complements known by the name of *Books in Ana*; to which class, Mr. Boswell’s work may, undoubtedly, be referred. Wolfius gives the history of these publications, in his preface to the *Causaboniana*. He observes, that though this Latin termination of noun adjectives plural, of the neuter gender, furnishes a new sort of title, to collections of the wise or witty sayings of learned and ingenious men, yet the idea itself is of very remote antiquity; that the books of Xenophon, concerning the sayings and actions of Socrates, form a *Socratian*; that the Apophthegms of the philosophers, those of Epictetus, the works of Athenæus, of Stobæus, and several others, are books in *Ana*. Wolfius farther observes, that the *Scaligerana* was the first of the *Ana*, being drawn from the papers of Vassant and Vertunian; it is added that they took the whole from the mouth of Scaliger; who, in some respects, may be considered as the Johnson of his day.—Afterward appeared *Perronian*, *Tbuana*, *Patiniana*, *Sorberiana*, *Naudæana*, *Menagiana*, *Anti-Menagiana*, *Furteriana*, *Chevæana*, &c. down to *Arlequiniana*. Of all these, the *Menagiana* has been generally deemed the best: but now we have what we may entitle JOHNSONIANA.—The French have been great dealers in this kind of literature: but it seems probable that we may be up with them in time.

† Instead, (says he,) of melting down my materials into one mass, and constantly speaking in my own person, by which I might have appeared to have more merit in the execution of the work, I resolved to adopt and enlarge upon the excellent plan of Mr. Maſon, in his *Memoirs of Gray*. Wherever narrative is necessary to explain, connect, and supply, I furnish it, to the best of my ability; but in the chronological series of Johnson’s life, which I trace as distinctly as I can, year by year, I produce, wherever it is in my power, his own minutes, letters, or conversation, being convinced that this mode is more lively, and will make my readers better acquainted with him, than even most of those were who actually knew him, but could only know him partially; whereas there is here an accumulation of intelligence from various points, by which his character is more fully understood and illustrated.’

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he might have been almost entirely preserved. As it is, I will venture to say, that he will be seen, in this work, more completely than any man who has ever yet lived*.—And he will be seen as he really was; for I profess to write, not his panegyric, which must be all praise, but his life; which, great and good as he was, must not be supposed to be entirely perfect.'

Among the literati of the present age, and particularly those who were intimately conversant with Dr. Johnson, we know of none better qualified, from a personal acquaintance with the hero of the story, than is Mr. B. for a complete execution of the task which he had imposed on himself, in writing the life of this extraordinary man. He had known, he had familiarly, and almost daily, conversed with Dr. Johnson for upward of twenty of the last years of his life: during which Mr. B. was happy in the kind regard and unreserved confidence of his venerable friend; who, it unquestionably appears, was fully apprized of his biographical intention, and manifested no disapprobation of it.

As a man of letters, Mr. B. was certainly competent to this arduous undertaking. It was farther requisite that the biographer should not only be a scholar, but that he should also have had the advantage of being conversant with the world, as well as with books. It was likewise necessary that he should be endued with that patient and persevering attention, and assiduous regard to the full accomplishment of his design, without which that design must have proved abortive;—and these requisites seem to have been happily united in the present instance.

With respect to the peculiar mode and fashion in which this work has been cast, something may be said for it, and something against it. An objector may say, that in the formal garb, and with all the minutiae of conversation, the progress of the reader, through a performance of such considerable extent, can never be rapid; and that, as tastes vary, many particulars will appear,—to one person, frivolous,—to another, dull; and to a third, uninteresting, or uninstrucive. On the other hand, an approver will contend, that where the biographer has for his subject the life and sentiments of so eminent an instructor of mankind as SAMUEL JOHNSON, and so immense a store-house of mental treasure to open and disclose to the eager curiosity of rational and laudable inquiry, there can be no just exception taken against the number and variety of the objects exhibited. He will ask, "What conversation could have passed, where so great a genius presided, at which every man

* We are very much inclined to subscribe to the truth of this remark.

of learning and taste would not wish to have been present, or, at least, to have it faithfully reported to him?"—To the reporter, would he not say, "Give us *all*; suppress nothing; lest, in rejecting that which, in your estimation, may seem to be of inferior value, you unwarily throw away gold with the dross *."

In like manner we have frequently reflected, while perusing the ample volumes now before us, what an invaluable treasure we should deem it, did we possess such copious and circumstantial accounts of many great men, of former times, of whom we know just enough to make us lament that we know no more! What consideration would we not gladly afford for such accounts of the lives and opinions of an ARISTOTLE, a PLATO, a SENECA, a BACON, a NEWTON, or a LOCKE,—with many—many others, of the illustrious dead, that might be named!—but let us not detain the impatient reader from the contents of the present work.

Suffer us, however, in this place, to add, for ourselves, that we are among the number of those readers of Mr. Boswell's voluminous journal, (for such it may be styled,) who do not think that he has set before us too plenteous an entertainment: nor have we found, that, often as we have sat down to his mental feast, we have ever risen from it with a cloyed appetite.

In reviewing a work of this uncommon kind, extracts will be expected; and this expectation might be amply gratified, if

* Let Mr. B. speak for himself, as he judiciously does, on this head.—"I am, (says he,) fully aware of the objections which may be made to the *minuteness*, on some occasions, of my detail of Johnson's conversation, and how happily it is adapted for the petty exercise of ridicule, by men of superficial understanding, and ludicrous fancy; but I remain firm and confident in my opinion, that minute particulars are frequently characteristic, and always amusing, when they relate to a distinguished man. I am, therefore, exceedingly unwilling that *almost* † any thing which my illustrious friend thought it worth his while to express, with any degree of point, should perish.—Of one thing I am certain, that considering how highly the small portion which we have of the table-talk and other anecdotes of our celebrated writers is valued, and how earnestly it is regretted that we have not more, I am justified in preserving rather too many of Johnson's sayings than too few; especially, as from the diversity of dispositions it cannot be known, with certainty, before hand, whether what may seem trifling to some, and perhaps to the collector himself, may not be most agreeable to many; and the greater number that an author can please, in any degree, the more pleasure does there arise to a benevolent mind."

† Might not that Scotticism have been easily avoided?

we wished to fill our Review with JOHNSONIANA: but, for this, we could neither conveniently make sufficient room, nor easily reconcile it to our consciences, to be too rapacious in plundering an author.—Our greatest difficulty, where the garden is so abundant, and where the produce is so tempting, will be the CHOICE.

Before we proceed to our selection, let us attend to Mr. B.'s general introductory paragraph, relative to his opportunities of becoming acquainted with the more remarkable incidents of Johnson's early years, as well as with those of the subsequent part of his life:

'As I had the honour and happiness of enjoying his friendship for upwards of twenty years; as I had the scheme of writing his life constantly in view; as he was well apprized of this circumstance, and from time to time obligingly satisfied my inquiries, by communicating to me the incidents of his early years; as I acquired a facility in recollecting, and was very assiduous in recording his conversation, of which the extraordinary vigour and vivacity constituted one of the first features of his character; and as I have spared no pains in obtaining materials concerning him, from every quarter where I could discover that they were to be found, and have been favoured with the most liberal communications by his friends; I flatter myself that few biographers have entered upon such a work as this, with more advantages, independent of literary abilities, in which I am not vain enough to compare myself with some great names who have gone before me in this kind of writing.'

Such opportunities for obtaining biographical materials, relative to an individual, perhaps never before fell to the lot of any writer; and greater and more unremitted application in the use of them cannot, we believe, easily be conceived. We have, indeed, been astonished at Mr. B.'s industry and perseverance!—to say nothing of the multiplicity and variety of his own occasional and pertinent observations, which are properly interspersed with the anecdotes, letters, and details.

In giving specimens of Mr. B.'s manner of executing this his *voluntary* and *pleasing* task, we shall not attempt to follow any regular order of selection: but we shall rather extract, as it were fortuitously, from various and unconnected parts of the memoirs, some of the particular anecdotes, or other passages, which more peculiarly attracted our notice, in perusing the volumes.

A warm attachment to religion, [not to *church-going*,] was a prominent feature in Dr. Johnson's character; and much has been said concerning his *partiality* for the "*old religion* *;"

* Our author remarks, that 'the mild MELANCTHON so styled that of the Roman catholic church.'

some not scrupling to declare, that they really considered him as (in his heart) of that persuasion. The following *conversation-piece* will not greatly tend to banish that idea from the minds of those who may have entertained this opinion. The dialogue is recorded as having passed in the year 1769.

'I had hired,' (says Mr. Boswell,) 'a Bohemian as my servant while I remained in London, and being much pleased with him, I asked Dr. Johnson whether his being a Roman catholic should prevent my taking him with me to Scotland:

'JOHNSON. 'Why no, Sir, if *he* has no objection, you can have none.'

'BOSWELL. 'So, Sir, you are no great enemy to the Roman catholic religion.'

'JOHNSON. 'No more, Sir, than to the presbyterian religion.'

'Bos. 'You are joking.'

'JOHNSON. 'No, Sir, I really think so. Nay, Sir, of the two, I prefer the popish.'

'Bos. 'How so, Sir?'

'JOHNSON. 'Why, Sir, the presbyterians have no church, no apostolical ordination.'

'Bos. 'And do you think that absolutely essential, Sir?'

'JOHNSON. 'Why, Sir, as it was an apostolical institution, I think it is dangerous to be without it. And, Sir, the presbyterians have no public worship; they have no form of prayer in which they know they are to join. They go to hear a man pray, and are to judge whether they will join with him.'

'Bos. 'But, Sir, their doctrine is the same with that of the church of England, their confession of faith, and the 39 articles, contain the same points; even the doctrine of predestination.'

'JOHNSON. 'Why yes, Sir, predestination was a part of the clamour of the times, so it is mentioned in our articles, but with as little positiveness as could be.'

'Bos. 'Is it necessary, Sir, to believe all the 39 articles?'

'JOHNSON. 'Why, Sir, that is a question which has been much agitated. Some have thought it necessary that they should all be believed; others have considered them to be only articles of peace; that is to say, you are not to preach against them.'

'Bos. 'It appears to me, Sir, that predestination, or what is equivalent to it, cannot be avoided, if we hold an universal presence in the Deity.'

'JOHNSON. 'Why, Sir, does not God every day see things going on without preventing them?'

'Bos. 'True, Sir; but if a thing be certainly foreseen, it must be fixed, and cannot happen otherwise; and if we apply this consideration to the human mind, there is no free will, nor do I see how prayer can be of any avail.'

'He mentioned,' adds the author, very sensibly, 'Dr. Clarke, and Bishop Bramhall, on liberty and necessity, and bid me read South's sermons on prayer; but avoided the question which has excruciated philosophers and divines, beyond any other. I did not press it farther,

farther, when I perceived that he was displeased, and shrunk from any abridgment of an attribute usually ascribed to the Divinity, however irreconcilable in its full extent, with the grand system of moral government. His supposed orthodoxy here cramped the vigorous powers of his understanding. He was confined by a chain which early imagination, and long habit, made him think massy and strong, but which, had he ventured to try, he could at once have snap'd asunder.—I proceeded:

' Bos. ' What do you think, Sir, of purgatory, as believed by the Roman catholics?'

' JOHNSON. ' Why, Sir, it is a very harmless doctrine. They are of opinion that the generality of mankind are neither so obstinately wicked as to deserve everlasting punishment, nor so good as to merit being admitted into the society of blessed spirits; and therefore that God is graciously pleased to allow of a middle state, where they may be purified by certain degrees of suffering. You see, Sir, there is nothing unreasonable in this.'

' Bos. ' But then, Sir, their masses for the dead?'

' JOHNSON. ' Why, Sir, if it be once establish'd that there are souls in purgatory, it is as proper to pray for *them*, as for our brethren of mankind who are yet in this life*.'

' Bos. ' The idolatry of the mass?'

' JOHNSON. ' Sir, there is no idolatry in the mass. They believe God to be there, and they adore him.'

' Bos. ' The worship of saints?'

' JOHNSON. ' Sir, they do not worship saints; they invoke them; they only ask their prayers. I am talking all this time of the *doctrines* of the church of Rome. I grant you that in *practice*, purgatory is made a lucrative imposition, and that the people do become idolatrous as they recommend themselves to the tutelary protection of particular saints. I think their giving the sacrament only in one kind is criminal, because it is contrary to the express institution of CHRIST; and I wonder how the Council of Trent admitted it.'

' Bos. ' Confession?'

' JOHNSON. ' Why, I don't know but that is a good thing. The scripture says, " Confess your faults one to another;" and the priests confess, as well as the laity. Then it must be considered, that their absolution is only on repentance, and often on penance also. You think your sins may be forgiven without penance, on repentance alone.'

' I thus ventured to mention all the common objections against the Roman catholic church, that I might hear so great a man upon them. What he said is here accurately recorded. But it is not improbable that if one had taken the other side, he might have reasoned differently.' Vol. i. p. 327-8.

* Some readers will probably connect this remark of Dr. Johnson, with the circumstance of his offering up prayers for his deceased wife; and hence the notion of his strong inclination toward popery may receive some degree of confirmation. REV.

Mr. B.'s remark, that his revered friend *might* have reasoned differently, had occasion been given for him to have defended the other side, seems to flow from an intimate and certain knowledge of the Doctor's character: it has been often asserted, that, in arguments and disputes, the object for which Johnson most strenuously contended, was not, always, so much the CAUSE, as the victory.

The conversations, in the author's *very frequent* visits to the Sage of Bolt-court, were not always of so grave a cast. They were often lighter, and consequently more pleasant, both in mode and effect: but in all, we see something of the original turn and manner of Johnson. Thus, for instance, vol. i. p. 480.

‘ Mr. Scott of Amwell’s Elegies were lying in the room. Dr. Johnson observed, “ they are very well; but such as twenty people might write.” On this I took occasion to controvert Horace’s maxim,

“ ——— *Mediocribus esse poetis*

“ *Non Di, non homines, non concessere columnæ.*”

for here (I observed) was a very middle-rate poet, who pleased many readers, and therefore poetry of a middle sort was entitled to some esteem; nor could I see why poetry should not, like every thing else, have different gradations of excellence, and consequently of value. Johnson repeated the common remark, that “ as there is no necessity for our having poetry at all, it being a luxury, an instrument of pleasure, it can have no value, unless when exquisite in its kind.” I declared myself not satisfied. “ Why then, Sir, (said he,) Horace and you must settle it.” He was not much in the humour of talking.’ This conversation passed in 1775.

The biographer was certainly right in declaring himself ‘ not satisfied:’—but, as Horace and Johnson are authorities of too great magnitude to be formally disputed in this place, we shall here take leave of the subject, and, (for the present,) of Mr. Boswell’s performance, with briefly remarking, that, in most things, there is a *mediocrity* which (with submission to Dr. Johnson,) is of *some* value. In poetry, particularly, we may instance the works of many of our English Bards, which, though not EXQUISITE, are deservedly held in general esteem, and have gone through many editions:—as, Aaron Hill, Creech, Fenton, Oldham, Ambrose Phillips, Pomfret, Parnell, Roscommon, Sheffield, Watts, &c. &c. To these we may add Mr. Scott of Amwell*; whose poetry we have frequently men-

* John Scott, Esq. of Amwell, in Herts, was a quaker by profession. He was a man of an independent fortune; and being in the commission of the peace, approved himself so useful a magistrate, that his loss has been much lamented in that county. His compositions, both in prose and verse, have all been noticed in our Review: see our GENERAL INDEX.

tioned with respect, and sometimes even with applause; yet we acknowledge it possible that the moral, benevolent, and virtuous tendency of his compositions, together with the private worth of the amiable writer, may (perhaps imperceptibly,) have had some influence on our judgment, with respect to the merit of the *poetry*:—for there is a charm in goodness of HEART, which may, sometimes, be able to soften, in a degree that humanity will always allow, the rigour of critical Justice*, while weighing in her balance the mere errors of the HEAD: though, it is admitted, that such CLEMENCY should never prevail to the detriment of TRUTH, to the injury of SCIENCE, nor to the corruption of TASTE.

[*To be resumed in our next Review.*]

ART. II. *Travels in Kamtschatka*, during the Years 1787 and 1788. Translated from the French of M. De Lesseps, Consul of France; and Interpreter to the Count De La Peyrouse, now engaged in a Voyage round the World, by command of his Most Christian Majesty. 8vo. 2 Vols. pp. 283, and 408. 10s. Boards. Johnson. 1790.

M. DE LESSEPS, after accompanying the worthy and lamented † Count De La Peyrouse in his celebrated circumnavigation, for more than two years, was sent by the Count, when he anchored in the bay of St. Peter and St. Paul, at the southern extremity of the peninsula of Kamtschatka, with dispatches, over land, to the court of France. He set out, Sept. 29, 1787, on this dreary and perilous journey; the nature of which may be conceived from the several accounts that we have given of that remote extremity of the Russian empire; for which, see our general index of books and subjects. The mode of travelling over the snow, from one village to another, in sledges drawn by dogs, affords little variety in the journal; for which the author thus apologizes:

‘ I shall be censured perhaps for making my narrative abound with dry and uniform details. I would willingly spare the reader in this respect, if I had not promised to observe the utmost accuracy. Let him consider the objects with which I am surrounded in the immense extent of country that I travel, and he will perceive that they are almost always the same. Does it then depend upon me to vary my descriptions, and avoid tautology?’

* “ In weighing the merit of an unsuccessful, though well-designed, effort, ever let the *turn of the scale* be in favour of GOOD INTENTION.” VOLTAIRE’S *Advice to a Journalist*.

† This epithet is applied on the supposition, now become general, of his being lost.

Notwith-

Notwithstanding this disadvantage, being an observing, lively writer, he has contrived to make his journey sufficiently interesting.

He thus describes his travelling dress, the fashion of which is doubtless that of the country :

‘ My dress merits a particular description ; by which it will be seen that it gave me no very alert appearance. Commonly I wore merely a simple *parque* * of deers skin, and a fur cap, which upon occasion would cover my ears and part of my cheeks. When the cold was more piercing, I added to my dress two *kouklanki*, a kind of *parque* that was larger and made of thicker skin ; one of them had the hair on the inside, and the other on the outside. In the severest weather, I put on over all this, another *kouklanki*, still thicker, made of argali, or dogs skin, the hairy side of which is always undermost, and the leather or external surface of the skin painted red. To these *kouklankis* a small bib is fixed before, so as to guard the face against the wind : they have also hoods behind, which fall upon the shoulders. Sometimes these three hoods, one upon another, composed my head dress, by being drawn over my common cap. My neck was defended by a cravat called *ocheinik*, made of sable, or the tail of a fox, and my chin with a chin-cloth made in like manner of sable, and fastened upon my head. As the forehead is very susceptible of cold, it was covered with an otter or sable fillet, and this was covered again by my cap. My fur breeches gave me more warmth than all the rest of my dress, complicated as it was. I had double deer-skin *spatterdashies*, with hair on both sides, and which are called in Kamtschatka *schigi*. I then put my legs into boots made of deers skins, the feet having an interior sole of *souchitcha*, a very soft grass, which has the quality of preserving heat. Notwithstanding these precautions, my feet, after travelling two or three hours, were very wet, either from perspiration or the gradual penetration of the snow ; and if I stood still for a moment in my sledge, they became immediately frozen. At night I took off these *spatterdashies*, and put on a large pair of fur stockings made of deer or argali skin, and called *ounti*.’

The narrative of Count Benyowski, of which we lately gave a brief abstract †, is here in some respects verified ; though not in a manner that redounds much to his credit. From Bolcheretsk, where he carried one of his principal achievements into execution, M. De Lesseps transmits the following account of this adventurer :

‘ The disadvantageous impression which they had imbibed of the character and genius of our nation, originated in the perfidy and cruelty exhibited in the person of the famous Beniowsky in this part

* Something like a waggoner's frock, made of skins tanned on one side. REV.

† See REV. enlarged, vol. iii. p. 169.

of the peninsula. This slave called himself a Frenchman, and acted like a true Vandal.

* His history is known. During the troubles of 1769, he served in Poland under the colours of the confederates. His intrepidity induced them to make choice of him to command a medley troop of foreigners, or rather robbers, like himself, whom they kept in pay, not from choice but necessity. With Beniowsky at their head, they ransacked the country, massacring every one they met. He harassed the Russians, to whom he was as formidable as to his own countrymen. They soon felt the necessity of getting rid of so dangerous an enemy: he was taken prisoner, and it may be supposed they adopted no very lenient measures respecting him. Banished to Siberia, and afterwards to Kamtschatka, his fiery and vindictive genius accompanied him. Escaped from the mountains of snow, under which the Russians supposed him to be buried, he suddenly made his appearance at Bolcheretsk with a troop of exiles, to whom he had imparted a spark of his own audacity. He surprised the garrison and took possession of the arms; the governor, M. Nilloff, was killed by his hand *. There was a vessel in the port; he seized it: every one trembled at his aspect; all submitted to his will. He compelled the poor Kamtschadales to furnish him with the provisions he demanded; and not content with the sacrifices obtained, he gave up their habitations to the unbridled licentiousness of his banditti, to whom he set the example of villany and ferocity. He embarked at length with his companions, and sailed, it was said, towards China, carrying with him the execrations of the people of Kamtschatka. This supposititious Frenchman was the only one they had yet seen in the peninsula; and from such a specimen of our nation, they certainly could not love, and had sufficient reason to fear us.'

We were glad to see the following instance of attention, on the part of the Russian government, to the obscure natives of this forlorn tract, in order to shew them what might be effected, even *there*, by suitable exertions: it is a pleasing miniature that relieves the eye on so blank a ground, but seems to have no effect on the torpid minds to which it was exhibited:

* Our stay at Vercknei was short; we set out after dinner in order to sleep at Milkovaia-Derevna, otherwise called the village of Milk-off, which was at the distance of fifteen wersts. In our way we passed a tolerably large field inclosed with pallisades, and farther on a *zaimka*, that is, a hamlet inhabited by labourers. These labourers were Cossacs, or Russian soldiers, employed in the cultivation of land on government account. They had eighty horses belonging to the crown, and which equally answer the purposes of industry, and of the stud established in this place for the propagation of animals so useful and so scarce in the peninsula. About five hundred yards from this hamlet, which is called Ischigatchi, upon an arm of the Kamtschatka, is a water-mill built of wood, but not very large.

* M. De Lesseps forgets Benyowski's seduction of Miss Aphanasia, the Governor's daughter, whom he confesses carrying off with him.

No use could at present be made of it. The swell of water had been so great as to overflow the sluice, and to spread itself over a part of the plain where it was frozen. The soil appeared to be good, and the country round it to be very pleasant. I questioned the Cossacs upon the productions of their canton, where I conceived every species of corn might be cultivated with success. They told me that their last harvest had, both in quantity and quality, surpassed their hopes, and was not inferior to the finest harvests in Russia: two pouds of corn had produced ten.

Arrived at Milkoff, I was astonished no longer to see either Kamtschadales, or Cossacs, but an interesting colony of peasants whose features and address told me they were not a mixed breed. This colony was selected in 1743, partly in Russia and partly in Siberia, among the primitive inhabitants, that is, among the husbandmen. The view of administration, in sending them into this country, was, that they might clear the land and make experiments in agriculture; hoping that their example and success would instruct and encourage the indigenes, and induce them to employ their labours in this advantageous and necessary art. Unfortunately their extreme indolence, which I have already described, little corresponded with the wise intentions of government; and so far are they from pretending to any rivalry, that they have never derived the smallest advantage from the examples that are before their eyes. This extreme sluggishness of the natives is the more painful to an observer, as he cannot but admire the industry of these active emigrants, whose labours have been attended with such beneficial effects. Their habitations, situated upon the Kamtschatka, seem to shew that they live at their ease. Their cattle thrive well from the great care they take of them. I observed also that these peasants had in general very much the air of being contented with their situation. Their labour is profitable, and not excessive. Every man plows and sows his field, and having only his capitation to pay, he reaps abundantly the fruit of his exertions, which a fertile soil repays him with usury. I am convinced that greater advantages might be derived from this source, if the cultivators were more numerous. The harvest consists chiefly of rye, and a very small quantity of barley. This colony has nothing to do with the chace. Government extended its cares so far as to prohibit it, that their labours might be wholly devoted to agriculture, and that nothing might divert their attention. The prohibition however, I could perceive, is not very scrupulously observed. Their chief is a *staroste*, appointed by administration, and selected from the old men of the village, as the name implies. His business is to inspect the progress of agriculture; to preside over their seed time and their harvest, to fix the precise period when they are to take place; in short, to stimulate the negligence, or encourage the zeal of the labourers, and particularly to maintain the spirit of the establishment, and a good understanding among them.

Passing this cultivated spot, M. De Lesseps again entered the wilderness, deep in snow; and, as a specimen of his adventures and resources, the following may suffice:

‘ We

* We travelled fifty four wersts gently enough ; but in the afternoon we were suddenly overtaken by a terrible tempest from the west and north-west. We were in an open country, and the whirlwinds became so violent, that it was impossible to proceed. The snow, which they raised in the air at every blast, formed a thick fog, and our guides, notwithstanding their knowledge of the roads, could no longer be answerable for not misleading us. We could not prevail on them to conduct us any farther : and yet it was dreadful to lie to at the mercy of so impetuous a hurricane. As to myself, I confess that I began to suffer extremely, when our guides proposed to lead us to a wood that was not far off, and where we should at least find some kind of shelter. We hesitated not a moment to avail ourselves of their civility ; but before we quitted the road, it was necessary to wait till our sledges could be assembled, or we should otherwise run the risk of being separated from one another, and entirely lost. Having effected this, we gained the wood, which was happily at the distance that we had been informed. Our halt took place about two o'clock in the afternoon.

' The first care of our Kamtschadales was to dig a hole in the snow, which was in this place at least six feet deep ; others fetched wood, and a fire being quickly lighted, the kettle was set on. A light repast, and a small dram of brandy, soon recovered all our company. As the night approached, we were employed upon the means of passing it in the least uncomfortable manner. Each prepared his own bed : mine was my vezock, where I could lie down at my ease ; but except M. Kalloff, there was no other person who had so convenient a carriage. How, said I to myself, will these poor creatures contrive to sleep ? I was soon relieved from my anxiety on their account. The manner in which they prepared their beds, deserves to be mentioned, though they did not observe much ceremony on the occasion. Having dug a hole in the snow, they covered it with the branches of trees, the smallest they could get ; then wrapping themselves up in a *kouklanki*, with the hood drawn over their heads, they lay down on their bed as if it were the best in the world.'

He was now pursuing his course northward to the bottom of the gulph of Pengina ; doubling which, he turned, by a south-west direction, to Okotsk in Siberia. In this long course, he was once driven to such distress, for want of dried fish to feed his dogs, that several of them died of hunger ; the bodies of which were eagerly devoured by the survivors ; and in fighting for these insufficient supplies, the famished conquerors did not spare the vanquished. This part of his narrative is painful to read. His account of a Kamtschatkan dance is more amusing* :

' To divert our attention, it was proposed to us to try the abilities of a celebrated female dancer, who was a Kamtschadale, and

* To M. De Lesseps, who was a spectator of the performance, it must (as he acknowledges) have proved extremely *disgusting*.

lived in this ostrog. The encomiums bestowed upon her excited our curiosity, and we sent for her; but either from caprice or ill-humour she refused to dance, and paid no regard to our invitation. It was in vain they represented that her refusal was disrespectful to the governor general; no consideration could induce her to comply. Fortunately we had some brandy by us, and a bumper or two seemed to effect a change in her inclinations. At the same time Kamtschadale, at our request, began to dance before her, challenging her by his voice and gestures. Gradually her eyes sparkled, her countenance became convulsive, and her whole frame shook upon the bench where she sat. To the enticements and shrill song of the dancer, she answered in similar accents, beating time with her head, which turned in every direction. The movements became at last so rapid, that, no longer able to contain herself, she darted from her seat, and in turn defied her man by cries and distortions still more extravagant. It is not easy to express the absurdity of the dance. All her limbs seemed to be disjointed; she moved them with equal strength and agility; she tore her cloaths, and fixed her hands to her bosom with a kind of rage as if she would tear it also. These singular transports were accompanied with still more singular postures; and in short, it was no longer a woman, but a fury. In her blind frenzy she would have rushed into the fire that was kindled in the middle of the room, if her husband had not taken the precaution of placing a bench before it to prevent her: during the whole dance indeed he took care to keep himself close to her. When he saw that her head was perfectly gone, that she staggered on all sides, and could no longer support herself without laying hold of her fellow dancer, he took her in his arms and placed her upon a bench, where she fell, like an inanimate clod, without consciousness, and out of breath. She continued five minutes in this situation. Meanwhile the Kamtschadale, proud of his triumph, continued to dance and to sing. Recovering from her swoon, the woman heard him, and suddenly, in spite of her weakness, she raised herself up, uttered some inarticulate sounds, and would have begun again this laborious contest. Her husband kept her back and interceded for her; but the conqueror, believing himself to be indefatigable, continued his jeers and bantering, and we were obliged to exert our authority to quiet him.

We much question, however, whether this was a fair specimen of the lady's abilities; capriciousness is the prerogative of eminence; and the means used to overcome it, in this instance, appear to have been rather too potent for her head, and threw her into extravagances that burlesqued her.

When M. De Lesseps describes the ridiculous enthusiastic fits of the Kamtschadale conjurors, and compares them with the pretended inspiration of the quakers*; he evidently has been misled by the crude reports that he has heard of the origin of that sect; which, as a foreigner, he either has not had oppor-

* Vol. i. p. 187.

tunity or desire to correct, by a knowledge of the persons now distinguished by that name. Doctrines and practices, at first extravagant, are frequently mellowed into a rational system: even the present church of England carries with it *very little* resemblance to our ancestors, the primitive reformers!

The reader, in tracing the author throughout, will find many descriptive incidents illustrating the mode of life and manners of the people whom he met in various situations, to his arrival at Peterburgh, which is, now, *terra cognita*.

At the end, is added a vocabulary of the Russian, Kamtschadale, Koriac, Tchouktchi, and Lamont languages: but this vocabulary can be of little use; for the words are of all sorts, nouns and verbs intermixed, without any regard to classing, not even alphabetically; so that a reader has no clue in consulting it.

ART. III. *The History of the Island of Dominica.* Containing a Description of its Situation, Extent, Climate, Mountains, Rivers, Natural Productions, &c. Together with an Account of the Civil Government, Trade, Laws, Customs, and Manners, of the different Inhabitants of that Island; its Conquest by the French, and Restoration to the British Dominions. By Thomas Atwood. 8vo. pp. 285. 4s. Boards. Johnson. 1791.

MR. Atwood professes to have passed several years in Dominica, and has drawn up a plain and succinct account of that island; according to which it lies in $15^{\circ} 25'$ north latitude, and in $61^{\circ} 15'$ west longitude, and is twenty-nine miles in length, and sixteen in breadth: but being irregular in figure, it is in several places broader. It is rugged and mountainous in some parts: but spacious plains, and fine vallies, are interspersed, which are generally very productive. Unless Mr. Atwood writes under a bias in favour of the place of his West India residence, we may rest assured that the climate is wholesome, especially in those parts where invalids usually go for the recovery of health; which is thus usually re-established in a few weeks. We understand, however, that the air is so humid, that in the interior parts of the island it liquifies salt; and in the neighbourhood of some sulphureous mountains that are always burning, every article of silver, and even the money in a person's pockets, immediately turn black.

We are informed that Dominica is less pestered with venomous insects and reptiles, than the other West India islands, none of the snakes being poisonous; the scorpion not so dangerous as in other places; nor the musquitos, or sand flies, so numerous and troublesome as they are found elsewhere. Of the snakes, indeed, Mr. A. describes one, called by the French

Tête du chien, the dog's head snake, from its head resembling that of a dog; which snake is of an alarming size, being twelve feet long, and as thick as a man's leg. It will swallow a full-grown fowl in its feathers; and they have been killed with such a fowl and an Indian coney both intire in their bowels. Of this snake, the author relates an odd story:

'A remarkable circumstance, which happened in this island some time ago, deserves to be noticed in this place. A negro retiring from work one day at noon, instead of going home to get his dinner, fell asleep under a shady tree; and being missing at the time the other negroes assembled together to finish their daily task, it caused a suspicion that some accident had befallen him; they accordingly went in search of him, and found him asleep, with one of his legs, up to the thick part of his thigh, in the jaws of a large snake. Awakened by their noise, he was in the greatest terror, and struggling to get disengaged, was severely bit by the animal; to prevent this as much as possible, wedges were placed between its jaws, whilst they cut it to pieces; by which means only he could be released. This operation took up some time, which together with the length of time his leg and thigh had already been in the belly and jaws of the snake, reduced them almost to a state of digestion; and it was not till a considerable while after, that he recovered the intire use of them.'

The flesh of this snake is said to be eaten by many, particularly by the French, some of whom are very fond of it: but it is reckoned unwholesome, and apt to occasion a leprosy.

Dominica, notwithstanding all its natural advantages, is yet, we understand, but ill cultivated; owing to the imprudence and mismanagement of the first proprietors of the plantations there, and to the great disadvantages under which the island laboured, while in the possession of the French, during the late war. Of the soil, Mr. A. gives a very favourable account:

'The land of Dominica is quite new, very little of it having been more than thirty years under cultivation, and a great part of it, it is probable, never since the creation; the soil thereof produces vegetation so quick, that it is truly amazing; and this vigour is particularly conspicuous in the sugar-cane, for it has been seen there of the length of sixteen feet and upwards, and double the thickness that it in general attains in other islands.'

Again,

'Tobacco grows in great perfection, but it is only cultivated by the negroes, who raise it in their gardens for their own use.

'Dominica is, beyond dispute, the most valuable island belonging to Great Britain in that part of the world, for the vast quantities and excellency of the farinaceous fruits and roots of the West Indies; such as plantains, bananas, manioc, or cassada, yams, sweet potatoes, cushcushes, tancias, eddoes, &c. &c. some of which are not to be found in the other islands, but which grow spontaneously in the woods of this. Among these are, the wild yams,

yams, which grow there in great abundance and were the chief food of the runaway negroes for a number of years, till it became necessary to reduce them.

'Also Guinea corn, Indian corn, and rice, grow extremely well in Dominica; the latter especially, which being introduced there by the American refugees, flourishes in the moist, flat lands, and yields in great perfection. The large plantations there of plantains and bananas, exceed any thing of the kind in the old islands; the inhabitants of which are often obliged to have recourse to this country for a supply of those fruits.'

After having seen so much written about negroes, by those who perhaps never saw one, except in an English livery, it is a satisfaction when we are able to add, to the stock of information, the accounts of those who have been more familiar with them. This we have taken all opportunities of doing, and we now add the testimony of Mr. Atwood, from Dominica.

'The negro slaves in Dominica are, in general, comfortably situated, and well treated, especially on the plantations, where, if they are industrious, they have the means of living in a manner very different from that deplorable state, which some people in England have been at the pains to represent, as the case in general of slaves in the British islands. They have there as much land as they chuse to cultivate for their own use, are capable of raising great quantities of all manner of ground provisions, garden stuff, and other things, with which they actually supply the markets every Sunday, and some of them to a considerable amount.

'They likewise breed hogs, rabbits, fowls, and other small stock for themselves; and many of them, who are careful in raising such provisions, acquire a very comfortable living, exclusive of what is allowed them by their owners. They have, moreover, many opportunities on the plantations to procure other things to sell, or make use of themselves, which are not to be had in many other islands, as plenty of fish in the rivers, crapaux, wild yams, and other articles in the woods; by which, those who are industrious in their leisure hours often make tolerable sums of money.

'However, not intending to confine myself to observations on the treatment of negro slaves of this island in particular, in order to avoid being singular in that respect, I shall extend my remarks on that subject to the usage, manners, and customs relative to them in the English West Indies in general.

'The slaves then, in all the British West India settlements, are by no means treated in that harsh, cruel, and barbarous manner, which some have described, to impress the minds, and to impose on the judgment of this nation. For, on the contrary, the treatment they receive from their owners, is, as nearly as can be, that of a parent to his children.

'Every family has a good comfortable house to reside in, which is built at the expence of their masters; who also furnish them with such cloaths as is necessary for them, with a doctor, medicines, and all things needful when sick; and have nothing to expect from

them in return but good behaviour, and a necessary degree of labour for the service of his plantation.

‘ He moreover gives them a weekly allowance of provisions, consisting of biscuit, Indian corn, beans, salt fish, mackrel, or herrings; which, together with what they are able, if industrious, to supply themselves with from their own gardens, and the produce of their own stock, they are enabled to live in a manner which is by no means unenviable, and preferable to the situation of thousands of people in Great Britain, with all the accompaniments of their fancied liberties.

‘ The labour of the negroes on the plantations is by no means burdensome, or difficult; the digging cane holes, and cutting down canes, being the chief part of their business, at either of which a labouring white man, even there, will do nearly double the work of a negro in a day. Exclusive of these, the labour of the slaves is mostly confined to carrying dung in small baskets, planting, and weeding the canes. The making sugar, rum, and other articles, is the employment of such negroes only, as have been taught those businesses; and for which they have good encouragement to be industrious, by extra provisions, cloaths, and other things, given them while employed.

‘ The field negroes, when digging cane holes, have usually, in the afternoon, half a pint of rum and water, sweetened with molasses, given to each of them, which is a great refreshment in that labour, and causes them to work with cheerfulness. It is pleasing to see them at this work, they being all together in one row, like a regiment of soldiers, and all their hoes moving together; the women singing some ludicrous songs of their own composing, which are answered in the same manner by the men, and each striving to outdo the other. This has a good effect in softening their labour, and is much promoted by giving them their rum and water, which they have also sometimes in their other work, especially after having been in the rain.

‘ The proportion of the working field negroes on each plantation is, commonly, from one third to two fifths of the whole number belonging to each estate; the remainder include tradesmen, watchmen, stock-keepers, invalids, house-servants, nurses, and young children.

‘ They have generally one day in every week, out of crop time, or the Saturday afternoon allowed them, for the purpose of working their own gardens, exclusive of their leisure hours, which are from twelve till two o’clock in the afternoon of every day, and Sundays. But was the custom to be general, of allowing them one day in every week out of crop time, the necessity for their working their gardens on Sundays might be prevented, and that day wholly appropriated by them to religious duties, which might probably be the means of promoting good order amongst those people, and securing their future welfare.

‘ The French planters in all the settlements belonging to that nation have their negroes baptized, and taught some prayers, which they

they repeat on their knees every morning before they go to work, and every evening after finishing it. This has a good effect on their conduct, attaches them to the interests of their masters, cements their union with each other, and is productive of many advantages to the French planters, who, notwithstanding their being actually more rigid to their negroes than the English, yet have better and more faithful slaves.

‘ Once a year, the following articles of cloathing are distributed among the slaves on every English plantation, viz. a good warm jacket, frock, trowsers, and hat for each man and boy; a jacket, wrapper, petticoat, and hat for each woman and girl. These are furnished them at the expence of their masters, and are generally given to them at Christmas; at which time they are allowed three days holidays, viz. Christmas day, and two days after; during which time they do no work, but spend it in dancing, singing, and making merry.

‘ This they are enabled to do, by having also given them at this time four or five pounds of meat, the same quantity of flour or rice, with some rum and sugar to each negro, besides taking from their own stock, kids, pigs, or fowls; with which they feast one another during the holidays. At this time especially, they dress themselves out in their best cloaths; many of them in good linen, silk handkerchiefs, bracelets and ear-rings of gold and silver, to no inconsiderable amount, in which they visit or receive their acquaintances from the neighbouring estates.

‘ At this time too, they perform their offerings of victuals on the graves of their deceased relations and friends; a piece of superstition which all negroes are addicted to, and which, were they to neglect doing, they firmly believe they would be punished by the spirits of the deceased persons. This offering consists of meat, whole kids, pigs, or fowls, with broth, liquors, and other matters; and is performed in the following manner: a man or woman accustomed to the ceremony, takes of each meat laid in dishes round the grave, and pulling some of it in pieces, throws the same on the grave, calling out the name of the dead person as if alive, saying, “ Here is a piece of such a thing for you to eat; why did you leave your father, mother, wife, children, and friends? Did you go away angry with us? When shall we see you again? Make our provisions to grow, and stock to breed; don’t let any body do us harm, and we will give you the same next year;” with the like expressions to every thing they throw on the grave. After which, taking a little of the rum or other liquors, they sprinkle it thereon, crying out in the same manner, “ Here is a little rum to comfort your heart, good bye to you, God bless you;” and drinking some of it themselves to the welfare of the deceased, they set up a dismal cry and howling, but immediately after begin to dance and sing round the grave. The ceremony is then concluded, by every one scrambling for the remainder of the offering left in the dishes, the dogs devouring that on the grave; and the company bidding their dead friends adieu for that time, they all depart to their houses, and continue their merriment the whole day after. This practice is

truly laughable to white people who see it ; but it is a plain indication, that negroes have some notion of the immortality of the soul.

‘ The slaves belonging to people in the towns of the English islands, are composed of house servants, tradesmen, and porters. The first live much in the same manner as the common servants in England, but do not half as much work, and are subject only to a moderate manual correction, instead of being discharged for their faults, and left a burden on the public ; or to support themselves, driven to the necessity of using such means, as to forfeit their lives to the laws ; the case, too often of servants in England

‘ The domestic negroes are fed, clothed, and provided with every necessary by their owners, have generally a good apartment in the yard of their masters, to retire and to sleep in ; and they are in general well treated. They make tolerable good cooks, washers, and attendants ; but it is best not to trust them without check, as stewards, butlers, or in the like offices. They will seldom do the duty, or assist one another in their several departments, without being obliged to it by their masters, whom, however, they seldom scruple to disobey.

‘ The negro slaves, tradesmen, are chiefly carpenters, coopers, blacksmiths, or masons ; some of whom make tolerably good workmen, if under proper directions ; but they are not very skilful in laying out work themselves, or contriving. They in general live very comfortable, are well treated, and many of them make tolerable sums of money by jobs they do for others in their own leisure hours.

‘ The negro porters are in general a very idle, insolent, and thievish set of people, and are often guilty of much imposition, especially to strangers on their arrival in the islands. They are commonly the stoutest and worst disposed negroes belonging to white people, or to free people of colour in the towns, and pay their owners a certain sum daily ; but many of them will game away the whole of their earnings, or spend it in liquor, to the great injury of their masters.

‘ The characters of negroes are not so various as one would imagine they would be, from the difference of the country they are brought from, to the West Indies ; as very few of them on their arrival in the islands have the least appearance of having been civilized, or possessed of any endowments but such as are merely natural. For the generality of them, on their first introduction, appear as wild as the brute beasts ; are indolent and stupid to a degree, so that they hardly know the use of the most common utensil of husbandry, much less the methods of cultivating the ground.

‘ Every thing appears to them as entirely new, as to the infant just come to a moderate degree of vision ; but, at the same time, they seem to be so very unconcerned at the sight of the most novel objects, that the bare recollection is not a moment in their minds. They appear insensible to every thing but hunger and thirst, which however, to satisfy, they have no more nicety than a hog ; as any thing, either raw or dressed, is equally acceptable when given to them.

‘ This

‘ This stupidity of theirs continues a length of time after their arrival in the islands, before most of them can be brought to any degree of proper comprehension ; and with many of them, it is entirely unconquerable.

‘ The Creole negros, that is to say, those who are born in the West Indies, having been brought up among white people, and paid some attention to from their infancy, lose much of that uncommon stupidity so conspicuous in their new negro parents ; and are in general tolerably sensible, sharp, and sagacious. But there is actually something so very unaccountable in the genius of all negros, so very different from that of white people in general, that there is not to be produced an instance in the West Indies, of any of them ever arriving to any degree of perfection in the liberal arts or sciences, notwithstanding the greatest pains taken with them ; and the only thing they are remarkable for attaining to any degree of perfection, is musick.’

Such is the account given of the general state of negroe-slavery in the West India islands ; we should be happy to see it irrefragably proved to be circumstantially true in every respect. As to Mr. A.’s opinion of the natural imbecility of mind, by which he would mark the great difference between the native Africans and their white masters, we are persuaded that he judges by far too unfavourably of the poor blacks : though, indeed, we have frequently expressed our opinion that they are distinguished from the Europeans by some appearances of inferiority ; and yet, who shall say that this circumstance does not entirely proceed from the want of cultivation ?—Are we sure that the inhabitants of many parts of Europe, in the rude ages of antiquity, and of infant nations, were much, or at all, superior to what we now see of the woolly race of Africa ?

ART. IV. *Cider*, a Poem, in Two Books, by John Philips. With Notes, Provincial, Historical, and Classical, by Charles Dunster. 8vo. pp. 183. 4s. Boards. Cadell. 1791.

PERSPICUITY is an essential requisite in sober prose writing : but the poet, “ his eye in a fine phrenzy rolling,” rambles wherever his imagination leads, scorning all vulgar tracks, and leaving the humble reader to follow him as he can,

‘ Above the flight of Pegaſean wing.’

If he cannot keep up with the poet, he must be contented to look after him and admire, as crowds do when an adventurer commits himself to a balloon, and trusts to the wind for the event of his journey. In such cases, it is of advantage to have a guide to give us a chart of the poet’s course, which is seldom the shortest way ; for his pen is subject to far more variations than the mariner’s compass. Such a guide now offers

to conduct us through the celebrated Georgic before us; which, though on a subject sufficiently familiar, affords opportunity enough for judicious annotation.

Mr. Dunster, who condescends to this humble task*, observes very justly,

‘ It has been frequently observed that a considerable part of the works of our English poets will in another century become in a great measure unintelligible, for want of being accompanied with Notes; or at least that they will cease to be read with pleasure, when so many of their allusions cease to be understood.’

To furnish such illustrations, requires much knowledge, a great compass of reading, and delicacy in the use of both. Mr. Dunster apologizes for his frequent citations from Virgil and Milton, by urging, that—‘ in endeavouring to make the Reader acquainted with the writings, and at the same time with the genius, of a Poet, it is a principal part of a Commentator’s office to point out his Author’s imitations; and, in so doing, let it be considered, that it is no easy task to produce those which may be really worth noticing, without exhibiting some that (at least by many persons) may be considered as immaterial.’ Here, indeed, is the call for that delicacy above hinted; as the annotator, from a desire not to fall short in his undertaking, will be apt to do too much; and, while endeavouring to trace every imitation of former writers, may produce supposed models, of which his poet was unconscious. Our annotator was not unapprised of this circumstance, as appears by the following passage:

‘ It is but fair to suppose that an author, frequently studying the works of any particular poet, by the model of whose versification he wished to form his own, might insensibly transfer certain expressions, and even whole lines, into his imagination, so as to use them himself without being conscious that he was indebted to any one for them; or, from a particular admiration of any line that peculiarly struck his fancy, might retain that line in his memory detached from the passage to which it belonged, so as to apply it, without recollecting how it had been first introduced by the original author.’

When all this is admitted, a question arises, whether it be really worth while to trace, to its origin, every minute real or supposed imitation? We honestly conceive it to be only wasting time to diminish our pleasure; because, where an imitation is so close as to obtrude itself on our notice, the poet sinks in our esteem: but when he avails himself of the turns of thought, or of the happy expressions, of others, so artfully as to

* This gentleman lately translated the *Frogs of Aristophanes*; see Rev. vol. lxxiv. p. 33.

acquire an undisputed property in them, the annotator, by too rigid a scrutiny, appears to strip his author of credit, merely to transfer it to his own *acumen*. Mr. D. has shewn where Philips has copied Virgil and Milton in a variety of instances: but *cui bono*? No one has a right to censure Philips on this ground, whose reading does not qualify him for the task; and those who turn critics on Mr. D.'s foundation, will do it with a very ill grace. Has not the annotator pursued his researches to an extreme, when the mere occurrence of a single word is deemed sufficient for a charge of imitation? Philips, describing the fall of ripe apples, says.

'Down rain th'impurpled balls, ambrosial fruit.' B. i. l. 286.

A note is made to this line, to inform us, that 'Spencer describes the forest wildings,

'Whose sides impurpled were with smiling red.'

Fairie Queen, B. 3. C. 7. S. 16.

Are we hence to infer, that a poet gains an exclusive property in an epithet by having used it? If so, no man now dares term the sky, blue, nor the sea, green. Again, Philips says,

————— 'Then sedulously think

To meliorate thy stock; no way, no rule

Be unassay'd.'

B. i. l. 360, 1, 2.

Note. 'The same expression, on the same subject, occurs in Sir John Denham's poetical imitation of Cicero's Cato Major:

'But when we graft, or buds inoculate,

Nature by art we nobly meliorate.'

Very true:—but had not Johnson quoted these lines under that word, possibly no one else would have ever thought of them; and now, the purpose of citing them is not very clear.

Once more, Philips, in one of his digressions, says,

————— 'At ease, the bards new strung

Their silent harps, and taught the woods and vales

In uncouth rhythms, to echo Edgar's name.' B. ii. l. 555, 6, 7.

Note. 'Thus sang the uncouth swain to th'oaks and rills.'

Milton, Lycidas, v. 186.

If Philips really imitated this line, he improved on the original, inasmuch as a swain, in no respect uncouth in person, may yet sing uncouth strains. If such slight resemblances deserve noting, the admired Elegy in a Country Church-yard must surrender up one of its beautiful passages:

"Yet ev'n these bones from insult to protect,

Some frail memorial still erected nigh,

With *uncouth* rhymes and shapeless sculpture deck'd,

Implores the passing tribute of a sigh.

Their name, their years, spelt by th' *unletter'd* Muse," &c.

GRAY.

Such notes might be written on any thing, without end; and it will be difficult to screen them from the censure of styling them critical trifling.

We must add, that when, at the close of his second book, Philips digresses from his professed subject to celebrate the kings of England, it was scarcely incumbent on his annotator to follow him with historical notes. No one is fit to read the poet, who wants them. Where an author is his own commentator, as was the late ingenious Dr. Grainger, when he wrote the pretty Georgic, the Sugar Cane*, the notes are more likely to be kept close to the purpose of direct illustration, than when supplied by another, who cannot, in all respects, think with his author, and often undertakes to think for him.

No more is intended in these remarks, than to intimate that an annotator may err by doing too much, and encumber an author, so as to obscure those remarks that are truly valuable; of which many are to be found in this edition. The following note deserves distinction, as one of those in which Mr. D. comments to great advantage, by shewing how even a poet of merit, by a defect of knowledge, may misapply a current principle:

* ————— *Let Zephyrs bland*

Administer their tepid genial airs;

Naught fear he from the West, whose gentle warmth

Discloses well the earth's all-teeming womb.]

* We cannot well doubt but, when our Author wrote these lines, he had in his mind the following passage in Virgil's charming description of the Spring:

Parturit almus ager, ZEPHYRIQUE TEPENTIBUS AURIS

Laxant arva sinus.

GEORG. ii. 330.

Now teems the fruitful earth, the fields unfold

Their bosoms to the Zephyr's genial gales.

* Or he might be supposed to have borrowed the "tepid genial airs of Zephyr," from the *genitabilis aura Favoni* of Lucretius, or from Catullus's

AURA parit flores TEPIDI FOECUNDA FAVONI.

* Here, however, he has been materially misled by his classical reading and taste. The west wind of Herefordshire is by no means a warm and genial wind. That country, being bounded on the west by Brecknockshire, is entirely open on that side to the Welch mountains, which are not only generally covered with snow all the winter, but often remain so until late in the spring.—The west wind therefore, blowing over a considerable tract of high frozen land directly upon Herefordshire, has a peculiar keenness, and much more resembles the Ionian Zephyr of Homer (see Wood's Essay on Homer, p. 24.) which blew upon that coast from the

* See Rev. vol. xxxi. p. 105.

Thracian mountains, than it does the genial west wind of Italy, as celebrated by Virgil and the other Roman poets.

' This is so much the case, that the Herefordshire farmer fears no wind more than that which blows from the west; and accordingly, in planting his hop-yards or orchards, will prefer almost any situation to a western aspect.—Here then our Poet betrays his Imitation by one of its most certain marks, as laid down by a most able and judicious Critic, "the giving the properties of one clime, or country, to another." See Bp. Hurd, ON THE MARKS OF IMITATION.'

We shall close this article by exhibiting one other note, which will shew that the merit of the comments is not limited to classical illustrations of the poet, but extends also, when necessary, to the subject treated :

' 139. ——— nor let the crude humours dance
In heated brass, steaming with fire intense,
Although Devonian much commends the use
Of strengthening Vulcan.]
———— behold this cordial julep, here,
That flames, and DANCES in his chrystal bounds.

COMUS, 672.

' The Ancients were used to boil some of their must, or wine fresh from the press, till a fourth part, or a third, or sometimes half, was evaporated. The must thus boiled down, according to Columella, L. 12. C. 20. 21. was put into some sort of wine to make them keep. Philips seems here to have had in his mind Virgil's description of this boiling of wine, in his first GEORGIC, V. 295.

Aut dulcis Musti VULCANO DECOQUIT HUMOREM,
Et foliis undam TEPIDI despumat AHERI.

It was formerly the custom to boil Cider, and sometimes to add spices to it. The object of this process was to make it stronger; and accordingly it was boiled, as soon as pressed, and kept scummed continually till its colour was considerably heightened. This custom has long been disused in Herefordshire; and is continued only in some parts of Devonshire, where the fruit is of an inferior kind, and yields a very poor liquor.—In the last publication of the Bath Agriculture Society, there is an account of a *Method of boiling Cider to make Cider-wine*; in which it is mentioned, that a great quantity of Cider has been boiled down into wine, in the county of Somerset. From the specimens however produced before the Society, and the investigation of the process, it appears to be neither a pleasant, nor a wholesome liquor. It seems indeed, that Cider, which by any process could be made stronger than the natural juice of the Apple, would lose more, in flavour and richness, than it could possibly acquire in point of strength. The natural strength of Cider of the best kinds, when properly made, and ground in horse-mills, is so considerable, that there have been instances of its keeping twenty or thirty years, or even a longer time, in the greatest perfection.

' It may not be improper in this place, to give a short account of the common Herefordshire

• METHOD

'METHOD OF MAKING CIDER.

'The fruit is gathered when quite ripe; which is known by its beginning to fall. The Apples, when got together, are laid in the open air, in heaps of about a foot and a half, or two feet deep; but not more, lest they should heat. When they begin to decay they are fit for grinding; those that are black-rotten being first thrown away. The fruit is then ground, till the rind and kernels are well bruised, which is supposed to add much to the flavor and strength of the liquor. It is not pressed as soon as ground, but is put to stand for a day, or somewhat more, in a large open vessel. It is then pressed between several layers of hair-cloths, in the press, and the liquor is received in a vat, from which it is removed into casks, which stand in any cool place, or even in the open air, with their bung-holes open. These casks are watched with great care, till the Cider (in the provincial language) *drops fine*, when it is immediately racked off from the lees, into other casks in the cellar. This first racking is of the greatest consequence, as Cider which is suffered to become foul again, by missing the first opportunity of racking it when fine, will never make a prime liquor. After what is clear has been racked off, there remains a quantity of lees, which being filtered through coarse linen bags, in the form of jelly-bags, yield a very bright and strong liquor, but extremely flat, which is added to the Cider already racked, and, by its strength and flatness, contributes to prevent or check fermentation.—The great object, at this time, is to prevent fermentation, an excess of which is sure to make Cider thin and acid. The casks are therefore not filled quite full, neither are they stopped quite close; and when the Cider inclines to ferment, it is again racked; which it sometimes requires two or three times. It must not however be racked, unless when it is absolutely necessary for the purpose already mentioned; as every racking is supposed to weaken it. This therefore must depend upon the practical skill of the farmer, and seems to be that critical part of the management for which no adequate rules can be prescribed.—When all probability of fermentation is over, the casks should be filled up with Cider of the best quality, and the bung be closed in firm with rosin.'

In these notes, are also personal anecdotes of such of the poet's friends as he incidentally celebrates, and which may not easily be found elsewhere; beside many other miscellaneous illustrations.

ART. V. *A Journal kept in the Isle of Man.* Giving an Account of the Wind and Weather, and Daily Occurrences, for upwards of eleven Months: with Observations on the Soil, Climate, and natural Productions of that Island. Also Antiquities of various Kinds, now extant there: a Trait of the Manners and Customs, both general and peculiar, of the Inhabitants: an Account of their Harbours; great Usefulness of Douglas Harbour; neglect and want of Repairs. Description of their noble Herring Fish-
ery,

ery, &c. Together with a large Appendix; containing an Account of the ancient Forms of Government, and mild Administration of Justice, under the noble House of Stanley; with Transcripts and Extracts from the ancient Statute Books of the Isle: together with Explanatory Notes and Observations. By Richard Townley, Esq. 8vo. 2 Vols. pp. 321 in each. 10s. Boards. Cadell, &c. 1791.

EVERY man, like Sancho Pança, claims the privilege of telling his story in his own manner; yet when Mr. T. promised a regular journal of wind and weather, it was natural to expect such a meteorological diary, as might have been of service to the husbandman, navigator, and natural philosopher: but merely to describe rainy, foggy, cold, or warm, mornings or evenings, that favored or disappointed his walks, or rides, (however such memorandums, conveyed in his *peculiar* * manner, might gratify his private friends,) affords no useful information beyond one general inference, that seldom a day passes over the Isle of Man, without producing more or less rain.

This journal has indeed so little of method in it, and is so mere a piece of patchwork, that it is crowded with private, temporary, unimportant circumstances, not always sufficiently explained to the reader; graced, we must own, with a profusion of poetical scraps of quotation, in which Mr. T.'s ear does not always rectify his memory. Had he been travelling beyond the Ganges or the Oroonoko, such a diary might have atoned for its tediousness, by the novelty of the incidents: but the details which he has brought from the Isle of Man, might, with some local exceptions, have been formed any where, out of morning and evening excursions. Had he, with a small degree of method, condensed the whole into one duodecimo volume, he might have escaped such objections, and have intitled himself to our thanks for his literary labour.

From such parts of this journal that best claim attention, we collect that the Isle of Man is thirty miles long, and its medium width about eleven miles. It will prove by no means an unfavourable specimen, if we give part of Mr. T.'s description of the soil, in his own words:

* In the Journal for the twenty-fourth of this month, I hinted having then visited every parish in the island; but I did not visit any one of the seventeen, merely to gratify an idle curiosity; but to pay the greatest attention to the nature of the soil; the *present* mode of cultivating that soil; and to observe upon the valuable productions that might arise to the owners, from a rational and *spirited* culture, instead of that *obsolete*, languid one at *present* practised by the

* The more serious part of his readers will probably object to the superabundance of his wit and humour; the occasions and objects of which, they may think, are not always happily chosen.

natives

natives of the island. The soil within those parishes, that cover the great north level, is of a light, friable nature, and of a warm, generous quality; therefore well adapted to the growth of rye, barley, and oats; and also for the cultivation of all the useful vegetables, either for farming profit, or culinary use,—save beans,—of which the last harvest-season gave me satisfactory, ocular conviction. It is a soil also capable of producing *very good* crops of wheat, where a superinduction of marl can be procured, and the farmer is not afraid of a little expence and labour, in procuring that bounty of kind Providence, from out of the bowels of his farm: a bounty that seems to be *peculiarly* bestowed upon that large district, as a compensation for the want of that *general* insular one, sea-tangle: so *plentifully* granted to the inhabitants of the southern and eastern shores.

Flax and hemp, especially the former, are cultivated in the northern parishes, with great success, and to very great advantage. The level parts abound, likewise, with fine pasture and hay grounds; but there is a great lack of improvement in many parts, especially of that essential one *draining*; which must be the *leading* one to all other rational ones, where there is a *stagnation* of water, or even a *superfluity* of moisture.

I have before noticed the shocking management of their hay-grounds; but it is an evil that (I fear) will remain, until Mankf-men can be cured of their native indolence, and entirely divorced from their long-wedded prejudices, and most absurd customs: and that can only be expected from a more general intercourse, and a more free communication with strangers; against which there is a strong resisting impediment, an unhappy *insular* jealousy of *all* foreigners; promoting distrust and *unpleasant* reserve.

The glance at the character of the inhabitants, included in the foregoing extract, and which the author elsewhere frequently notices, may be applied, we believe, to all detached communities; and the smaller these are, the more strongly will such distinctions be impressed. There is one kind of business, however, that, we understand, rouses them from their habitual sluggishness; and this is their herring harvest: at the season for the herring fishery, 'unremitting industry, and the most active spirit of enterprize, pervade, invigorate, and enliven the whole mass of the people.' Well they may; for it seems they trust to their earnings at this active time, for the enjoyment of indolence through the remainder of the year. Of the laziness of the men, and of the industry of the women, Mr. T. gives a notable instance:

'In my morning's ramble, observed flails at work, in various places; but all in female hands.—It is surprising to see how well the women use them. I would back a pair of females for batting out barley, or oats, against any two men, in the great farming counties in England, as to method and agility: I may add too perseverance. It provoked my temper, to see a huge lazy fellow, handing them down the sheaves, from the stack, with the most care-

less indifference; and then throwing his looby length to rest, whilst the poor women below were toiling incessantly, without a moment's respite, to *their* labour. In short, almost all the laborious business in the island is performed by the women, who are as great slaves as they are either in France or Scotland.'

The account of those common, but hitherto inexplicable, phenomena, called fairy rings, may at least serve to guide the observations of other naturalists:

'I had often admired, with a kind of wonder, those green rings, so observable upon many dry heaths and commons, in various parts of England, called, by the common people, FAIRY-RINGS; and one day determined, if possible, to find out the reason why they were generally seen, in that circular form, and why, too, the grass growing upon them should be so distinguishable from that upon the surrounding turf, by a richer, or deeper, tinge of green. I cut up several sods, as deep as the fine mould reached, by which means I found several brown grubs, some moving and some in a state of quietude; but the greatest number of them in motion, with their heads in the self-same direction, as if they were pursuing each other. I found the soil under the rings, to be far better pulverised than that under the surrounding heath; where there were no insects visible; and the state of the soil will easily account for the deeper tinge of green, in the grass growing upon them; but why those insects should so invariably work and move in a *circular form*, is above my comprehension; therefore will freely leave the staunch-believers in fairy-tales, in full and peaceable possession of their *circular* property.'

Douglas harbour is, we find, a very convenient refuge in bad weather for all vessels passing the Irish channel, yet remains neglected: the remonstrance on this subject merits attention:

'October 14th. The morning tolerably bright, and tolerably calm too; though there is still a great swell in the bay. The harbour is quite crowded with vessels of different sizes and denominations; and belonging to various ports and kingdoms. Great numbers of them put in here, merely for safety, to avoid the perils of the present very stormy season. We must be under fears, for a while, of hearing bad *sea-news* from various places; that element having *been* in such a *very turbulent* state, for several days past.

'It is an unlucky circumstance, for the public at large, that Government is not sufficiently apprised of the great importance of *this* harbour, as a place of safe retreat; as a noble asylum for the distressed mariners to make to, "When they are carried up to the heaven, and down again to the deep; their souls melting away because of the trouble: when they reel to and fro, and stagger like drunken men; and are even at their wits-end."—When the furious winds whistle death in every shroud, and the thundering billows dreadfully re-echo the sound, in every astonished ear; or, in the emphatic language of our immortal Poet,—

"In

" In such rude visitation of the winds,
Who take the ruffian-billows by the top,
Curling their monstrous heads, and hanging them,
With deaf'ning clamours, in the shrouds,
That, with the hurly, death itself's alarm'd."

' A few thousands, granted by Government, and judiciously laid out in improving and enlarging this port and harbour, would be a measure so consonant to reason and humanity, as to set all opposition at defiance; a measure that would do honour to our national character of public-spirit and general philanthropy; as the vessels of all other nations (who have occasion to traverse the Irish-channel) would receive equal benefit and protection with our own. Who then *would dare* to call the expenditure a *jobb*, or even a *local favour*; when gratitude, sounded in *foreign* languages, would be ever ready to falsify the charge?'

In the Appendix, we find some curious particulars relating to the old constitution and jurisprudence of the island. From the code of spiritual laws, Mr. T. gratifies us with the following whimsical, though equitable, accommodation on accusations of ravishment:

' Alſoe we give for law, that if any man take a woman by constraint or force, againſt her will, if ſhe be a wife he muſt ſuffer the law for her; if ſhe be a maid, or ſingle woman, the deemſter ſhall give her a *rope*, a *ſword*, and a *ring*; and then ſhall have her choice, to hang him with the rope, cut off his head with the ſword, or marry him with the ring.'

To this law, he adds a note, with the following information:

' The tradition of the iſland is, That all the females who ever made complaint of constraint, or force, as above, were lenient, except one; who inſiſted upon the uſe of the *rope* to the trembling culprit. The fatal knot was therefore faſtened, and the priſoner tucked up; but the complainant very ſoon relented, and deſired he might be let down. She then preſented him with the *ring*: but he archly replied, " That *one* puniſhment was ſufficient for *one* crime; therefore he would keep the ring for ſome future occaſion."—So ſays *tradition*.'

We have curſorily hinted at the general defects of Mr. Townley's work. For theſe, the lively author modeſtly apologizes in his *Preface*; aſſuring his readers that he did not compoſe it with a view to publication, but '*ſolely* for his own ſatisfaction and aid of memory; or, perhaps, a temporary amuſement to a few choice friends, on his return to his native land.'

This being the caſe, he obſerves, that ' it may then be reaſonably enquired, why is it given to the public?' His answer is, ' through the urgent requeſts of two or three friends, who ſtrongly flattered the author that it might be ſerviceable, at *this critical* ſeaſon eſpecially, to the intereſts of a people from which
he

he had received many pleasing instances of civility and hospitality; perhaps be more *extensively* serviceable: at least, and imperfect as it might be, it could not give any offence to *that* public, by offering such a trifle to their notice.'

ART. VI. *Surgical Treats*, by the late J. O. Justamond, F.R.S. Surgeon to the Westminster Hospital: consisting of, 1. *Outlines of the History of Surgery*, from the earliest Antiquity of the Art, pointing out the particular Improvements, and fixing them where due. 2. *An Essay on Inflammation and Abscess*, with their proper Modes of Treatment in different Parts of the Body. 3. *A Dissertation of the Effects of Motion and Rest*, and their Application to the Purposes of Surgery; from the French Prize Memoir by M. David, with copious additional Annotations on the original Text. 4. *Observations on Counter Strokes*, and an Account of their various Consequences, Treatment, &c. from the same. 5. *On the Methods employed in treating Cancerous Diseases*, including Remarks on the Cure of Indurations of the Breast. The whole collected and interspersed with occasional Notes and Observations by William Houlston, Member of the Corporation of Surgeons, Fellow of the Society of Antiquaries, and of the Medical Society of London. 4to. pp. 394. 1l. 1s. Boards. Cadell.

THE general character of this posthumous work, and the motives which led to its publication, are so well stated by the editor, that we shall avail ourselves of his words:

'The work now submitted to the reader's attention, is by no means offered, as either an extremely correct or an highly valuable performance. It is not the character of posthumous works to be unexceptionable in these respects, since they most commonly consist of materials on which their author only fixed a secondary value, and thought just good enough not to destroy, yet of insufficient merit for publication. To this disadvantage may be added, the want of that improvement which the author's hand might have afforded to the manuscript, in its progress through the press; (supposing he had been induced, by particular circumstances, to agree to its public appearance) a deficiency, which no collateral assistance whatever can fully supply.

'But the principal motives for the present undertaking are not unknown to the generality of readers. They are indeed well understood, by those humane and respectable persons, who, equally disposed to lament the occasion, and to admire the chirurgical abilities of the deceased author, have liberally encouraged and generously supported the design.

'The history of surgery will be found to afford less novelty in the matter, than in the arrangement of it. In chronological points, the author will appear to have so far differed from FREIND, and other writers, as to justify the design of the whole performance, which is likewise meant to separate the historical occurrences of Surgery from those which relate to the medical art at large; a view in

which, hitherto, the subject has been uniformly treated, but which, in proportion as it is advanced towards the present period, must have become the more obviously improper. It may be likewise remarked, that the author, in carrying this history to his own time, has included many eminent surgeons, to whose extraordinary talents this necessary tribute had not before been paid.

‘ An account of the several qualifications requisite to form a good surgeon, annexed to this part of the work, and of obvious utility to the junior part of the profession, will not, it is presumed, be found undeserving of the place assigned it. More indeed might have been said on a subject which involves the general reputation of Physic, and from the due observance of which, we can alone expect to rescue our profession from the imputations of the malevolent and illiberal.

‘ The general plan of treating inflammation and abscesses laid down in the succeeding treatise, though in many respects no more than a description of what is adopted by practitioners at present, exhibits many marks of sound judgement and ability in the writer. We may consider among the best of his observations, his account of the whitlow and its several distinctions, together with the reasons on which the particular treatment recommended is grounded. In those parts of his subject where the reader will find occasion to consider the author as having been somewhat too concise, as in speaking of the causes and treatment of abscesses of the joints, of the viscera, of the abdomen, &c., there appears to be reason for an apology. Yet, it is hoped, the subject, so far as it extends, will be found not unworthy of the author, nor wholly wanting in utility to the practitioner. The observations on tumours, may also be thought incomplete in many respects; but these being superadded, and capable of being wholly left out without breaking in upon the subject professed to be considered by the author, will probably be entitled to indulgence.

‘ The succeeding Essays, on Motion and Rest, and on Counter-strokes, productions of a very able and experienced French surgeon, seem deservedly to have employed the author's known abilities in translation. Works so equally to be admired, for ingenuity of argument and abundance of facts, cannot be too generally circulated or universally read. The additional notes to the former of these dissertations will probably be deemed no immaterial appendage, since many of the points they are designed to illustrate, are of no little moment. Had not that event, which interferes with all human intentions, prevented, similar annotations and remarks, the fruit of long experience and an extensive knowledge of the subject in the deceased translator, would have been affixed to the Essay on Counter-strokes. But this deficiency can only be regretted, without the possibility of being remedied.

‘ The concluding treatise, on the trial of certain remedies for the cure of Cancers, &c. is merely a new edition of a pamphlet already in print, entitled, “ *An account of the Methods pursued in the Treatment of Cancerous and Schirrous Disorders, and other Indurations.*” It was thought advisable to include this in the present work, not
less

less on account of its former favourable reception in public, than because it nearly compleats the chirurgical works of Mr. Justamond.'

To this account we shall add a very few remarks. The *history of Surgery* is in fact a series of notes, which were used by the author in delivering an introductory discourse, previously to a course of lectures on Surgery: it is merely an outline, and is deficient in many circumstances, while in others it is inaccurate. The particular instances it is needless to point out, as it will not, probably, be cited as a book of authority. Among the ancient authors in Surgery, the classics of the healing art, many are praised, and undoubtedly they deserve commendation. Whether a diligent perusal of their writings might add greatly to the information of modern practitioners, and whether we might not find our curiosity gratified, rather than our knowledge enlarged, are questions which we will not, at this time, agitate. A determination, however, on either side, would not diminish their fame; for if others have advanced beyond them in the way, they at least cleared the road, and facilitated the progress of their successors. Among many instances, which seem to shew that modern improvements are frequently little more than a revival of antient practices, it may be mentioned that GULIELMUS DE SALICETO, an Italian surgeon of the thirteenth century, when speaking of the operation of castration, advises that the skin of the scrotum should be sewed up, leaving only a small opening at the lower part, for the discharge of the matter.

The *Essay on Inflammation* and abscess is long and desultory: it contains little that is new in the practice which it recommends, and has nothing interesting in the theory which it advances.

The following *Essay on Motion and Rest* is mentioned by the editor in terms that seem too partial. Its first part contains nothing but theories, uncomfortably whimsical and wild: the remainder is rather better, but deserves no very great commendation. The best remarks are those relating to psoas abscess, in which the writer points out the necessity of absolute rest in the cure of this disease: but even here he seems to confound this complaint with another, which arises from caries in one or more of the vertebræ; and in which, rest alone will certainly not produce a cure: for, if it would, as rest *must* be had in all these cases, it follows that a cure must ensue in all.

The *Essay on Counter-strokes* consists of a series of cases and remarks: the facts are frequently interesting, and the observations are often judicious.

The *Treatise on Cancers* has been already reviewed in our 63d vol. p. 234. The relation of endeavours, whether successful
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cessful or not, to stop the ravages of this dreadful disorder, is always useful.

We conclude by recommending this volume to those, who, by purchasing it, will feel satisfaction from contributing toward the success of a humane intention.

ART. VII. *The Cry of Nature*, or an Appeal to Mercy and Justice, on Behalf of the persecuted Animals. By John Oswald, Member of the Club des Jacobines. 12mo. pp. 156. 2s. 6d. sewed. Johnson. 1791.

IN the *Cry of Nature* on behalf of the persecuted animals, we expected a pathetic remonstrance against the licentious sportsman, who wantonly aggravates the sufferings of the animals which he destroys, to their utmost powers of feeling; we expected a remonstrance against the cruel exaction of labour from those animals which we subject to our drudgery, and against the ungrateful returns which we make for their docility and meekness; we expected that the brutal coachman, waggoner, and carman, would be taken to task, for their unfeeling exercise of the whip; and that a stigma would be cast on all those vulgar amusements, of which helpless animals are the subjects: all this we expected; and scope enough there was for the employment of the pen of humanity; we did not look for a puerile rhapsody pointed solely against the use of animal food; grounded on the example of the Hindoos of India:—a mere exception to a general rule! A vegetable diet is well known to generate flatulencies; and we are persuaded that the author gave vent to the following inflated passage, just after a plentiful dinner on carrots and cyder:

‘ By sweet but irresistible violence, vegetation allures our every sense, and plays upon the sensorium with a sort of blandishment, which at once flatters and satisfies the soul. To the eye, seems aught more beautiful than this green carpet of nature, infinitely diversified as it is by pleasing interchange of lovely tints? What more grateful to the smell, more stimulous of appetite, than this collected fragrance that flows from a world of various perfumes? Can art, can the most exquisite art equal the native flavours of Pomona; or worthy to vie with the spontaneous nectar of nature, are those fordid sauces of multiplex materials, which the ministers of luxury compose to irritate the palate and to poison the constitution?’

‘ And innocently mayest thou indulge the desires which Nature so potently provokes; for see! the trees are overcharged with fruit; the bending branches seem to supplicate for relief; the mature orange, the ripe apple, the mellow peach invoke thee, as it were, to save them from falling to the ground, from dropping into corruption. They will smile in thy hand; and, blooming as the rosy witchcraft

witchcraft of thy bride, they will sue thee to press them to thy lips; in thy mouth they will melt not inferior to the famed ambrosia of the gods.

‘But of animals far other is the fare: for, alas! when they from the tree of life are pluck’d, sudden shrink to the chilly hand of death the withered blossoms of their beauty; quenched in his cold, cold, grasp expires the lamp of their loveliness; and, struck by the livid blast of putrefaction loathed, their every comely limb in ghastly horror is involved. And shall we leave the living herbs to seek, in the den of death, an obscene aliment?—Insensible to the blooming beauties of Pomona, unallured by the fragrant fume that exhales from her groves of golden fruits, undetained by the nectar of nature, by the ambrosia of innocence undetained, shall the voracious vultures of our impure appetite speed across the lovely scenes of rural Pan, and alight in the loathsome sink of putrefaction to devour the funeral of other creatures, to load, with cadaverous rottenness, a wretched stomach?’

All this is very florid and *fine*; nevertheless, on calm investigation, in plain prose, we think, that, so far is man from violating the dictates of nature by adding a leg of mutton or a round of beef to his vegetables, he thus fulfils the law of nature. Alas! Nature utters *no* cries on behalf of persecuted animals: but throughout the air, the earth, and more especially the ocean, uniformly, and without the least compunction, subjects the weaker to the jaws of the stronger creatures; these latter being obviously framed for their voracious mode of life; and the former brought into existence merely to fill carnivorous stomachs. Why then should man, with all these examples around him, and with all the powers that he possesses, abstain from a more satisfactory diet than roots, herbs, and fruits, can ever afford?

As milk is not excluded from our author’s bill of fare, it may be hinted, that, to procure milk, we must breed calves in order to rob them of the sustenance which nature provides for them: but these calves being produced, what are we then to do with them? “Keep up a succession of cows,” would be our author’s reply. True: but the one half of these calves may be males; and what are we to do with the superabundance of such surly animals? Must we not kill, in order to get rid of them, and inherit their portion of milk? If so, we might as well have a fillet or a breast of veal now and then, though it may be ‘obscene aliment,’ as to commit a series of murders for the sole emolument of kites and crows. Some philosophers,—Mr. Smellie, for a recent instance*,—will justify the mutual preying of animals on each other, by arguing, that ‘a profusion of animal life seems to be the general intention of nature.’ If

* See Rev. for June last, p. 180.

this reasoning be admitted, we must include the multiplication of man; which is raising recruits for the kingdom of heaven: for it may be strenuously disputed, whether all the apples, carrots, turnips, and potatoes, which we could raise, would have brought into existence, or satisfy the craving appetites of, the present number of laborious inhabitants of this island; even if milk were added to them, to indulge the palates of the luxurious. Moreover, as there is no end to philosophical systems, we might stigmatize even the cutting a cabbage, or the young shoots of asparagus, as *acts of obscenity*, by committing unjustifiable violence on the beautiful productions of nature, which, according to some natural philosophers, are not without degrees of sensation, or feeling, suited to their rank in the creation: a hint which we leave to our author's reflection, in the hope, nevertheless, that his refined sensibility may not reduce him to *starvation*: for, alas! we have not yet done with this tender-hearted member of the *Club des Jacobines*: we are in conscience bound to remind him farther, that, supposing him to turn a deaf ear to all pleas of compassion in behalf of cabbages, cauliflowers, peas and beans, he cannot obtain even these, without a most horrid and vigilant persecution of myriads of perfect animals in the forms of ants, caterpillars, slugs, sparrows, and mice? His sensibility is hedged round with unsurmountable barriers against the support of his own uneasy existence!

ART. VIII. *The Poems of the late Christopher Smart, M. A. Fellow of Pembroke College, Cambridge.* Consisting of his Prize Poems, Odes, Sonnets, and Fables, Latin and English Translations; together with many original Compositions, not included in the Quarto Edition. To which is prefixed, An Account of his Life and Writings, never before published. 12mo. 2 Vols. 7s. bound. Power and Co. St. Paul's Churchyard. 1791.

SO long a time has elapsed since we took leave of our old acquaintance, SMART, that, though we did not part very good friends, we are now glad to see him in so neat and spruce a garb. In all our bickerings, we never questioned his genius. His absurd advertisements against us are now forgotten: but there are many of his poems which should never be forgotten. The literary squabbles of the day recede, and are soon obliterated by time: but real merit must have foul play, indeed, if it does not, at length, burst from accidental and temporary clouds, and shine forth with fresh lustre.

To this new edition of the works of Mr. Smart, a well-written life of the author is prefixed; not composed, perhaps,
with

with the powers of a Johnson, nor indeed with the decision and severity of censure. It is not easy to account for the works of this poet not being included in the body of English poets, whose lives were written by that great biographer, who had a friendship for him; especially as his malady proceeded from an excess of religious zeal, and terrors, somewhat congenial with his own pious principles. Johnson, however, frequently declared, that the choice of poets, for whose works he had agreed to write biographical prefaces, was not his own; the list of them was furnished by the booksellers; and yet, as he condescended to ask a place for the lives of Blackmore and Watts, more perhaps from their being champions for religion, than for their poetical powers, poor Smart had a double claim to his notice,—from piety, and from genius:—but perhaps the copy-right to the scattered productions of our Bard could not be easily settled. Johnson frequently expressed a wish, and an intention, to write the life of Sir Francis Bacon, Viscount Verulam, &c. for a new edition of that great man's works: but he said, that so large a portion of a former edition remained in the hands of the booksellers, that it would be a great injury to them, if another were published, before that was sold.

Smart's best pieces, though admirable, have not often been honoured with a place in favourite *collections of poems*. He was too poor an author to *bestow*; and, perhaps, he had no ambition to share in the triumph of those who, for the most part, wrote more for their own *diversion*, than for that of the public. —His way of living, *from hand to mouth*, depending always on the product of his desultory pen, appropriated to no regular nor profitable purpose, and on the liberality of his friends, was not likely to procure for him that public respect from his contemporaries which sweetens a man's life, however useless it may be to his works after his decease.

While he was the pride of Cambridge, and the chief poetical ornament of that university, he ruined himself by returning the tavern-treats of strangers, who had invited him as a wit, and an extraordinary personage, in order to boast of his acquaintance. This social spirit of retaliation, involving him in debt with vintners and college cooks, occasioned his fellowship to be sequestered, obliged him to quit the university, and crippled him for the rest of his life. Subsisting in London as a writer for bread, he lost his dignity, his time, and his peace of mind; while his contemporary bards, Gray and Mason, by œconomy and independence, augmented their personal importance, as well as that of their productions. Select in their acquaintance with persons of the first class for rank and talents, the public in general adored them at a distance as *unknown gods*. Their

works, always polished at leisure, with critical care and solicitude, were received as favours, and were read with reverence; while those of poor Smart, who was never nice in his person, in his taste, nor in his acquaintance, appeared, good, bad, and indifferent, before the dread tribunal of the public, "with all their imperfections on their heads."

In his quarrel with Dr. Hill*, he could obtain no fame, though he greatly augmented the ridicule of that extraordinary personage: but time settles the disputes of authors and men of talents in the most upright manner. Hill seems to have been insensible to the learning and genius of Smart; and Smart only saw Hill in the light of a quack and a coxcomb: but posterity not only allows the originality, the invention, and the poetical talents, of Smart, but also regards Hill as an able botanist; and though his nostrums and panaceas are now exploded, his voluminous works in natural history have advanced toward fame, with nearly as much rapidity as his empyrical productions have descended toward oblivion. Even some of the decisions of Boileau and Pope have been reprehended and reversed by posterity. The Perraults and Quinaults have been rescued from the talons of satire; and not only Bentley has had justice done to him, but even Theobald and Cibber have been taken out of Fleet-ditch, and have been brought to life by the humane society of modern critics.

So long ago as the year 1751 †, we admired the vein of pious poetry which ran through the prize poems of Smart; and we continued our approbation of these compositions, till fanaticism (always fatal to just thinking,) had distorted his ideas, and, as if stung by the gad-fly, had made him run wildly about, in pain and terror; not knowing that he carried the enemy with him wherever he went.

In the year following, 1752 ‡, we heartily praised the genius, though we freely censured the carelessness and inaccuracy, of this Bard. Of his mock-heroic poem, called the *Hilliad*, we spoke as favourably as truth and candour would allow ||:—for however we might have admired the loftiness of some of the lines, the happy imitations of the Dunciad, and the wit and humour of the notes, we thought then, and we still think, that the abuse was coarse, and that the scurrility was a disgrace to the republic of letters. His prose Horace was fairly treated §. Indeed we censured, with reason, the roughness and the want of dignity in the blank verse of his *Hop-Garden*, but we

* Afterward Sir John Hill.

† See our Review, vol. iv. p. 508.

‡ See vol. vii. p. 131.

|| See vol. viii. p. 151.

§ See vol. xvi. p. 32.

ascribed these defects, not to want of genius, but to want of diligence and care; for though many of this poet's shorter pieces are beautiful and nearly perfect, he never had patience nor application sufficient to bring a long work to any degree of perfection.

We have been diffuse in our praises of the *Hymn to David*, published in 1763*. We allowed a grandeur, a majesty of thought, and a happiness of expression, in several of the stanzas; but we observed, "that it would be cruel to insist on the slight defects and singularities of this piece, for many reasons; and more especially, if it be true, as we are informed, that it was written when the author was denied the use of pen, ink, and paper, and was obliged to indent his lines, with the end of a key, upon the waincot."

From this period, we commiserated the author's situation, and confined our applause to the talents of his better day: we therefore withheld our opinion of his translation of the Psalms, in pure pity for his state of mind at the time when he performed this arduous task.

Having recapitulated our former opinions of most of the works of this author, that were published during his lifetime, we shall now chiefly speak of those pieces which appear in this edition, or at least in any collection of his works, for the first time; after directing the reader's attention to some admirable little poems inserted in these volumes, from the quarto edition, which we had not room to particularize in our former remarks on that publication.

Idleness, an ode; *On an Eagle confined in a College*; *Night-piece, or Modern Philosophy*; *Ode on Harriot's Birth-day*; *Sweet William*, a ballad; *The Lass with the Golden Locks*; *The Decision*; *The Force of Innocence*; Epigrams of *the Physician and Monkey*; *Apollo and Daphne*; the Fables of *the Bag-wig and Tobacco-pipe*, and *Care and Generosity*. This last we think one of the most beautiful allegories that has ever been imagined.

Among the pieces not included in the quarto edition, we have, in the first volume, an *Ode on a young Lady's Birth-day*; Imitation of Horace, *on taking a Bachelor's Degree*,—spirited and pleasant; *Ode on St. Cecilia's Day*—Though we are not very prompt to admire any odes on this subject, since those of Dryden and Pope, it must be allowed that there are lines in this, which breathe the true spirit of poetry. *The Hilliad*; *Reason and Imagination*, a fable; *New Version of the 148th Psalm*; *Ode to Lord Barnard*; *Ode to Lady Harriot*; *To the*

* See Rev. vol. xxviii. p. 320. We have not found this hymn in the new edition of our author's poems.

Earl of Northumberland on being appointed Lord Lieutenant of Ireland. This appeared in a second collection of the author's poems*. *The Sweets of Evening*; *Ode to a Virginia Nightingale*; *Epigram from Martial*; *On a Lady throwing Snow Balls at her Lover*, from Petronius Afcanius.

In the second volume, we have XVIII Fables, only two of which appeared in the quarto edition of the author's works; the rest were chiefly written for the periodical productions called *The Student*, and the *Old Woman's Magazine*. We are inclined to believe that, after Gay, Smart is the most agreeable metrical fabulist in our language; his versification is less polished, and his apologues in general are perhaps less correct, than those of Gay or Moore: but in originality, in wit, and in humour, the preference seems due to Smart.

The introductory lines of almost all these fables are singularly ingenious and happy; and in the course of each, the second line of most couplets generally presents us with an independent new idea. The best and most serious of these playful compositions is doubtless the xviith, *Care and Generosity*, already mentioned with approbation. Among those of a more comic cast, we shall present our readers with the xiith, intitled,

* THE HERALD and the HUSBANDMAN.

— *Nobilitas sola est atque unica virtus.* Juvenal.

* I with friend Juvenal agree,
Virtue's the true nobility;
Has of herself sufficient charms,
Altho' without a coat of arms.
HONESTUS does not know the rules,
Concerning Or, and Fez, and Gules.
Yet sets the wond'ring eye to gaze on
Such deeds as heralds ne'er could blazon.
Tawdry atchievements out of place,
Do but augment a fool's disgrace;
A coward is a double jest
Who has a lion for his crest;
And things are come to such a pass,
Two horses may support an ass;
And on a gamester or buffoon,
A moral motto's a lampoon.
An honest rustic having done
His master's work 'twixt sun and sun,
Retir'd to dress a little spot,
Adjoining to his homely cot,
Where pleas'd, in minature, he found
His landlord's culinary ground,

* See our Rev. vol. xxxi. p. 231.

Some herbs that feed, and some that heal,
 The winter's medicine or meal.
 The sage, which in his garden seen,
 No man need ever die *, I ween;
 The marjoram comely to behold,
 With thyme, and ruddiest marygold,
 And mint, and penny-royal sweet,
 To deck the cottage windows meet;
 The baum, that yields a finer juice
 Than all that China can produce;
 With carrots red, and turnips white,
 And leeks, Cadwallader's delight;
 And all the savory crop that vie
 To please the palate and the eye.
 Thus, as intent, he did survey
 His plot, a Herald came that way,
 A man of great escutcheon'd knowledge,
 And member of the motley college.
 Heedless the peasant pass'd he by,
 Indulging this soliloquy:
 "Ye Gods! what an enormous space,
 'Twixt man and man does nature place;
 While some by deeds of honour rise,
 To such a height as far out-vies
The visible diurnal sphere;
 While others, like this rustic here,
 Grope in the grovelling ground content,
 Without or lineage or descent.
 Hail, Heraldry! mysterious art,
 Bright patroness of all desert,
 Mankind would on a level lie,
 And undistinguished live and die;
 Depriv'd of thy illustrious aid,
 Such! so momentous is our trade."
 "Sir, says the clown, why sure you joke,
 (And kept on digging as he spoke,)
 And prate not to extort conviction,
 But merrily by way of fiction.
 Say, do your manuscripts attest,
 What was old father Adam's crest;
 Did he a nobler coat receive
 In right of marrying Mrs. Eve;
 Or had supporters when he kiss'd her,
 On dexter side, and side sinister;
 Or was his motto, prithee, speak,
 English, French, Latin, Welch, or Greek;
 Or was he not, without a lie,
 Just such a nobleman as I?"

* *Cur moriatur homo, cui salvia crescit in borto?*

Among the ballads which follow the fables, we have several that we do not recollect to have seen before. All these, like the bard's other productions, bear the stamp of originality, of wit, and of pleasantry. The viith, intitled the *Force of Innocence*, is more serious, and is an elegant application of the *Integer Vita* of Horace to female virtue. We are sorry that the limits of this article will not allow us to insert it.

Though Smart, if plac'd, like his friend Garrick, in the picture, between Tragedy and Comedy, would more incline to the laughter-loving dame, than to the goddess of tears, some of his serious pieces, beside those on religious subjects, manifest and excite feeling in an eminent degree. Of this kind, is the little poem,

On the Death of MASTER NEWBURY, after a lingering Illness.

' Henceforth be every tender tear suppress'd,
Or let us weep for joy that he is blest;
From grief to bliss, from earth to heav'n remov'd,
His memory honour'd, as his life belov'd:
That heart, o'er which no evil e'er had power;
That disposition sickness could not sour;
That sense so oft to riper years denied,
That patience heroes might have own'd with pride.
His painful race undauntedly he ran,
And in the eleventh winter died a man.'

The epitaph on the Rev. Mr. Reynolds, at St. Peter's, in the Isle of Thanet, must touch every reader of sensibility; as in this effusion, the thoughts, and the words in which they are clothed, seem to breathe the true spirit of poetical pathos:

' Was rhetoric on the lips of sorrow hung,
Or could affliction lend the heart a tongue,
Then should my soul, in noble anguish free,
Do glorious justice to herself and thee.
But, ah! when loaded with a weight of woe
Ev'n nature, blessed nature is our foe.
When we should praise, we sympathetic groan,
For sad mortality is all our own.
Yet but a word: as lowly as he lies,
He spurns all empires, and asserts the skies.
Blush, power! he had no interest here below;
Blush, malice! that he died without a foe;
'The universal friend, so formed t' engage,
Was far too precious for this world and age.
Years were denied, for (such his worth and truth)
Kind Heaven has call'd him to eternal youth.'

Of the Bard's Latin poems and translations, we have formerly given our opinion*.

We shall now take a melancholy leave of this poet! whose faults, though numerous, are amply compensated by his beauties. Some of his defects may be fairly ascribed to redundant genius, and to impatience of labor; others to fanaticism, generated perhaps by the grandeur of the awful subjects which he undertook to treat in the prize poems, in which he strained his culties, in trying to penetrate "beyond the reach of human ken:"—but he never could mount "to the height of his great argument."

Dr. Johnson, in speaking of sacred poetry, in his life of Valler, has admirably said, that "whatever is great, desirable, or tremendous, is comprised in the name of the Supreme Being. Omnipotence cannot be exalted; Infinity cannot be amplified; Perfection cannot be improved."

We have formerly observed of Smart, that he is not only sometimes greatly irregular, but irregularly great*. His errors are those of a bold and daring spirit, which bravely hazards what a vulgar mind could never suggest. Shakspeare, Milton, and Dryden, are sometimes wild and irregular; and it seems as if originality alone could try experiments. Accuracy is timid, and seeks for authority. Fowls of feeble wing seldom quit the ground, though at full liberty; while the eagle, unrestrained, soars into unknown regions.

* In vol. i. p. 25, for

' Strong labour got up with his pipe in his mouth †,
And stoutly strode over the dale,—'

Read,

' Strong labour got up—With his pipe in his mouth
He stoutly strode over, &c.' *Hymn for the Haymakers.*

This correction was advertised by the author immediately after the publication of the first edition. We are sorry to see the blunder retained in this new impression. There is likewise an error of the press in vol. ii. p. 18, which should be corrected with the pen. It occurs in the pretty fable of the COUNTRY SQUIRE and the MANDRAKE, p. 18. l. 11.

' Afflicted not Trelooby's mind,
For what is beauty to the blind ?'

Read,

' Affected not,' &c.

* Rev. vol. xxviii. p. 320.

† The poet did not mean to insinuate that honest Labour had slept with his pipe in his mouth, which must have been the case if he got up with it in that situation,

ART.

ART. IX. *The Loiterer, a Periodical Work*; first published at Oxford in the Years 1789 and 1790. 8vo. 2 Vols. 10s. 6d. Boards. Egertons.

OF periodical essayists, we have already a numerous band, who have exhausted their quivers on the little vices and follies which make their appearance in *the crowded and busy haunts of men*. Among these, we may reckon some of the first reputation for wit, and for ease and elegance of style; in consequence of which, their productions have made the public extremely fastidious, and have increased the difficulty of starting new game. All this, however, has been insufficient to discourage the LOITERER; who, contrary to his assumed character, boldly and briskly takes the field, with the hope of displaying some originality in the selection of the objects, if not in the mode and conduct, of the chace. In this attempt, he has, to a certain degree, succeeded; nor can we in justice refuse him a share of commendation. As the Tatler and Spectator (more particularly the latter,) are as much the acknowledged models of the Periodical Essay, as the Iliad is of the Epic Poem, it is altogether unnecessary to say any thing respecting the general outline of the LOITERER's productions. Several of them are humorous and ironical, and probably received their due portion of praise from the University of Oxford, for whose meridian these papers are particularly calculated; the LOITERER professing to derive his sources principally from academic life.

In the 60th, or concluding number, in which the Loiterer, drawing the curtain, discloses to view the several individuals that had acted behind it, thus speaks of his compound self, and of his works;

' They discovered, or fancied they discovered, a field open before them, as yet unbeaten by the footsteps of any of their predecessors; and it was imagined that the circles of Oxford would furnish some portraits and some scenes, the peculiar features of which, if happily caught, and accurately discriminated, might be not uninteresting to the public eye. In pursuance of this plan our first volume is almost entirely confined to such subjects, as must naturally present themselves to an inhabitant of this place. In the second it was thought necessary, for various reasons, to enlarge the circle of our subjects, still however without losing sight of the original plan; and the whole is offered to the world, as a rough, but not entirely inaccurate sketch of the character, the manners, and the amusements of Oxford, at the close of the eighteenth century.'

Of the follies and indiscretions brought forward and exposed in these papers, they may, for the most part, be said to be

" Safe from the bar, the pulpit, and the throne,
And to be reach'd by ridicule alone."

How

How far such animadversions will contribute to reformation, experience only can decide. Of the Oxonian follies, which are here humorously described, we were particularly amused with the account given in No. 3. of the misfortunes of an Oxford Sportsman; and, would our limits permit, we should extract it for the gratification of the miscellaneous reader: but this paper being too long, we shall give, in its stead, the account of the author's visit to Mr. and Mrs. Blunt, in No. 44, which *happily* describes the *complete happiness* of many a married man:

‘Of all the men I ever knew, Charles Sedley was the most cautious in the grand affair of choosing a wife; and after mature deliberation, discovered that fashionable women were vain, and accomplished women affected. He therefore married the daughter of one of his tenants, with no charm excepting a little health and freshness, and no acquirements beyond those of a country boarding school; being persuaded that because she was ignorant, she must be humble, and because low born, unexpensive. But of both these inferences he lived to experience the falsity; for his *cara sposa* soon became intoxicated by the possession of pleasures of which she had till then entertained no idea, entered with eagerness into every species of fashionable dissipation, and paid small regard to a husband, for whom she felt little gratitude and less affection.

‘It was in vain he argued, implored, and threatened; too weak for reason, too obstinate for intreaty, and too passionate for remonstrance, she heard him with the vacant laugh of folly, or answered him in the pert virulence of vulgar invective; the only part of her country education, which she never forgot.

‘After battling it in vain for some months with an enemy to whom he was a very unequal antagonist, he submitted to an evil which he could not remedy, and is content to be ruined by the expences, and tormented by the follies of a vulgar Termagant, for the sake (as he says) of *PEACE* and *QUIETNESS*.—Very different was the opinion and the fate of his brother Edward.—Determined not to be made miserable by a low-born Vixen, he early attached himself to Lady Caroline Almeria Horatia Mackenzie, who inherited together with the blood, the spirit, and the pride of a long line of North British nobility.—After a long and tedious courtship, in which she took care to make him completely sensible of the honour done to him, her ladyship obligingly condescended to give him her hand; and still more obligingly introduced to his acquaintance and his house, something more than a dozen of her great relations, who have ever since taken up their abode with him.

‘After this, it is needless to say, how *much* he is master in his own family: since every subject of conjugal discussion is immediately laid before this impartial jury; who instantly pronounce judgment on the case, and exhort him to pay proper regard to a woman of Lady Caroline's understanding, accomplishments, and rank. So that he possesses no other advantage over his brother, than the privilege of being made miserable in the very best company.

"The two Sedleys," said my old friend, Frank Blunt, on entering my room the other morning, "were a couple of silly fellows, and are deservedly punished for their folly.—He who sets out in a wrong road, must not wonder if he does not reach his journey's end. Had I followed their example, I should have been as miserable as they are—but I have chosen wisely, and am happy—very happy.—I have married a woman of the gentlest manners and the sweetest disposition. I wish, my dear friend, you would come over and take your mutton with us to-day, and you shall be convinced, that when a man chuses well, marriage is the happiest state upon earth."—As I love to see my friends happy, I readily accepted his invitation, and accompanied him to his house, which is an easy ride from Oxford.—The lady received us in the most gracious manner, and testified the highest satisfaction at seeing any friend of her husband's,—giving him at the same time a gentle rebuke, for having so much outstaid his time, and exposed her to all those uneasy sensations which she always felt in his absence. He excused himself in the most tender manner, and they both left the room, in order to prepare either the dinner, or themselves.—I, of course, took up a book; but whether the author was particularly stupid, or whether I was in a bad humour for reading, I know not, but I soon flung it down, and began to amuse myself with my own reflections. They were, however, soon interrupted by a dialogue, not of the most tender kind, between the master and mistress of the house, which the thinness of the partition suffered me to hear with tolerable correctness.—"Indeed, my dear Mr. Blunt, I wonder you could think of bringing your friend here to-day, when you know there is nothing in the house but a breast of mutton, and some minced chicken for the children's dinner; besides, the servants are all ironing—But you men have no sort of contrivance."—"Indeed, my dear," replied the husband, "I am very sorry it should be inconvenient to you to receive him, but really Mr. — is such a particular friend that I could not avoid inviting him."—"Lord, you are always bringing some *particular friend* or other from Oxford with you, and I suppose this *particular friend* means to sleep here to-night, but I am sure I don't know where to put him: the worst bed-chamber has been just washed, and I shall certainly not let him go into the Chintz-room with his dirty-boots. If he does stay, he must sleep in the *green garret*: I dare say he has been used at college to sleep without curtains, and I believe the glazier mended the windows yesterday."—Sorry am I to say, that I heard no more of this curious altercation, and the more so as I may possibly never again have such another opportunity of making myself acquainted with the regulations of *domestic æconomy*: but the servant just then unluckily entered to make preparations for dinner, and made such a clattering with his knives and forks, that I totally lost Mr. Blunt's answer, and could only discover that (whatever it was) it was spoken in a low and submissive tone of voice.

Soon after this, the master and mistress of the house, the breast of mutton, and the minced chicken, all made their appearance, and we sat down apparently in high good humour with each other!—Nothing further, worth notice, passed during the visit, and I returned

turned to Oxford in the evening, (in spite of their *earnest* and *frucere* endeavours to detain me,) where I surveyed my own fire-side with peculiar complacency, and thanked my stars, that I had escaped the honours of the *green garret*.'

This work is announced of the joint production of a small society of literary friends, who have been accustomed to devote their winter evenings to something like learned pursuits: but the only real names that appear before the public, are the Rev. W. B. Portal, Mr. H. T. Aulsen, and James Aulsen, A. M. The latter has been the conductor and principal contributor; and his papers, on the whole, we deem the best.

We detected some errors in the narrations and descriptions, beside those noticed in the errata. Charles I. is said to have been beheaded in 1648 instead of 1649; the *essence of pearl* is mistaken for a *cosmetic*; and the heaths of Surry are mentioned in one place, where the author must mean those of Middlesex. These are the veriest trifles, compared with the misconception of some incidents in No. 6, and elsewhere. If facts had been literally as the writer has described them, [and fiction should have all the semblance of reality,] the LOITERER would have committed an act of *felo de se* in an early stage of his undertaking.

'A Periodical Writer (he beautifully observes,) like a glow-worm, is conspicuous only in the dark:—whenever the LOITERER is known, he ceases to exist.' On this principle, some of his anecdotes are wrongly imagined: but this we are disposed to pardon; as a man, who has not been accustomed to wear a mask, will sometimes forget when he has it on. We forgive him this, and a great deal more, for his new word *Betweneity* applied to the sex, (No. 55,) and shall conclude this article with asking Mr. LOITERER's pardon, for having loitered so long in noticing his papers; which, in general, are very amusing, and may contribute to promote those virtues, which, though they rank not first in the catalogue, are eminently essential to human happiness.

ART. X. *Travels through Cyprus, Syria, and Palestine*: With a general History of the Levant. By the Abbé Mariti. Translated from the Italian. 8vo. 2 Vols. pp. 340, and 437. 12s. Boards. Robinsons. 1791.

IN the Appendix to the fifth volume of our NEW SERIES, p. 540. we gave a cursory view (from the *original*.) of the Travels of this intelligent author; who, though an Italian Abbé, as we have already hinted, describes the objects before him with a liberality which such situations and circumstances might
be

be well imagined to put to a critical test. In making another extract or two from this entertaining work, we shall now exhibit specimens of the *translation*.

When the Abbé gives an account of the reduced state of population in Cyprus, he includes an apology for Eastern polygamy; depending on an alleged fact, which, if admitted, will only shew how manners and usages are formed by natural circumstances:

‘ The population of Cyprus has so much decreased, that the inhabitants scarcely amount to forty thousand. This calculation is perhaps not very exact; for, to ascertain the truth in this respect, is a matter of great difficulty, both in Cyprus, and in all the other countries of the Levant. The orientals do not, like us, keep any register of births and deaths: no notion, therefore, can be formed of their population but from the number of those who pay taxes, and who are not above a third part of the whole. To this may be added, that the women are much more numerous than the men—an observation which I have often made, and which was confirmed to me by all the people with whom I had any intercourse in the Levant.

‘ From this it would appear as if polygamy, so common among the orientals, had been pointed out by nature itself: for were they obliged, like the Europeans, to confine themselves to one woman, all the rest would be useless; and this superabundance would be an exception to a very true axiom, that nature has made nothing in vain. The character of these people, and the ideas which they seem to have formed of love, still tend to support the justness of the above reflections. That ecstasy and delirium, that union of souls which leads us into a kind of intoxication, that deities, in our eyes, the object of our affection, identifies us with it, and renders love a divine emotion, and an indissoluble chain—are never known here; all the different shades of sensibility escape them. They feel nothing of the moral influence of love, and are acquainted only with its madness: it is a want which may gratify, and not a sentiment that hurries them away. An European always embellishes the object whom he loves; he discovers every day, and every moment, new charms and new graces, which he multiplies, as one may say; and experiences, even in constancy, all the pleasures of variety. Such is love in temperate regions, where the two powers of which man is formed are in harmony; where the physical sensation is subordinate to the moral sentiment: and this strengthens the natural and religious obligation of adhering to one woman. But, on the contrary, if love be only a physical want, an animal instinct, such a passion admits no choice; it is not exclusive; and nothing can supply to him who experiences it a sufficient number of objects. Such is love in those countries where the irresistible and continual action of a scorching atmosphere destroys the harmony of the two powers; where the violence of the sensation extinguishes the energy of the sentiment; where man yields to the most impetuous of passions, and not to the mildest of affections; and this gives rise to a
plurality

plurality of women. Polygamy, therefore, will be a natural consequence of those warm temperatures, and of the constitution of the orientals; and a superabundance of women, instead of being an error of Nature, will become a proof of her wisdom and intelligence. Perhaps also (for I will not warrant the justness of the above observations) she has produced women in greater abundance in some countries, with a view to induce the different nations of the earth to connect themselves together by alliances; and to form of the universe one country, and of the scattered tribes of man one family.'

To complete this theory, it might however be expected, that there should be a regular exportation of women from Eastern climates, to contribute to the population of other countries, where such an article of importation might be equally convenient and acceptable.

From the account of the Mohammedan worship, here given by an Italian ecclesiastic, it might perhaps be well if some hints were taken by other ecclesiastics, where there may be room for improvement.

* Every mosque has an iman, or priest, who is obliged to go thither at the hours set apart for prayer. The imans are impowered to read the Koran, and to instruct the people.

* Were we to judge of their discourses from ours, we should form a very false idea of them. The Mussulman eloquence admits nothing of the common-place kind. Less diffuse, and less ornamented, than the European oratory, every foreign idea, and every useless expression, are carefully banished from it. A Turkish sermon is a continued series of maxims and sentences. The minister never attempts to prove dogmas which nobody doubts; nor does he ever address himself to the audience as if to unbelievers. Morality is the basis of their discourses, which contain regulations for one's conduct in every circumstance of life, and consolations for every kind of misfortune to which men may be exposed. The person of the orator is as simple as his discourse; and the profligacy of his conduct never destroys the beauty of his morality. A young voluptuary is never seen here declaiming against effeminacy and pleasure, an opulent dignitary preaching up the contempt of riches, or an elegant beau satirizing vice and luxury. These ridiculous contrasts, so common, and yet so little taken notice of, in Europe, would highly offend these people, who are very fond of simplicity: they would believe that one ridiculed both them and their religion; and the latter is an object upon which a good Mussulman will never suffer saillery. I beheld with pleasure, in their numerous auditories, a mixture and confusion of all ranks and conditions. The Turks have not yet introduced into their mosques those humiliating distinctions which disgrace our European churches. Places are not regulated by interest and grandeur; they are disposed of as chance directs: and the lower classes, more religious and more servent, often occupy the first; and are not, as in Europe, ignominiously driven back to the door. I have no objection to such distinctions

place to place is an actual state of warfare ; for which one must calculate and provide at every stage. To the open profession of plunder, is to be added that which operates under the disguise of religion :

‘ Palestine is a province which it is dangerous at present for strangers, and even for the natives, to traverse : the unhappy effect of the weakness of the Turkish bashaws, who cannot preserve their authority beyond the limits of their respective cities.

‘ The different religions which prevail in this country, are a continual subject of discord and war between the inhabitants.

‘ Wherever man is enlightened with respect to his duty, a diversity of religions cannot be hurtful ; it may even be said to be advantageous, in more respects than one. One citizen comprehends that he has no right to become the judge of the opinions of another ; that the Deity, who created our thoughts free, never intended that they should be controuled ; and that it is of little importance in whatever manner God is worshipped, provided his laws are equally observed by all. Hence it happens, that the Jew, the Catholic, and the Calvinist, forgetting that they each profess a different worship, unite together to promote public happiness. Besides, all sectaries, when persecuted, go and seek an asylum in countries where liberty of conscience is granted in its fullest extent ; and bring to the state an increase of commerce, industry, and riches.

‘ In the regions of ignorance the case is different. The less knowledge a man has, he is the more tenacious of his ideas, even though wrong. Prostrated, as we may say, before religious prejudices, which he considers as an emanation from heaven, he cannot bear to find a different opinion considered as equal to his own. This gives rise to rivalship and disputes ; these are succeeded by intestine wars ; and the peace and happiness of the empire are endangered, which often happens in the greater part of the eastern kingdoms. But what remedy can be applied to these disastrous evils ? Shall we proscribe freedom of worship ? By no means ; because that would be making martyrs, without bringing back tranquillity ; and because a state has no right to say to a citizen, *You must think and pray in this manner.* We must call in the assistance of knowledge. But can we propose this mode to a despot, who reigns only by the ignorance of his subjects ; and who dreads the influence of reason, as being likely to rouse his people from their lethargy ?

‘ The inhabitants of Palestine, as I have just now said, are always in arms for religion ; and the year 1767 was much more destructive in this respect than any of the preceding. A certain number of Mahometan Arabs, strengthened by schismatic Greeks, had declared war against the Catholics of Bethlehem and its environs. There were even few days in which an action did not take place, and in which a great deal of blood was not shed on the one side or the other.

‘ Nobody then would venture to quit Jerusalem ; because, in case of meeting with either party, people would have been under the

the necessity of engaging in the quarrel. I however foresaw that at Easter there would be an armistice between the disputants, who would be afraid that the pilgrims, then assembled in Jerusalem, might take advantage of their division to destroy them both. This idea determined me to undertake a journey to Bethlehem.

‘ I therefore ordered a good horse to be saddled ; and departed alone from Jerusalem on the morning of the 22d of April, 1767.

‘ I at first traversed some parched plains, which appeared really frightful, on account of the rocky mountains that surrounded them ; but as I advanced the scene brightened up, and became much more agreeable. I beheld, not without admiration, well-cultivated fields, covered with barley and wheat ; while the surrounding hills were crowned with vines, and abundance of olive and fig trees.

‘ In each field there was a kind of hut, constructed in the form of a tower, in which the peasant took shelter, in order to secure himself from the attacks of robbers. These huts serve also to contain all the implements necessary for agriculture.

‘ Having travelled for two hours and a half, without any disagreeable accident, I reached Bethlehem, and alighted at the habitation of the fathers of the Holy Land, to whom I was recommended.’ (Vol. ii. p. 402-6.)

Are civilization and a knowledge of human rights ever to be confined to particular corners of the earth ; and shall the great mass of the human race ever remain the ignorant dupes of craft and wanton power, and be actuated only by brutal violence toward each other ?

ART. XI. *A Picturesque Tour of Killarney*, describing, in TWENTY VIEWS, the most pleasing Scenes in that celebrated Lake ; accompanied by some general Observations, and necessary Instructions, for the Use of those who may visit it ; together with a Map of the Lake and its Environs. Engraved in *Aquatinta*, by Jonathan Fisher. Folio. 2l. 12s. 6d. sewed. Robinsons.

THERE are few of our readers, perhaps none, who have not heard of the romantic beauties that are represented in this curious set of engravings. We gave a very copious and entertaining description of these enchanting scenes, in one of the early volumes of our Review *, from Dr. Smith's History of the county of Kerry † ; and in several subsequent volumes we have occasionally introduced the mention of this western Paradise ; for which the reader may consult the second volume of our GENERAL INDEX.

Mr. Fisher observes, very justly, in the *Introduction*, that the ‘ Lake of Killarney has been, for many years, most de-

* Vol. xvii. p. 508.

† Killarney is situated in the barony of Magunihy, in this county-

servedly, the resort of every traveller in Ireland, to whom the beauties of nature had any attraction. There,' adds he, (*we believe* with great truth, though we have not ourselves visited this Elysium of our sister island,) 'they appear in their richest and most varied dress, with all the effects that can arise from the most fanciful combinations of mountain, wood, and water.

'To facilitate the curiosity of those who may undertake this tour, the author has taken drawings from several of the most interesting points of view, which he here presents to the public, together with such descriptions of them, and of the general beauties of the Lake, as may tend to illustrate the subject.

'He does not, however, propose to launch into description* farther than is necessary to explain the plates, but merely to lead the curious, who visit the Lake, to points of view where the sublime and beautiful are most picturequely combined; and which often might be hastily passed by, if the painter's observations did not induce a more critical examination.'

How far these points of view are happily chosen, or whether *all* are taken that this wonderfully varied scenery may afford, are circumstances on which, for the reason above assigned, we cannot pretend to offer any opinion; and we must leave the subject to the superior judgment of those connoisseurs who have had the enviable pleasure of visiting this most delightful place.

This expensive work is inscribed, by the ingenious artist, to whom the public is obliged for so acceptable a communication, to the Right Hon. the Earl of Portarlington: 'a compliment,' says he, 'to which his Lordship's knowledge and love of the arts entitle him, exclusive of the personal respect and obligations of the author.'

ART. XII. *New Constitution of the Government of Poland*, established by the Revolution, the 3d of May 1791. 8vo. pp. 40. 1s 6d. Debrett. 1791.

BY this new form of government, the people of Poland have gained a very considerable accession to their liberties, and consequently to their happiness; and, though there be still great room for improvement, we sincerely rejoice in the event. We have met with no friend to liberty who does *not* rejoice in it; and yet, moderate as the revolution has been, there are

* After Dr. Smith's admirable description, (see the Review quoted in the preceding *note*;) it might perhaps be deemed rashness in any writer to attempt the task.

not wanting *aristocrates* who are labouring to overturn it. The Potockis and the Rzewskis are plotting to restore despotism. Does not this illustrate the principles and views of the opposite parties, which now actually divide, or threaten soon to divide, all the kingdoms in Europe? The *aristocrates*, seeking only their own self-interest, set no bounds to their inordinate lust of power. They extort all, and will concede nothing. On the other hand, the *democrates*, as they are called, seeking the good of others, the good of the people, as well as their own, are easily contented. They are thankful, and willing to receive as a gift, even a *portion* of that liberty and happiness, the whole of which is their own, by divine indefeasible right. Does not also the general approbation given by the democratical party to this revolution—a revolution by which a crown, that was elective, has been made hereditary—prove *that* party to be no enemies to hereditary monarchy?

A principal promoter of this revolution was the King of Poland. Thus occupied, how amiable does such a monarch appear, when contrasted with the despots of Russia, Sweden, Germany, and Spain—with the *bourreaux couronnés*, (as M. De Mirabeau called them,) who are caballing and combining to exterminate the lives and the liberties of mankind! Surely, every surrounding nation, that turns its eyes on Stanislaus Augustus, must exclaim, *Talis cum sis utinam noster esses!*—and can a NATION, panting for liberty, cry in vain? can it be, that the will of any arbitrary individual in Europe, aided by a few hungry and profligate slaves in office, should withstand the wishes of a whole people? Should it prove so, we can only say, that a people who have not spirit to *assert* their freedom, (if there be such a people in this enlightened quarter and in this enlightened age of the world,) would not *deserve* to be free.

That political slavery should ever have prevailed to the extent in which the page of history actually exhibits it, is not more a subject of regret, than of surprize. That man, even in the very darkness of his ignorance, should so prostrate himself in the dust before his fellow, is astonishing:—but that he should still submit to be trodden under foot, even after his mind is enlightened, and after the example of his neighbours, who have asserted their independence, reproaches him for his servility, is incredible.

“ Strange, that such folly as lifts bloated man
To eminence sit only for a god,
Should *ever* drivel out of human lips,
Ev’n in the cradled weakness of the world!
Still stranger much, that when at length mankind

Had reach'd the sinewy firmness of their youth,
 And could discriminate and argue well
 On subjects more mysterious, they were yet
 Babes in the cause of freedom, and should fear
 And quake before the gods themselves had made.
 But above measure strange, that neither proof
 Of sad experience, *nor examples set*
By some whose patriot virtue has prevail'd,
 Can even now, when they are grown mature
 In wisdom, and with philosophic deeps
 Familiar, serve t'emanipate the rest!"

We sincerely hope, however, that the nations yet in thralldom will wipe off the stain that lies on them; that they *will* be roused by the great examples so recently set them; and that they *will* emancipate themselves;—and we hope and trust also, that whatever tyrant shall presume to lead out his people, for the vile purpose of again rivetting those fetters on a nation, which, by the magnanimous and independent spirit with which it has cast them off, has indeed shewn itself to be the genuine posterity of FRANKS*;—we say, we hope that whatever tyrant shall attempt to do this, in order that he may thereby secure and prolong the slavery of his own subjects, will be taught by those subjects, that he must not

“ ——— when he pleases, and on whom he will,
 Wage war, with any or with no pretence
 Of provocation giv'n, or wrong sustain'd †,
 And force the beggarly last doit, by means
 That his own humour dictates, from the clutch
 Of poverty, that thus he may procure
 His thousands, weary of penurious life,
 A splendid opportunity to die!"

COWPER.

Such were the reflections excited in our minds, by the perusal of this New Constitution of Poland. To abridge, or to select, any part of it, would convey but an imperfect idea of the whole; which will no doubt be again and again consulted by all who are interested in political inquiries, or attentive to the mighty changes that are now taking place in the affairs of Europe.

* i. e. Freemen.

† What little ground the German princes have for the pretence that their rights in Alsace, Toul, Metz, and Verdun, have been invaded by the revolution, may be seen by consulting the diplomatic writers who wrote before the revolution, particularly Abbé De Mably, and Pere Bougeant.

III. *Traits, philological, critical, and miscellaneous.* By the Rev. John Jortin, D. D. Archdeacon of London, Rector of Dunstan's in the East, and Vicar of Kensington. Consists of Pieces, many before published separately, several annexed to the Works of learned Friends, and others now first printed from the Author's Manuscripts. 8vo. 2 Vols. 12s. Boards. J. and Son.

new articles which these volumes contain, are modestly offered to the public by the editor, the son of the very respectable author, as *gleanings*: but this term will not discourage a discerning reader, who will be confident that the very gleanings of the Jortinian vintage are better worth gathering, than the fruit of many other literary vineyards. Dr. Jortin was a man of deep and extensive learning, of a sound judgment, of a truly liberal and catholic spirit; and of such writers it is well to preserve every scrap, even to the exhausting of common-place books. We are gratified by such a most cursory remarks, made while perusing either the ancients or modern authors; and we attend with double pleasure to the illustrations of Scripture, exhibited by such a scholar as a critic. The republic of letters will, no doubt, be themselves obliged to Mr. R. Jortin for this miscellaneous offering, and for the biographical information concerning his father, with which it is prefaced; and which is intended in addition to the account of the life of Dr. Jortin, drawn up by his friend, Dr. Heathcote, and prefixed to the late edition of his works.

In the contents of these volumes, the editor thus speaks in an ADVERTISEMENT:

I offer an apology for republishing several of the pieces contained in these volumes is deemed unnecessary, as they have long become equally scarce and desirable. The editor's motives are not altogether lucrative: his principal view being to fulfil the expectation of his valued friends, who are partial to the memory of his dear father; and also of other learned and respectable men, by whom he has been induced to think they may afford a pleasing gratification. Some few additions will be found, both in the Remarks on *Poetice* and *Milton*; and at the close of the *Lusus Poeticus*. The second volume consists partly of extracts from Dr. JORTIN'S works; partly of other extracts from his *Miscellaneous Observations on the Ancients*: and by such of the literati as have read those works, the new matter now introduced will perhaps be considered as a valuable supplement. His remarks on *Seneca* have been given in periodical publications, which are now rarely met with; and, together with those on *Hesiod*, *Homer*, *Virgil*, *Ovid*, and *Josephus*, may furnish no mean assistance to any student of their respective works.

It appears, from the biographical additions, that the father of Dr. Jortin was born at Bretagne in France, and came over to England at the time when the protestants fled from France, about A. 1687; that he was made one of the gentlemen of the privy-chamber, in the third year of King William, A. 1691, by the name of *Renatus Jortin*; that he became secretary to Lord Orford, to Sir George Rook, and to Sir Cloudesly Shovel, and was cast away with the latter, October 22, 1707.

Concerning himself, and his progress in the church, Dr. Jortin left the following short account in his private papers:

“ Archbishop Herring and I were of Jesus College in Cambridge: but he left it about the time when I was admitted, and went to another. Afterwards, when he was preacher at Lincoln's Inn, I knew him better, and visited him. He was at that time, and long before, very intimate with Mr. Say, his friend and mine, who lived in Ely-house; and Mr. Say, to my knowledge, omitted no opportunity to recommend me to him. When he was Archbishop of York, he expected that a good living would lapse into his hands; and he told Mr. Say that he designed it for me. He was disappointed in his expectation: so was not I; for I had no inclination to go and dwell in the north of England. When Mr. Say died, he asked me of his own accord, whether I should like to succeed him in the Queen's library: I told him that nothing could be more acceptable to me; and he immediately used all his interest to procure it for me; but he could not obtain it. A person, who is not worth the naming, was preferred to me, by the solicitation of — it matters not who.

“ The Archbishop afterwards assured me of his assistance towards procuring either the preacher'ship, or the mastership of the Charter-house, where I had gone to school. This project also failed; not by his fault, but by the opposition of — it matters not who.

“ In conjunction with Bishop Sherlock, he likewise procured for me the preaching of Boyle's Lectures. He also offered me a living in the country, and (which I esteemed a singular favour) he gave me leave to decline it, without taking it amiss in the least; and said, that he would endeavour to serve me in a way that should be more acceptable to me. He did so, and gave me a living in the city*. Afterwards he gave me a Doctor's degree. I thought it too late in life, as I told him, to go and take it at Cambridge, under a professor, who, in point of academical standing, might have taken his first degree under me, when I was Moderator. I was willing to owe this favour to *Him*, which I would not have asked or accepted from any other Archbishop.

“ That some persons, besides Mr. Say, did recommend me to him, I know, and was obliged to them for it. But I must add, that on this occasion, they did only *πεινέουσα ἐλπίδι*, — *for the fear* *amour*; and that he would have done what he did without their interposition.”

The first volume contains *Lusus Poetici*—Remarks on Spencer—Additional Notes, anonymous—Remarks on Milton—Sermon at the consecration of Bishop Pearce—Remarks on Archbishop Tillotson's Sermons—Scriptural Illustrations—Strictures on the Articles, Subscriptions, Tests, &c.—Curious Observations—Anecdotes—Translations from the *Lusus Poetici*.

Vol. II.—Letters—Critical Remarks on Greek Authors—Critical Remarks on Latin Authors—Critical Remarks on Modern Authors—Maxims and Reflections.

From the additions to the *Lusus Poetici*, we shall extract the following elegant and classic trifle:

‘ *EPITAPHIUM FELIS.*

‘ *Fessa annis, morboque gravi, mitissima Felis,
Infernos tandem cogor adire lacus:
Et mihi subridens Proserpina dixit, “ Habito
“ Elysios soles, Elysiumque nemus.”
Sed, bene si merui, facilis Regina Silentium,
Da mihi saltem unâ nocte redire domum;
Nocte redire domum, dominog; hæc dicere in aurem,
Te tua fida etiam trans Styga Felis amat.”*

At the end of the volume, a translation of this epitaph is given: but it is by no means equal to the Latin.

Dr. Jortin's mind was stored with classic reading, and he happily applies it to the illustration of scripture. We could wish, that, instead of hasty sketches, he had exhibited an ample body of Notes on the books of the Old and New Testament.

In proof of Dr. Jortin's liberal notions respecting *articles, subscriptions, tests, &c.* on which many writers are now so violent and uncharitable, we shall indulge our readers with the following short extracts; which, when contrasted with some modern positions, will unhappily prove, that we of the present age have made no advances in nobleness and generosity of sentiment:

‘ There are propositions contained in our Liturgy and Articles, which no man of common sense amongst us believes.—No one believes that all the members of the Greek church are damned, because they admit not the procession of the Holy Ghost from the Son; yet the Athanasian Creed, according to the usual and obvious sense of the words, teacheth this. No one believes himself obliged to keep the *Sabbath* day: yet the Liturgy, strictly interpreted, requires it.’—

‘ Subscriptions and Tests are supposed to be admirable methods to keep out the heterodox. But what said the philosopher to the jealous husband? “ Thou mayest bar thy windows, and lock thy doors; but a cat and a whoremaster will find the way in.”

“ *Amanti aut indigenti difficile est nihil.*” —

‘ What

* What St. Paul and other apostles pronounce against the *hereticks* of their time, is not to be applied to all those, who in these later ages, err in matters of faith. They neither despise the apostles, nor reject the gospel: nor do they usually seem to be seduced from the right way by views of honour or of profit. Many of them might say to the church, as Æneas to Dido,

"*Inventus, regina, tuo de littore cessi.*"—

How much Dr. Jortin's opinions, relative to the Lord's Supper, differed from those of Dr. Cleaver, the present Bishop of Chester, whose sermon on this subject we lately noticed *, will be manifest from the following passage:

* The Sacrament of the Lord's Supper is a public religious action, rite, or ceremony, in " Commemoration of the death of Christ, and of the benefits which we receive thereby." Every thing advanced concerning it, beyond and besides this, is precarious and far-fetched.*—

The second volume exhibits one continued proof of Dr. Jortin's extensive erudition, and of his familiar acquaintance with the Ancients. It is a truly critical repast, served up in an easy and pleasant manner: but the dishes are too numerous, and too various, to justify our selecting one as a specimen of the rest. We shall recommend the whole to the careful notice of the classical reader, and close this article with the following curious anecdote, copied from Dr. Jortin's *Adversaria*, respecting the notes to Pope's Homer. The facts are briefly mentioned in Johnson's Life of Pope, p. 43, octavo edition.

* What passed between Mr. Pope and me, I will endeavour to recollect, as well as I can; for it happened many years ago, and I never made any memorandum of it.

* When I was a Soph at Cambridge, Pope was about his Translation of Homer's *Iliad*, and had published part of it.

* He employed some person (I know not who he was) to make extracts for him from Eustathius, which he inserted in his notes. At that time there was no Latin translation of that commentator. *Alexander Politi*, (if I remember right,) began that work some years afterwards, but never proceeded far in it. The person employed by Mr. Pope was not at leisure to go on with the work; and Mr. Pope (by his bookseller, I suppose) sent to Jefferies, a bookseller at Cambridge, to find out a student who would undertake the task. Jefferies applied to Dr. Thirlby, who was my tutor, and who pitched upon me. I would have declined the work, having, as I told my tutor, other studies to pursue, to fit me for taking my degree. But he,—*qui quicquid volebat valde volebat*,—would not hear of any excuse. So I complied. I cannot recollect what Mr. Pope allowed for each book of Homer; I have a notion that it was three or four guineas. I took as much care as I could to perform the task to his

* See Rev. New Series, vol. v. p. 355.

satisfaction: but I was ashamed to desire my tutor to give himself the trouble of overlooking my operations; and he, who always used to think and speak too favourably of me, said, that I did not want his help. He never perused one line of it, before it was printed; nor perhaps afterwards.

‘ When I had gone through some Books (I forget how many) Mr. Jefferies let us know that Mr. Pope had a friend to do the rest, and that we might give over.

‘ When I sent my papers to Jefferies, to be conveyed to Mr. Pope, I inserted, as I remember, some remarks on a passage, where Mr. Pope, in my opinion, had made a mistake. But, as I was not directly employed by him, but by a bookseller, I did not inform him who I was, or set my name to my papers.

‘ When that part of Homer came out, in which I had been concerned, I was eager, as it may be supposed, to see how things stood; and much pleased to find that he had not only used almost all my notes, but had hardly made any alteration in the expressions. I observed also, that in a subsequent edition, he corrected the place to which I had made objections.

‘ I was in some hopes in those days (for I was young) that Mr. Pope would make inquiry about his *coadjutor*, and take some civil notice of him. But he did not; and I had no notion of obtruding myself upon him.—I never saw his face.’

This narrative is little to the credit of Mr. Pope, who considered all who assisted him in the production of his Homer, as mere mercenaries; and who was not very solicitous of bringing them from their obscurity, to—“ share in his triumph, and partake the gale.”

ART. XIV. *Transactions of the Royal Irish Academy*, Vol. II.

[Article continued from the 5th Vol. of our NEW SERIES, p. 422.]

HAVING already reviewed the scientific part of these Transactions, we proceed to notice the articles that appear under the class of POLITE LITERATURE.

These papers consist of five essays: the first is

‘ *An Examination of an Essay on the Dramatic Character of Sir John Falstaff. By the Rev. Richard Stack, D.D. F.T.C.D. and M.R.I.A.*’

The fat knight has not only occasioned us all to shake our sides at the theatre, but has given employment to some very grave heads in their closets. His character has been represented by one writer *, as possessing *constitutional courage*. In

* Mr. Morgan, whose essay, (without his name,) was noticed in Rev. vol. lvii. p. 791. See also the ingenious work of Mr. Richardson, Rev. vol. lxxxi. p. 54.

opposition to this opinion, Dr. Stack steps forward, and labours to restore his hero to the full honours of uniform cowardice. It has been remarked, by the former of these gentlemen, that

“ The character of Falstaff has indeed strong appearances of cowardice. In the first moment of our acquaintance with him he is involved in circumstances of apparent dishonour. We hear him familiarly called coward by his most intimate companions. We see him on occasion of the robbery at Gadshill in the very act of running away from the Prince and Poins: on another of more honourable obligation, in battle and acting in his profession as a soldier, escaping from Douglas, even out of the world as it were; counterfeiting death and deserting his very existence; betrayed into those lies and braggadocios, which are the usual concomitants of cowardice. But these appearances are only errors of the understanding; and the poet has contrived with infinite art to steal impressions upon his hearers or readers, that shall keep their hold in spite of these errors; yet so latent and so purposely obscured, that we only feel ourselves influenced by the effects without being able to explain the cause. Falstaff, in spite of all those strong appearances, recommends himself to the heart by a constitutional courage: and the occasions alluded to are only accidental imputations on this quality designed for sport and laughter, on account of actions of apparent cowardice and dishonour.”

This is ingenious, but too refined. It is well observed, by Dr. Stack, in answer, that,

“ In appealing to this sense, the writer must be careful to introduce his character with impressions suitable to what he designs. If he does not give these in very striking colours, we at least expect some delicate touches to inform the sense. These observations I believe will be found to apply to most dramatic characters, and to Shakespear’s most eminently. But if a writer should neglect them, he would at least avoid all early impressions of an opposite nature: for these might engage and mislead the heart too far, and become the sources of incorrigible errors. Can we suppose then that Shakespear, if he had designed to exhibit Falstaff as naturally brave, would in the first scene of our acquaintance with him have given strong intimations of his cowardice?”

It is certainly true, that a writer may give such a prepossession of a character, before it is introduced, as will retain its influence over our opinion, even when the actions of the personage are partly in opposition to it:—but this is not the case with regard to Falstaff. If an impression be given before his appearance, it surely is not favourable to his bravery: Shakespear, however, seems to have suffered his character to be manifested by his actions.—The character of any one is to be estimated from the *whole* of his conduct: a man may be altogether brave, and cowardice will be apparent in none of his actions:

actions: he may be generally brave, and occasionally a coward; his actions must then, in general, wear the character of bravery, and his cowardice be marked as accidental: he may be a coward in common, and brave on occasions; his brave actions must then be marked as casual, and his cowardice as general: or, lastly, he may be always cowardly, and his actions, of course, uniform in their dastardly tenor.—Now which of these is Falstaff? We think, a general coward, with an occasional semblance of courage.

In disputes like the present, where each party is zealous to controvert all that the other advances, it is a remark, not destitute of foundation, that truth lies in the middle. It is indeed curious to observe how the same actions are here represented in different views, by the two writers: one extolling them as brave, the other degrading them into instances of cowardice: whereas Shakspeare probably paid little more attention to their tenor, than as they served to heighten the humour of his play. Thus, Falstaff's apparent valour, derived from the circumstance of Sir John Colville's yielding to him, gives the poet an opportunity of displaying his character as a boaster; and, by affording somewhat of the appearance of reality to his pretensions, adds to the poignancy of the wit. The case is the same with many other incidents, which are twisted by these critics into proofs of the validity of their respective opinions:—beside, after all, is it not possible that there should be many inconsistencies in Shakspeare's drawing of Falstaff's character?

The second essay consists of '*Observations on the first Act of Shakspeare's Tempest: by a young Gentleman, an Under Graduate in the University of Dublin.*'

This is but a crude performance. The praise of Shakspeare's peculiar excellence in *conforming with nature*, however just in general, is badly introduced in a criticism on a play, which quits the realities of nature, for the fanciful existences of the imagination. Beside, we would (with Prior,) advise the young critic to "read before he writes:" what are we to expect from an annotator on Shakspeare, who has, avowedly, seen but one edition of his works; and that edition, a very early one? Had he known the duties of an editor, or been aware of the obligations which we owe to the commentators on Shakspeare, he would never have dealt in those declamatory reproaches, so fine, and so little to the purpose. He complains that while 'the meaning of a word, or the construction of a sentence, gives birth to ample comments, those strokes of nature which give Shakspeare an absolute power over the human breast, are

left unnoticed, &c.'—Perhaps *his* taste would have been better gratified by perusing the “ Beauties of Shakspeare,” as selected by Dr. Dodd: certainly, it is no disgrace to an editor not to have done what was not his business; and the writer was not obliged to read those explanatory notes, which are both gratifying and beneficial to others, who think it of consequence to understand the poet.

The third essay consists of ‘ *Thoughts on some particular Passages in the Agamemnon of Æschylus.* By Francis Hardy, Esq. M.R.I.A.’

The question, agitated in this essay, is, whether, at the time of the Trojan war, the Greeks and Trojans spoke the same language?

The argument that they did, which has been drawn from Homer’s silence on the subject, is, in our opinion, inconclusive; nor is the contrary supposition, founded on some passages in Æschylus, of much more authority.—Cassandra, when made a captive, is addressed by Clytemnestra, and returns no answer: the anger of the queen, in consequence of Cassandra’s silence, is appeased by the reflection of the chorus, that she is a foreigner. On the departure of Clytemnestra, she speaks, and the chorus express their surprize at her using their language so fluently.—Here is, probably, little more than a circumstance introduced to heighten the interest of the representation: but, supposing it otherwise, it can only shew the opinion of the poet on a matter, which did not come under the knowledge of him, nor of those who lived some centuries before his time.

The fourth and fifth essays are ‘ *On Ridicule, Wit, and Humour.* By William Preston, Esq. M.R.I.A.’

Mr. Preston is a zealous supporter of the theory of Hobbes: that *mirth* arises from a sudden conception of some eminency in ourselves, by comparison with our own infirmity formerly, or that of others. His zeal, however, is at times too great for his judgment; and we could not avoid smiling, when we read of ‘ a Dr. Campbell, who wrote a book, which bears the imposing title of Philosophy of Rhetoric.’ This is similar to Bishop Burnet’s talking of *one* Prior; and we hazard little in saying, that Dr. Campbell’s book will be quoted, when these essays by Mr. Preston are forgotten.—In another place, we are told of a definition given ‘ by Dr. Hayley, a profound writer on metaphysics, from whom the ingenious Dr. Priestley has taken many valuable hints.’ This Dr. Hayley, we presume, is a Dr. Hartley*.

* This, we hope, however, is only an error of the press.

The language of these essays is equally curious: nor is the author's philosophy to be left unnoticed. When he tells us, that 'where the mind is but slightly affected, the due secretion of the humours is but little disturbed, and no very violent access of *animal spirits* is thrown on the breast;—that 'the pleasure attending *mirth* being, comparatively speaking, faint, the relaxation of the nerves must consequently be inconsiderable. The due secretion of the humours is but little interrupted; the access of animal spirits to the breast is trifling; barely sufficient, not to overwhelm, but stimulate the nerves,' &c. &c.—When he talks thus, we assure him that they, who know any thing about secretions, humours, and nerves, will inform him that he is ringing changes on words without any meaning; and that he exhibits a *vox et præterea nihil*. As to the access of animal spirits to the breast, that idea, we believe, is beyond the comprehension of any man.

The *Polite Literature* concludes with this essay: in our next article, we shall examine the *Antiquities*.

[To be concluded in our next Review.]

ART. XV. *Philosophical Transactions of the Royal Society of London*, Vol. lxxxi. for 1791. Part II. 4to. 8s. Elmsly. 1791.

PHILOSOPHICAL PAPERS.

Part II. *Of a second Paper on Hygrometry.* By J. A. De Luc, Esq. F. R. S.

HAVING treated, in the former part of this paper*, of the fundamental principles of hygrometry, and of some hygroscopic phenomena, M. De Luc here proceeds to a particular application of them, *viz.* to decide which of the present hygrometers should remain our *only measure of moisture*, till, if possible, a better shall be found. If the comparative points on M. De Saussure's and his own could be determined in the whole extent of their scales, *both* of them might be used, and the observations made with either be reduced to the other, as is done with the different thermometers: but this is far from being the case here; for from 70 to 100 of M. De Luc's scale, a space which includes the most important period of moisture, their indications appear to be as different from one another, and as variable, as if they were the effects of two very different causes.

It may be thought somewhat extraordinary, that two such intelligent and judicious philosophers, investigating the same

* See our Review for October last, p. 135.

subject, namely, the degrees of *moisture* in air confined in a close vessel, comparatively with the qualities of *water* successively evaporated in it, should arrive at conclusions so different as the following :

‘ M. DE SAUSSURE.

‘ 1. That the degrees of moisture are nearly proportional to the quantities of water evaporated ; and that, consequently, the *ratio* observed between those quantities and the *march* of his hygrometer, could be considered as giving immediately the *march of the instrument* correspondent to *moisture itself*.

‘ 2. That when no more water could *evaporate* in the vessel, the inclosed *medium* was arrived at *extreme moisture*; and that, consequently, the point then indicated on his hygrometer was to the *limit of its scale* on that side.

‘ 3. That having determined the expansions of the hair by successive equal quantities of moisture, (beginning at the point when this was null,) his instrument could not differ essentially from an absolute *hygrometer*.

‘ M. DE LUC.

‘ 1. That the *moisture* does not increase proportionably to the quantity of water evaporated ; on account of an increasing, but undetermined, part of the water being deposited on the sides of the vessel ; and that, consequently, M. De Saussure’s experiments could not afford the determination of a real *hygroscopic scale*.

‘ 2. That the *maximum* of evaporation is not a sign of *extreme moisture*, unless when the temperature is very little above 32° : but that, by successive increases of *heat*, moisture recedes farther and farther from its extreme, though the quantity of vapour be successively increased.

‘ 3. That in approaching to extreme moisture, the hair becomes *stationary*, and afterward a little *retrograde*; and that his not being acquainted with the above effect of heat, prevented M. De Saussure’s discovering the imperfections of his instrument.

M. De Luc explains, very satisfactorily, and with great candour, the steps which led to these different conclusions ; and he shews how M. De Saussure was deceived by a complication of accidental circumstances, which concealed from him some of the principal phenomena. Had he, instead of fixing on a *hair* for his hygroscopic substance, tried first any of those *transverse slips*, of which hygrometers had been made before in a coarser manner, he would have discovered that, by an increase of heat, and by a corresponding increase of the quantity of elastic vapour shewn by the manometer, the *hygrometer* indicated *less and less moisture*: on trying other *slips*, he would have observed the same phenomenon with every one of them, and would have been convinced that it was a real *law of moisture*; and if he had farther known the great *dryness* of the steam of boiling water, so long as its temperature continues,

(as observed by Mr. Watt,) he would have seen the importance of that *hygroscopic law* from its great extent: he would have found that the *maximum* of *moisture* and of evaporation, instead of being synonymous terms, may differ no less than a fifth, or even a fourth, part of the whole scale of moisture; and this is the case in a temperature even no higher than 75 or 80°.—Had he tried, next, an hygroscopic substance *lengthwise*, and happened to take one of those which, when used in that manner, have a great *retrogradation*, as goose-quill and deal, and, after observing it in the open air, at a degree of moisture corresponding with the *stationary* state of that hygroscope, had inclosed it in the *moist vessel*; he would have found it to move, by this increase of *moisture*, in the same direction as it had done in the open air by an increase of *dryness*: he would then, doubtless, have tried other *threads*, and would have found them all to have the same sort of *march*, only at various periods; and had he submitted the *hair* to the same experiments, the smallness of its motions, backward and forward, and their irregularities, would not have prevented his discovering that it had the same imperfections as the others; and thus he would have abandoned the whole tribe of *threads* as unfit for the hygrometer.—Had he, even in the hair-hygrometer itself, continued the index on the top as it was at first, and had taken the point of *extreme moisture* in *water*, instead of removing the index to the bottom, so that the instrument could not be plunged in water, his ideas respecting that point would have taken a different turn: he would have found the hair to be *shorter* in water than it is generally under the moist vessel; so that he could not have supposed the hair to *lengthen* 2 degrees (from 98 to 100) by the *super-saturation* of the medium, or the immediate contact of concrete *water*.—Or had he only, in order to settle the point of extreme moisture on his hygrometers, proceeded in the same manner as he did in his fundamental experiments, that is, by inclosing pieces of wet cloth in the vessel, or inverting it over water, without *wetting the glass*, he would have avoided one great cause of deception, an *unequal* distribution of moisture: by using a *dry glass* inverted over a vessel of water, M. De Luc observed that, even though the moisture was considerably below *extreme*, a small diminution of heat would frequently occasion a tarnished rim on the glass over the surface of the water; and he was thus led to discover a new *hygroscopic law*, ‘That in a stagnant air every evaporating surface has an atmosphere of extreme moisture, which extends in a space of few inches, diminishes rapidly, and does not interfere beyond that limit with the other laws of moisture.’ In consequence of this observation, he obtains a *real* fixed point of extreme moisture in

confined air as well as in water, by inclosing in the glass jar (inverted over water,) a wire cage, four inches in diameter, covered with cotton cloth, which is kept thoroughly wet by a reservoir on the top. In this apparatus, though in summer, every hygrometer, whether thread or slip, moves and fixes itself, not so speedily, but else exactly, as if it were plunged into water, without any supersaturation of the medium, or precipitation of water on the hygroscopic substance.

M. De Luc explains, by an example, what is the fundamental deviation of the *hair hygrometer*:

‘A *hair hygrometer* and mine, being in a close vessel, at a time when the *temperature*, sensibly constant, shall be but little above 32; if *moisture* is first introduced into that vessel, so as to bring the *hair hygrometer*, by a very slow direct motion, to 98, my *hygrometer* will stop between 70 and 75; and both instruments will be fixed, if *moisture* and *heat* remain the same. Let *moisture* then be made to increase very slowly, till the *hair hygrometer* has attained its point 100; mine will have arrived at 80; and they will again remain at those points as long as, with the same *temperature*, the same quantity of vapour shall remain in the vessel. Lastly, let a sufficient or superfluous quantity of water be introduced into the vessel; the *hair hygrometer* will *retrograde* to 98, and mine proceed to 100, at which points they will stop, whatever be the quantity of *water*; and they will remain fixed, as long as the *heat* shall not increase. This explains the riddle of the singular point 98, or of a certain *point*, various in different *hair hygrometers*; various even, at different times, in the same individual, at which that instrument stands with very different degrees of *moisture*: consequently, its little motions round that *point* may create great deception.’—

Such is the *fundamental* march of the *hair hygrometer*: but it is subject to disturbing *anomalies* from another cause,—its *organic structure*,—which the author next explains,—and which certainly deserve attention in so small and so critical a space as that above described, the natural motions of the instrument being sometimes even reversed by them. He illustrates the difference between M. De Saussure and himself on the subject of *extreme moisture*, by a singular fact, in the case of a *thread of box-wood*, which moves in a direction contrary to most other hygroscopic substances: if any philosopher had chosen this for his hygrometer, there would have been no controversy about the point of *extreme moisture*: but, with the concurrence of similar accidental circumstances, the same difference which now exists at that *point*, would have been transported to that of *extreme dryness*.

Having stated the imperfections of M. De Saussure’s hygrometer, and the circumstances that deceived him, in a manner which, in our opinion, can neither justly offend nor fail of

convincing

convincing that gentleman himself, the author gives an account of the *correspondent marches*, or the changes in length and weight from equal increases of moisture, of all the hygroscopic substances, both threads and slips, which he has hitherto sufficiently examined; drawn up in the form of tables, similar to that from which we made an extract in our account of the former paper. It appears from these tables, that all the transverse slips of the fibrous parts of vegetables and animals, and of ivory and horn, taken either lengthwise or breadthwise, possess the three essential requisites for an hygrometer, *viz.* indicating, without any illusion, both *extreme dryness* and *extreme moisture*; moving constantly in the *same direction* as moisture itself does; and moving *always* when moisture changes. In these important points, no slip can create deception, but every thread may deceive. The different slips, however, move by very different steps, and no one has yet been discovered that indicates the *real* march of *moisture*: nor indeed does this appear to be necessary; for if the instrument affords just *observations*, the *value* of its degrees, being permanent, may be afterward ascertained. Slips of *whalebone* seem to approach nearest in their march to the real moisture; and, in some other valuable properties, no one can come in competition with them; *viz.* in *steadiness*, inasmuch that, after standing for ten years, they were found to come in water to the same point as at first; in *great expansibility*, amounting, between the too extreme points, to above one-eighth of their whole length; and in the *facility* with which they are reducible into thin narrow slips. The paper concludes with a description and figures of the whalebone hygrometer, and was sent to the Royal Society, accompanied by one of the instruments, which will certainly make a valuable addition to their observatory.

Farther Experiments relating to the Decomposition of Dephlogisticated and Inflammable Air. By Joseph Priestley, LL. D. F. R. S.

Since this subject came last under our cognizance*, some farther evidence has been brought forward; though not sufficient, we apprehend, on either side, to alter the opinions of those who had before espoused the other.

That a little *nitrous acid* generally results from the decomposition of the two airs, is acknowledged by Lavoisier and his friends: but they ascribe it to an admixture, scarcely altogether avoidable, of *azote* or phlogisticated air, which is known to produce that acid by decomposition with vital air: they find,

* See Review for September 1789.

however, that the decomposition of this nitrous principle requires a pretty *rapid* or *strong* combustion, such as Dr. Priestley employs; so that, when the operation is very slowly performed, the result will be water only, the phlogisticated air remaining unchanged. In confirmation of this doctrine, they give a particular detail, (in a chemical journal published by them at Paris *,) of a capital experiment, made, on a large scale, with a precision and attention which do them honour: the event was, that though the vital air contained, as it usually does, some phlogisticated air, yet, in consequence of the very slow decomposition, the water was found on all trials to be pure; that its quantity (above a pound of Troy weight,) was very nearly equal to that of the two airs employed; and that the small deficiency was made up by the airs that remained undecomposed.

Dr. Priestley, on the other hand, still insists, that nitrous acid is formed in this process independently of phlogisticated air; and that, considering the very small quantity of acid obtainable from the decomposition of that air in the most favourable proportions with vital air, the large quantity obtained in his experiments cannot be supposed to have arisen from that source. He now produces the acid, seemingly as strong as before, when there is no sensible quantity of phlogisticated air in the mixture; and, from the very same materials, he produces also water alone, at pleasure and with certainty, by only varying the proportions of the two airs; a circumstance which accounts for the difference of his experiments from the French, and which had hitherto been thought immaterial; both parties having supposed that a surplus of either air would remain unchanged after the operation, without affecting the result. It is when the vital air prevails, that the acid is formed; and in this case, a little phlogisticated air, superadded, seems to be in part decomposed. When the inflammable air prevails, mere water is obtained; and, instead of a decomposition of any phlogisticated air superadded, there appears to be a *production* of that species of air. The Doctor thinks it therefore most probable, that something beside water is *always* formed, the water being only that which made the bases of the two airs, and their other principles uniting into a different substance, which may never be sensible to us, unless when one of its component parts is unsaturated or in excess.

It would seem, therefore, that though nitrous acid be produced, in Mr. Cavendish's experiments, from vital and *phlogisticated* airs, yet it is also producible, and more copiously,

* *Annales de Chimie*, vol. ix. *Avril* 1791.

from vital and *inflammable* airs; and if this fact be fully ascertained, it will not be easily reconciled with the new theory.

On the Decomposition of Fixed Air. By Smithson Tennant, Esq. F. R. S.

Synthetical experiments have shewn, (so far as experiments of that kind can do it;) that fixed air is formed from vital air and charcoal: but as vital air has a stronger attraction to charcoal than to any other known substance, the *decomposition* of fixed air has not hitherto been attempted. By an ingenious application of the united forces of *two* attractions, Mr. Tennant has happily supplied this desideratum.

Into a coated glass tube, close at the bottom, he introduces, first, a little phosphorus, and afterward some powdered marble slightly calcined: the tube is then nearly but not entirely closed up, that there may not be so free a circulation of air as to inflame the phosphorus, while the heated air in the tube is suffered to escape. By a red heat, for a few minutes, the fixed air of the marble is decomposed, the charcoal re-appearing in its proper form, while the vital air unites with the phosphorus, and the phosphorus and phosphoric acid unite with the calcareous earth. The lime and phosphoric acid are separated from the charcoal powder intermixed, by solution in marine or nitrous acid; and the phosphorus, by sublimation. The charcoal, thus obtained, appears in no respect to differ from the charcoal of vegetables.

It follows, therefore, that either some deception must have happened in the experiments in which fixed air has been produced from vital and inflammable air, or else that the bases of *fixed air* and *inflammable air* (that is, *carbone* and *hydrogene*,) are the same thing.

CHEMICAL and MEDICAL PAPERS.

An Account of some Appearances attending the Conversion of Cast into Malleable Iron. By Thomas Beddoes, M. D.

In consequence of an alteration lately introduced in our manufactures of iron, by the use of cokes instead of charcoal, the reverberatory has been substituted in the place of the forge-furnace. The principal circumstances, noticed by Dr. Beddoes in this new process, which he had a favourable opportunity of attending from beginning to end, are the following:

When the pig metal, in the reverberatory, was nearly melted, the flame was turned off from it, by means of dampers or registers in the chimneys, and the workman began to stir and turn the liquid mass; an operation which he continued through the whole process. In 20 minutes, the metal became loose and

incoherent, as small as gravel; it was also stiff, and much cooled. On re-admitting the flame for three minutes, it became semi-fluid: the hottest part of the mass began to *ferment*, that is, to heave and swell, emitting a deep blue lambent flame, with a faint hissing noise. The fermentation spread through the whole mass, and produced a manifest increase of heat for a quarter of an hour. When this ceased, the flame was turned on again for a very short time; the metal, in two or three minutes, was reduced, by the stirring, to the fineness of sand; and the flame, which re-appeared over its whole surface, was more *kindly*, that is, of a lighter blue. By occasionally turning on the flame when an increase of heat appeared necessary, a strong fermentation took place again; and when it ceased, the metal was found to clot, and stand wherever it was placed, without any tendency to flow, or to stick to the tools; it was then gathered into lumps, which were brought successively into the hottest part of the furnace, and a fierce fire was continued for six or eight minutes; after which it was rolled.

To account for the above appearances, (which seems the principal object of the paper,) the Doctor takes it for granted, that cast iron contains a portion of *oxygene*, and of plumbago; that plumbago consists of iron and *charcoal*; and that fixed air consists of charcoal and *oxygene*. As the *heaving and swelling* arise from a discharge of elastic fluids, the above principles explain how those fluids are produced. The *oxygene*, uniting with a part of the charcoal, forms fixed air, and at the same time occasions the remarkable *increase of heat* in the mass; for he contends that the *oxygene* possesses in itself a *power of generating heat*, independently of its condensation. The rest of the charcoal is converted into inflammable air, which, from the fixed air mixed with it at first, burns with a *deep blue flame*: but, in proportion as the *oxygene* is consumed and the fixed air diminished, the flame becomes *lighter coloured*. He excludes sulphur from any share in these effects, but does not doubt that some portion of it is perpetually extricated, with the inflammable air, through the whole process; though he finds it not at last completely expelled.

The author reprobates, in very strong terms, the doctrine of phlogiston in all its modifications, and leaves its adherents to account for the above appearances; which, in our opinion, they may do, full as well, and even in the same manner, as he has done himself; except that they will think the *generation of heat* (notwithstanding its appearing to take place in the *internal* part of the *spongy mass*,) an office better suited to the *phlogiston* than to the *oxygene*.

Experiments

and that the remainder is apparently vitrified:—that the phosphoric acid is not in union with the antimony, but with the lime only, forming with it phosphorated lime, or bone-ash: but that this phosphorated lime is, nevertheless, in chemical combination with the antimonial calx, in the proportion of about 43 parts of the former to 57 of the latter:—that antimony, mixed with about an equal weight of bone-shavings, or with bone-ashes, and calcined in an *open* vessel with a moderate fire, yields a cineritious or pale clay-coloured powder, such as James's powder was formerly; and that this, urged with a strong fire (about 120° of Wedgwood's thermometer,) in a *close* crucible, becomes white, such as Dr. James's powder is now, with which it corresponds also in its analysis, and in all its sensible properties;—and that the bone, or bone-ashes, greatly promotes the calcination of the antimony, probably from a chemical affinity to the metallic calx; a *white* powder not being obtainable by fire without that addition.

It is not, perhaps, generally known, that preparations of the same kind have long been in use; and we shall, therefore, extract from this paper a short historical account of them:

'Antimony and bone-ashes calcined together,—produce a powder called Lile's and Schawanberg's fever powder; a preparation described by Schroder and other chemists 150 years ago. The receipts for this preparation differed in the proportion of the antimony to the bone-ashes, and in the state of the bone; some directing bone-shavings to be previously boiled in water; others ordered them to be burnt to ashes before calcining them with antimony; and in other prescriptions, the bone-shavings were directed to be burnt with the antimony. According to the receipt in the possession of Mr. Bromfield, by which this powder was prepared forty-five years ago, and before any medicine was known by the name of James's Powder, two pounds of hart's-horn shavings must be boiled to dissolve all the mucilage, and then, being dried, be calcined with one pound of crude antimony, till the smell of sulphur ceases, and a light grey powder is produced. The same prescription was given to Mr. Willis, about forty years ago, by Dr. John Eaton, of the College of Physicians, with the material addition, however, of ordering the calcined mixture to be exposed to a great heat in a *close* vessel to render it *white*. Mr. Turner made this powder above thirty years ago, by calcining together equal weights of burnt hart's-horn and antimony in an open vessel, till all the sulphur was driven off, and the mixture was of a light grey colour. He likewise was acquainted with the fact, that by a sufficient degree of fire in a close vessel this cineritious powder turned white. Mr. Turner also prepared this powder with a pound and a half of hart's-horn shavings and a pound of antimony, as well as with smaller proportions of bone. Schroder prescribes equal weights of antimony and calcined hart's-horn; and Poterius and Michaelis, as quoted by Frederic Hoffman,

Hoffman, merely order the calcination of these two substances together, (assigning no proportion,) in a reverberatory fire for several days. In the London *Pharmacopæia* of 1788, this powder is called *Pulvis Antimonialis*; and it is directed to be prepared by calcining together equal weights of hart's-horn shavings and antimony.*

The *antimonial powder* of the shops, like that sold under James's own name, varies a little in its aspect; some parcels being of a snowy whiteness, and some having more or less of a yellowish tinge. These circumstances appear to be immaterial, the white colour being very delicate, and influenced by very slight causes. Bones, which have had their gelatinous parts previously extracted by boiling in water, are supposed to produce the whitest powder with greatest certainty.

A medicine is sold by Mr. Newbery under the name of *James's powder for horses, horned cattle, hounds, &c.* Dr. Pearson has examined this also, and finds it to be no other than James's powder for fevers, or Lile's powder, above mentioned, made by calcining antimony and bone-ashes together in *open vessels*: by strong fire, in *close vessels*, it becomes white like the other.

An Account of some Chemical Experiments on Tabasheer. By James Louis Macie, Esq. F. R. S.

We have seen in a former paper*, that tabasheer is a *vegetable* production, formed by spontaneous concretion from a *fluid* in the cavities of the bamboo cane. Its chemical constitution, however, is very different from what might be expected in a body of such an origin: the experiments of Mr. Macie, very judiciously executed, and here stated in detail, shew it to be a *siliceous earth*, nearly the same thing with common flint, that has been attenuated by artificial solution.

Neither water, alcohol, nor acids, will act on it: but, by imbibing water, it becomes transparent, the white bits in a low degree, the bluish nearly as much so as glass. It dissolves (as the precipitate from *liquor silicum* does,) in caustic alkaline lixivium; and the solution (like the *liquor silicum* itself, or the precipitate redissolved,) becomes gelatinous on exposure to the atmosphere. In the fire, it becomes harder, more compact, and diminished in volume; without any loss of weight, except of a little moisture, which it soon recovers from the air. With two thirds of its weight of fixed alkali, in a platina crucible, it ran into a transparent glass: phosphorated ammoniac, and litharge, readily acted on it; borax more difficultly. It melted, also, at the blow-pipe, where the ashes of the coal happened to touch it, or when rubbed over with calcareous

* See Monthly Review for September last, p. 16.

earth;

earth; and this appears to be the only property in which it differs materially from flint: this fusibility with calcareous earth, and its contracting and hardening in the fire, might lead to suspect an admixture of *argillaceous* earth: but no traces of that earth were discovered by the usual process with vitriolic acid.

The experiments from which these general results are extracted, were made on the finest tabasheer that could be purchased at Hydrabad. Several other specimens were examined, and all the genuine sorts were found to consist of the same earth. That which was taken immediately from the cane, became black in the fire, from some admixture of vegetable matter: but as soon as the blackness disappeared, it was in all respects similar to the foregoing; so that the tabasheer of Hydrabad may be presumed to have suffered a degree of calcination before its exposure to sale.

That a siliceous earth exists in vegetables, is evident from their ashes. Mr. Macie obtained a small portion of this earth from the ashes of charcoal, but found it far more abundant in those of the bamboo cane. He mentions a singular circumstance respecting this vegetable, which occurred after his experiments were finished;

“A green bamboo, cut in the hot-house of Dr. Pitcairn, at Inington, was judged to contain tabasheer in one of its joints, from a rattling noise discoverable on shaking it; but being split by Sir Joseph Banks, it was found to contain, not ordinary tabasheer, but a solid pebble, about the size of half a pea—so hard as to cut glass!”

Chermes Lacca. By William Roxburgh, *M. D. of Samulcosta.*

Lac is found in India on three species of the *mimosa*. Dr. R. had some small branches of one of them, with the lac adhering, brought to him from the mountains; and he attended very minutely to the transformation of the insects, of which he gives a particular description, with excellent figures: they are very small; the female, a red hexapode; the male, a very active fly. The eggs, and a dark coloured glutinous liquor in which they are found, communicate to water a most beautiful red colour, while fresh: but after they have been dried, the colour is less bright; nor is the red so deep, nor so fine, after the insects have acquired life. The Doctor thinks it therefore well worth the while to try to extract and preserve the colouring principles at the proper season, (October or the beginning of November,) and doubts not but a method may be discovered of rendering this colouring matter as valuable as cochineal. He proposes, for this purpose, the process by which Hellot extracts the colour from the dry lac brought into Europe;

trope; namely, boiling it in a decoction of comfry root, and precipitating the red fecula with solution of alum:—but as the colouring matter in the *fresh* lac appears to be *soluble* in simple water, we should imagine that there was no occasion for any mucilaginous material to keep it suspended; and that such an addition would, in this case, be rather injurious than beneficial. He adds an observation, which to us appears new and important, on the use of an exceedingly mucilaginous decoction in the preparation of the indigo vat for dyeing cotton, on the Coromandel coast: this ‘*suspends* the indigo till a fermentation takes place to dissolve it, and also helps to bring about that fermentation earlier than it otherwise would.’

[*To be continued.*]

MONTHLY CATALOGUE,

For JANUARY, 1792.

FRENCH REVOLUTION.

Art. 16. *Letter of Monsieur and of M. Le Comte d'Artois to the King, their Brother*: with the Declaration signed at Pilnitz, August 27, 1791, by the Emperor and the King of Prussia. Also the Letter to the King by M. the Prince of Condé, M. the Duke of Bourbon, and M. the Duke of Enghien. 8vo. pp. 43. 1s. Debrett. 1791.

THE contents, as well as the event, of these two letters dated at Coblenz the 10th, and at Worms the 11th, of September, and written by the royal brothers and the Princes of the blood, to dissuade the King from accepting the constitution which had been presented to him by the Assembly on the 3d of the same month, are already well known to the political world, by having been published in the papers of the day. They are here reprinted, together with the declaration signed at Pilnitz, all in the original French, accompanied with a translation, which is neither very accurate nor very elegant.

The dignified emigrants here talk in a high strain; and still more so in a subsequent letter from Coblenz, dated December 1st, in reply to the King's invitation to return. The authority of a King being derived, they say, from God alone, can neither be announced nor abridged by himself nor by others. They affect to consider his Majesty as not being free, and therefore refuse obedience to his orders; though, from another part of their letter, they discover that this is but a pretence, and accordingly urge another plea for pursuing their own aristocratical inclinations. All the powers of the crown belong, say they, by inheritance, to his Majesty's heirs, as much as to himself. The allegiance, therefore, that is due from them to their heirs, forbids them to obey his Majesty in any thing that tends to the diminution of his royal authority!

In both letters, they mention their intention of returning to France, in force, to deliver an oppressed people; and they speak with full confidence of the success with which their benevolent attempts will be crowned.—*Nous verrons.*

Art. 17. *Lettre d'un François à un Anglois, sur les Moyens qui ont opéré la Revolution de France, et sur les Effets qu'elle a produit.* 8.0. pp. 73. 2s. Paris. Londres, Hookham. 1791.

In all our reading, we do not recollect to have met with a better receipt for manufacturing revolutions, than that which is contained in this 'triste et longue énumération, des stratagemes, des impostures, des attempts qui ont amené la Revolution de France:' which, if we were to indulge a conjecture, we should suppose to come from the pen of M. De Calonne. Every thing is so cleverly laid down, that it must certainly be the easiest thing in nature, for a handful of ragamuffins to overturn the firmest and best settled constitution in the world; if they would but follow the directions here given. It is here made plain to the meanest capacity, that, to use Mr. Burke's words, "no practical enjoyment of a thing so imperfect and precarious as human happiness must be, even under the very best of governments, could be a security for the existence of these governments," against the attacks of a revolution banditti, properly trained and disciplined by the drill-serjeant before us.

We sincerely hope that none of the wicked rogues of the constitutional, nor of any of the other, societies for revolutions, can read French.—"What if they can?" exclaims a democrat, one who has the rare fortune of being a scholar; "they would then see that this letter contains a very pretty theory for revolutions: but there is a wide difference between theory and practice. Many an ingenious model may captivate the eye of the ignorant, while the experienced artist sees very clearly that the mechanism must fail, when tried on a large scale, and attempted to be used in actual life."—Well but, Mr. Democrat, we hope you do not call the French revolution, a theory, nor a model. You surely are not to be told that it is a fact, a machine that has been actually worked and reduced to practice.—"Yes, gentlemen, but then how does it appear that the springs and wheels, which set this machine at work, are so simple, and were so easily made, as they are here said to be?"—Psha! we hate these questions; which are only fit to overturn the finest flights of imagination, and to puzzle us Reviewers.

As to the consequences and effects of the Revolution in France, if we are to believe all that we here read, they are woeful indeed. The faithful city is become a harlot; the loyal nation is changed into a nest of hireling ruffians; (*brigands soudoyés*;) the whole kingdom is turned into a sink of corruption; and nothing is to be seen but, '*les traces sanglantes qui ont défiguré la plus belle contrée de la terre.*' These things cannot come to good. Divine vengeance must shortly overtake such enormous wickedness. The arm, that swept the mighty Babylon with the besom of destruction, is now bared to cast out thee, O! Gaul, as an abominable branch. "Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it

it hath raised up from their thrones all the kings of the nations. They that see thee, shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble? that did shake kingdoms? that made the world as a wilderness, and destroyed the cities thereof? that opened not the house of his prisoners?" In a word, what the rapt orator erst beheld in prophetic vision, appeareth, of a truth, to be hastening to its accomplishment; and the time must be at hand when others, as well as Mr. Burke, shall look upon the map for what once was France, and shall behold a chasm!

Art. 18. *Remarks on the Letter of Mr. Burke, to a Member of the National Assembly*; with several Papers in Addition to the Remarks on the Reflections of Mr. Burke on the Revolution in France. By Capel Lofft, Esq. 8vo. pp. 84. 2s. Johnson. 1791.

The same goodness of heart, the same benevolent concern for the best interests of his fellow-creatures, and the same amiable conduct toward his opponent, which we commended in Mr. Lofft's remarks on Mr. Burke's first publication*, are conspicuous in the pamphlet before us. The present does not, however, contain an equal degree of political information. The greater part of the pages now under review, are occupied by a vindication of the memory of Rousseau; whose character and writings are here defended with a warmth and an ardour, which will be highly gratifying to all the admirers of that strange compound of genius, benevolence, and singularity. Though we do not feel all that enthusiasm, in the cause of the citizen of Geneva, which animates the breast of Mr. Lofft, we are nevertheless much pleased to see him thus ably sheltered from aspersions, poured forth on him with a wantonness and a vehemence, which it is easier for Mr. Burke to practice than to justify; and while we perused them, these remarks so gained on our hearts, as to leave a sensible regret, that we could not, in every instance, allow all the moral tendency to the writings of Rousseau, which the author flattered himself with having originally stamped on them, and which his present apologist so ingeniously discovers, even in the *Nouvelle Heloise* †.

Art. 19. *A Letter from Major Scott to the Right Hon. Edmund Burke*. 8vo. pp. 94. 1s. 6d. Stockdale. 1791.

The design of Major Scott, in this letter, is, without offering any opinion on the French Revolution, to shew that Mr. Burke, in his publications relative to that event, 'has most pointedly contradicted the doctrines which he has professed and inculcated through a very long and active political life; and that, therefore, if he is right now, he was wrong from the 17th of July 1765, to the 14th of February 1790.'

For this purpose, the Major has transcribed, 'not garbled nor selected without a fair attention to their context,' but in their regu-

* See Review, vol. iv. p. 266, *New Series*.

† A work, of which it is difficult for us to pronounce, whether it has most delighted or displeased us.

lar connection, a great variety of passages from Mr. Burke's former publications; and he has contrasted them with others from his late works.

Whatever Mr. Burke may think of his consistency, when he looks into his own breast, and examines what once were, and what now are, his real sentiments and opinions; if he does but view his external figure in the mirror here held up to him, we think, he cannot help exclaiming: *Non sum qualis eram.*

Art. 20. *A Rejoinder to Mr. Paine's Pamphlet, entitled, Rights of Man, or an Answer to Mr. Burke's Attack on the French Revolution. By an Englishman.* 8vo. pp. 102. 2s. Kearsley. 1791.

Surely the bookseller, by some unaccountable mistake, has tacked a wrong title-page to this two shillings' worth. A Rejoinder! Why, 'tis a *sermon*, on the ruin and recovery of mankind—shewing, how some of the angels kept not their first estate, but rebelled against God—how war was begun and ended in heaven—how these wicked spirits, after their own fall, plotted the fall of the whole human race, who must have been irrecoverably ruined by the lapse of their federal head, Adam; if God himself, assuming the nature of man, as his substitute, had not, in a wonderful manner, kept the law of his Maker for him, and made satisfaction to the divine justice for man's transgression—how, by this most admirable contrivance, man is enabled to defeat the wily malice of Satan, the strong one—how the first six millenaries, comprising the war of the saints, are about to be shortly succeeded by the seventh millenary, or *glorious millennium*, which will be a season of rest for the saints of God; a season clearly typified by the seventh day being sanctified as a holy Sabbath, or day of rest—and treating of sundry other curious and profound topics of symbolical theology.

What could induce the bookseller to commit such a palpable blunder, we cannot conceive; unless it were, that he carelessly turned over a few pages, and seeing the words, *Mr. Paine—rights of man—levelling subtilty*, &c. scattered here and there, rashly concluded, without farther examination, that he had taken up some other work for which the title, prefixed to this, was designed. If, however, he had looked a little more narrowly into this sermon, he would have seen that those words were only introduced by way of illustration; theologically, and not politically. Among theologues, a knotty point has been much agitated, and remained undecided till this Englishman favoured the world with a solution. The question was, to determine by what particular devices the grand enemy of mankind beguiled our first progenitors. To the great comfort and relief of those who have been long puzzled with this important and interesting inquiry, it is here finally settled, that the arch fiend circumvented our first mother by approaching her under the character of a zealous assertor of the *Rights of Man*; and it is proved, beyond all controversy, that the great serpent and *Mr. Paine* are type and anti-type of each other.

As to the preacher's merits, we know not how we can describe them better than by dividing authors into the three classes, into which

which he himself divides mankind, viz. the *honest enlightened*; the *honest darkened*; and the *malignantly dishonest*; and, by assigning a place in the middle class, to 'an Englishman,' who has here brought forward such a body of unequivocal evidence, as, we are confident, would suffice to dismiss a *quo warranto* in any court in the kingdom, which might think proper to inquire by what authority, and on what ground, he came to be enrolled among the *honest darkened*.

Art. 21. *An Essay on Privileges*, and particularly on hereditary Nobility: written by the Abbé Sieyès, a Member of the National Assembly; and translated into English, with Notes, by a foreign Nobleman, now in England. 8vo. pp. 80. 2s. 6d. Ridgway. 1791.

As long as customs and institutions continue to be generally prevalent in the world, we commonly find writers, who treat of such customs, more solicitous to invent, and readers more ready to admit, apologies for the established practice, than disposed to enter into a free and impartial inquiry into its advantages and disadvantages. This has been the case with the custom of hereditary honours and privileges. While it prevailed universally, the whole stream of writers on the subject abounded in reasons for the practice, which were often more specious than just; and it is only now, since orders and ranks of nobility have been renounced in America and in France, that the real value of such distinctions is in a proper train to be discussed with fairness.

The Abbé Sieyès is one of the first who have contended that hereditary honours and privileges are useless, or rather pernicious to society. In his essay, there are many observations both new and ingenious; and though, in the infancy of the inquiry, while that side of the question which the Abbé has taken, has so many ancient prejudices to overcome, it cannot be expected that all his readers should be so convinced by his arguments, as to become converts to his opinion: yet we think few will deny that he has ably refuted many of those pleas, which have been usually urged in favour of hereditary privileged orders in society.

The ground, on which the ingenious Abbé proceeds, will be seen from what follows:

'There is one supreme law which ought to be the parent of all others, and that is, "Do wrong to no man." It is this great natural law, which the legislature distributes, as it were by retail, in the different applications of it, which are extended to private orders in society; from that source all patriotic laws originate: those which prevent injury from being done to any person, are good; those which neither directly nor indirectly contribute to this end, even if they did not manifest a malignant intention, are bad; because, in the first place, they are so many needless restraints upon liberty, and in the next they occupy the place of good laws. Beyond the limits of the law all is free, every thing belongs to every man, except what is assigned to any individual by the law. Such, however, is the deplorable effect of long servitude on the human mind, that the people of every nation, far from knowing their real value in the scale of society, far from feeling that they have even

the right of repealing bad laws, are induced to suppose that nothing is their own, except what the laws, good, or bad, condescend to grant them. They seem to be ignorant that liberty and property are paramount to every thing else; that men in uniting themselves in society, could have no other view, but that of placing their rights under a permanent safeguard, against the enterprizes of bad men, and of indulging themselves in the mean time under the shelter of this protection, in the full exercise of their physical and moral qualities, more extended by these means, more energetic and more abundant in the fruition. They seem ignorant that their property, thus increased, with all the additions which a new spirit of industry has been able to accumulate in a social state, is in reality their own, and could never be considered as the gift of an extrinsic power; that the tutelary authority is established by themselves, not to give them what is their own, but to protect it; and in fine, that every citizen has an inviolable right not only to all which the laws permit, but to all which they do not prohibit.

‘ By means of these elementary principles, we are already enabled to form some judgment with respect to Privileges; those whose object it is to exempt from the law, cannot be defended; every law, as we have already observed, expressly says, “Do wrong to no man:” where then any class of citizens enjoys an exemption from any particular law, it is directly saying to those citizens, “You are permitted to do wrong.” There is no power on earth, which should be authorized to make such a concession. If a law is good it ought to bind every individual, if bad it ought to be abolished.

‘ Upon the same principles it cannot be just, to grant any person an exclusive right to any thing, which is not prohibited by law; this would evidently be plundering other citizens of their right. All which is not prohibited by law, as we have already remarked, is a part of the domain of civil liberty, and is free to the whole community. The grant of any exclusive Privilege, to any person, with respect to that which belongs to all, would be, to wrong the whole community, for the sake of an individual; which is an idea at once the most unjust and the most absurd.

‘ All Privileges, then, from the very nature of things, are unjust, odious, and contradictory to the supreme end of every political society.’

Of the translation, not having the original before us, we cannot speak in positive terms. Its fidelity can only be estimated by comparison with the French. In other respects, though its elegance be not great, it appears to do credit to the pen of a foreigner.

Art. 22. *The Republican refuted*; in a Series of biographical, critical, and political Strictures on Thomas Paine’s *Rights of Man*. By Charles Harrington Elliot, Esq. 8vo. pp. 102. 2s. 6d. Richardson. 1791.

Hey day! what have we here?

‘ The river Nile, and a number of destructive monsters that wanton in its current—Adam and Eve—Thomas Paine and Betsey Olive—a tap room, exhaling the sweet redolence of beer, gin, and tobacco—

tobacco—a ghastly grin—grimalkin, a resisting animal, forced where the reader must guess, for indignant modesty cannot be more explicit—an enervated lecher and a gloating sage—Guy Faux's torch, Ravillac's bloody knife and Will with-a-wiip—a Grub-street bard, a house carpenter, and the wordwise staggite of Purley with a catchpenny packet of tinder—Dr. Priestley, and a perturbed spirit—a kennel of Sampsonian foxes sent among the inflammable children of discontent in conventicles, coal-pits, &c.—*ignis Græcus*—the sombre troglodytes of Cornwall, the pallid manufacturer of Spital-fields, the spelling politicians of Wapping, a Scotch Highlander, a Welch mountaineer, and an Irish bogtrotter—crops of wheat and crops of men—plantations of teeth, and plantations of potatoes—Stoic Paine, piquant misogyny, and Renwick Williams—a sage femme and an undertaker—a batch of Promethean generation baked into existence—Old Jewry trumpeters sounding a recheat—rocks a hemming—a moon-eyed republican blinking—old unus, una, unum, and a trinity and unity—a one-degree-ity—Deputy Birch, the beadle of St. Michael's, Cornhill, and Alderman Curtis—the loaves and fishes—Billy Backstitch, Larry Lapstone, and Jemmy Jumps—one as good as t'other—Cain, when an infant a little mewling republican, for he proved one in grain—*Right*, in French, *droit*, in low Latin, *driſum*, in high Latin, *direſum*, in common law Latin, *reſum*—Cain, when a little boy, walking pretty in the garden, leading his brother by the hand, reaching him an orange, and warning him of the hissing snake—the Adamites—a wilderness of turnpikes, Cranbourn Alley and Threadneedle-street—Brother Tom, constitutional Tom, sovereign Tom, and Tom of Thetford—Columbus boxing the compass, and a thing not in name only, nor an ideal thing, but a thing antecedent to government; in short, gentle reader, a rare thing, with which Mr. Burke, though an Irishman, is as little acquainted as the Grand Seignior's mutilated *maitre de serail*—Lord William and Lady Mary—plebeian crosses clandestinely—Infangtheof and Outfangtheof—Sack, Hamsoekne, Friðerbrece—an uxorious instrument deposed—a republican, whose muscles were never before relaxed from a saturnine purse, breaking an old family arm-chair with cachinnation—the farce of titles—the trump of sedition blowing a finalé—a generalissimo in clogs—Baldred, King of the West Saxons, Beornwolf, King of the Mercians, Aldred Archbishop of York, and Secretary Paine, stitching a stomacher, teaching the cross-row, snuffing in a sermon shop and guaging a barrel of small beer—Harkee, Thurlow, you have made equity's bodice too tight—Goody Guffet at Thetford and Praise-God Barebones—Howards, Seymours, Somersets, Seldens, Hampdens, Russels, Cavendishes—Coblers, staymakers, chimney-sweepers, lank levellers, right boys, magnetizing republicans, and greasy demagogues.—Howards and Nevilles; Adelingi—Rodneys and Elliots; Heretochii—Hardwicks and Mansfields; Aldermanni—an undertaker compressing the mangled body of a giant into the coffin of a dwarf—a brimstone blaze on the high altar of a dissenter's heart—the goddesses of discord and the union of church and state, &c. &c.

Here, boy! throw this to the great heap that lies there, in the corner, for the cheefemonger: it may be of some use to him, though we can make nothing of it in *our way*.

L A W.

Art. 23. *Reports of Cases* argued and adjudged in the Courts of King's Bench and Common Pleas, in the Reigns of K. William, Q. Anne, K. George I. and K. George II. By the Right Hon. Robert Lord Raymond, late Chief Justice of the Court of K. B. The fourth Edition corrected; with additional References to former and later Reports. By John Bayley. Large 8vo. 3 Vols. 11. 16s. Boards. Rivingtons, &c. 1790.

The editor of a law book undertakes no very easy task, but places himself in a situation where much may properly be expected from him. He should not only correct all the inaccuracies that he may find in his author's text, but he should enrich with additional references to later books of authority, every subject which is treated in the volume before him. Not contented with shewing how the law stood in his author's time, he should, in every instance where a change has taken place, point out its progressive alterations, and its present state.—Much knowledge, judgment, diligence, and accuracy, are necessary in such an undertaking; and we are happy in having it in our power to say, that Mr. Bayley proves himself possessed of all these requisites, in the publication before us.

We have examined his references with attention, and can declare that they are applicable, and not of the nugatory and delusive nature of those which, in many other books, serve only to torment, disappoint, and perplex the student.

C O R N - L A W S.

Art. 24. *Considerations on the Corn Laws*, with Remarks on the Observations of Lord Sheffield on the Corn Bill, which was printed by Order of the House of Commons in December 1790. 8vo. pp. 72. 2s. Stockdale. 1791.

Corn and wool being such considerable objects of cultivation and commerce in this country, and the major part of the members of our legislative assemblies being so materially interested in their prosperity, it is no wonder to find them entangled in a multitude of laws, in the hope of meeting every exigence with proper regulation: but regulations often jar with the operation of natural circumstances; so that when all legal ingenuity is exhausted, these articles may possibly be left more freely to the regulation of times and seasons; and it may then appear that particular events will dictate better than any general restraints. At present, we increase the burthen of vexatious laws, in order to counteract private policy, when it is natural to think that the aggregate of private politics will amount to the best public policy that wisdom can institute.

This writer justifies the representation made by the Lords of Council in March 1790, that was considered by Lord Sheffield as so alarming a confession:

‘The information which has given so much alarm, that when the crops of Europe fail in any degree, the deficiency can only be supplied

supplied from the harvest of America, is certainly well founded; for it is supported by uniform experience and reason, considering Corn with Lord Sheffield as a manufacture, that the growers will not raise more than the ordinary consumption and the demand require; and when the crops of Europe fail, it is from the harvest of America, rather than from the produce of Africa or Asia, that the deficiency can be supplied. If the fact was otherwise than is stated in the Representation of the Lords of the Committee of Privy Council, that in ordinary years the produce of Corn in Europe is not more than equal to the consumption of its inhabitants, very serious apprehensions might be entertained by those who think of danger as men ought to do in order to avert it, without being loud in trumpeting their fears to disturb others, or suffering their alarm to interrupt their own philosophy; for a regular although very moderate excess of the produce above the consumption and demand for Corn in Europe, *would tend in a certain degree to stop the plough*. So importantly is the general tillage governed by the regular demand, that at a period when the tillage in Turkey was most flourishing, the prohibition of export produced a dearth in less than three years.—It is stated in a note to the edition printed in 1766 of Smith's Corn Tracts, first published in 1758, that in Turkey, between twenty and thirty years preceding that time, the Grand Vizir suffered a more general and more open exportation of Corn to be carried on than any of his predecessors had done, insomuch that three hundred French vessels were in one day seen to enter Smyrna Bay to load Corn, at which time wheat was sold for less than seventeen pence English the bushel, including the expences of putting the same on board. The Janizaries and people took the alarm, that all the Corn was going to be exported, and that they must be starved; and they became so mutinous in Constantinople, that they could not be appeased till the vizir was strangled, and his body thrown out to them. His successor taking particular care not to split on the same rock, would not suffer any exportation; and many of the farmers, who looked on the exportation as their greatest demand, neglected tillage to such a degree to save their rents, which in that country are paid either in kind or in proportion to their crops, that the same quantity of Corn which in time of export sold for not quite seventeen pence, was in less than three years worth more than six shillings. The distresses of the people of Smyrna were in consequence such, that every bakehouse and magazine of Corn was obliged to have a military guard, which took care that no one person should have more than a fixed quantity; and so strictly was this order observed, that an English ship in the Turkey trade was detained from sailing some time for want of bread; and the ill consequences of those proceedings were not removed in many years.

If this information, that in ordinary years the produce of Corn in Europe is not more than equal to the consumption of its inhabitants, appears more alarming, because America is the source from whence the deficiency can only be supplied, when the crops fail in any degree; if the danger or the jealousy of a dependence on America for Corn, when the crops of Europe are deficient, as connected

with the political and commercial relations of Great Britain and the United States of America, is the cause of alarm; it is proper calmly to examine in what degree this dependence actually exists, and seriously to consider the consequences to Great Britain of that dependence of Europe, when her crops are in any degree deficient, upon America for supplies. In this examination it will perhaps be found, that in ordinary years, instead of the produce of Corn in Europe being either more than equal to the consumption of its inhabitants, or being even barely equal to that consumption, this produce is actually insufficient, and short of answering the European demands. The kingdoms of Spain and Portugal do not raise Bread Corn nearly sufficient for their consumption; and it is well known, that the American harvests furnish regular supplies to those southern markets of Europe.'

Indeed, we more than doubt the truth of this representation of the scanty produce of Europe, which the author before us pushes, in our judgment, to an extreme. He reasons that 'a regular, although very moderate excess of the produce above the consumption and demand for corn in Europe, would tend in a certain degree to stop the plough:—but if the produce of all the countries in Europe be short of their consumption, no one country, where the harvest may be good, can supply the wants of any country where it may fail, being still in want itself; and so there is no latitude for a trade in corn, beyond direct imports from America;—and yet we find a great circulating trade carried on with that article, which cannot be done without stocks in hand sufficient for the intercourse. Again, if a moderate excess of produce above consumption, tends to check the plough in Europe, the same cause would produce the same effect in America: hence, after providing for the consumption there, and the *regular* markets abroad, nothing can remain to supply contingent calls from other countries, on emergencies! So that, according to this doctrine, famine is continually staring us all in the face, and no resource in view; so melancholy a representation of the state of agriculture is therefore self confuted. It is not indeed probable that great superabundance of a perishable article is uniformly accumulating: but enough is generally raised *on the whole* in good years, to average bad years; and abatement in price during seasons of plenty, extends even the consumption of grain, and carries off surpluses on hand.

Our author writes more to the purpose, when he affirms that—'A wise effectual system of corn laws, ought to be uniform and steady; founded in principles which are strictly just and expedient; and made effectual by provisions which can be carried sufficiently into practice without giving just cause of complaint to any descriptions of the people. In the objects of those laws, the encouragement and protection of tillage claim the first regard; the provision of subsistence for the people in times of dearth, requires important attention; and it is no less for the benefit of the growers than of the consumers of corn, that the commerce of grain under the British flag should be cherished and extended.'

It is in conformity with these principles that he adds—' If the expediency of relief against dearth, is admitted to be the principle for governing the importation, the relief must be weakened by increasing the duties on corn when imported to alleviate the wants of the people, who submit cheerfully to the payment of the bounties for the encouragement of tillage when corn is cheap. The importation of corn on a principle of relief against dearth, cannot be made an object of duty for the purpose of revenue, without distress to the poor; nor can it be made an object of duty for the purpose of fair regulation to the public at large upon any plea of being a protecting duty to the grower, without some equivalent benefit to the kingdom in the application of those duties.'

His remarks on the present state of our corn laws appear to be dictated both by knowledge and good policy; and therefore they merit attention.

NAVAL.

Art. 25. *A Plan for the Benefit of the Midshipmen of the Royal Navy.* 8vo. 1s. Debrett. 1791.

The author, who professes himself ' a plain, unlettered seaman,' considers the midshipmen of the British navy, as the ' infant plants which give strength and virtue to the British constitution.' The propriety of this allusion is not very clearly manifested: but the writer's meaning cannot be mistaken. The importance of these young gentlemen, in the line of their profession, is, indeed, sufficiently obvious; and if our national security depends, chiefly (as is generally allowed,) on our fleets, the proper training, and due encouragement, of the young sea-officers, must, undoubtedly, be viewed as an object of serious consideration.—The regulations, on this head, which are here proposed, [but of which *we*, as literary men, cannot pretend to be perfect judges.] *seem*, as far as we can presume to pronounce, to be justly entitled to the attention of their Lordships of the Admiralty:—to the *first* of whom, (Lord Chatham,) the present plan for the encouragement of midshipmen, and for making due provision for the succession of lieutenants, is respectfully inscribed.

PHILOSOPHY.

Art. 26. *Cosmology.* An Inquiry into the Cause of what is called Gravitation or Attraction, in which the Motions of the Heavenly Bodies, and the Preservation and Operations of all Nature, are deduced from an universal Principle of Efflux and Reflex. 12mo. pp. 191. 2s. sewed. Printed at Bath. Robinsons, London. 1791.

The term attraction, in the Newtonian system, is not used to denote an occult power or cause, but to express an effect of some unknown power. With respect to the cause which produces this effect, Newton says, " What I call attraction may be performed by impulse (not bodily impulse) or by some other means unknown to me." He proceeds so far as to *conjecture*, that gravity may be caused by the elastic force of an ethereal fluid, which he supposes may be more rare toward the sun, and may cause gravitation by pressing toward it.—The author of this work apprehends that he has

discovered, in what manner this ether produces a constant rotation of centrifugal and centripetal power, and becomes the cause of the phenomena of gravitation. He supposes a power, or principle, in the sun and planets, by which they emit continually, and receive or absorb, a proportional quantity of fluid matter; and he maintains, that all the planets are kept, and moved, in their orbits, by a constant efflux of light, and reflux of an ethereal fluid to restore the equilibrium. This principle is applied, first, to the solar system, and then to the several classes of natural bodies on the earth.—The plan does not present itself to our minds with such luminous perspicuity, as to convince us that the philosophical world is indebted to the author for any very important discovery. The work is not destitute of ingenuity: but it appears deficient in that accuracy of investigation, which is necessary in researches of this kind.

MEDICAL.

Art. 27. *Therapeutics*; or, the Art of Healing. By Thomas Marryat, M.D. Eleventh Edition. 12mo. pp. 268. 3s. 6d. sewed. Becket. 1792.

This volume contains much good sense, and much practical knowledge, although the worthy author may sometimes appear too credulous, and sometimes too confident. The motives for his publishing, and his good wishes for his fellow-creatures, deserve the highest commendation. His preface closes with the following paragraph:—

‘ I now take my final leave of the public; for at my time of life I cannot expect to make any more discoveries of importance, especially as I feel the passion for solitude daily increasing; it is true, existence is not worth possessing, if it doth not contribute to the ease and happiness of the existence of others. Should I be fortunate enough to mark the peculiar effect of any combination in future, an account of it will certainly be found amongst my papers, after my decease.

‘ Reader, farewell! and rest assured that the most exalted and refined felicity springs from the disinterested and unwearied endeavours to lessen the evils of life, and add to the enjoyments of your fellow-creatures.’

BREWERY.

Art. 28. *Strictures on a new Mode of Brewing*, lately introduced into his Majesty's Brewhouse, London, by ——— Long, Esq. of Dublin. Dedicated to the Right Hon. the Lords Commissioners of the Admiralty.—The whole intended as a Defence against Mr. Long's illiberal Attack upon the Character of the Brewers; and their Practice vindicated. By George Blake, Superintendent of his Majesty's Breweries in the late War. 8vo. pp. 128. 3s. Johnson, &c. 1791.

The art of brewing is now carried on at Hull, by Mr. Richardson, professedly on philosophical principles*: but with what superiority of success over those brewers who go on quietly without publicly celebrating their modes of practice, has not come to our know-

* See Review, vol. lxxxi. p. 272.

lege. We understand, however, that a formidable rival has started up, in Mr. Long of Dublin, who has taken out a patent for a new scheme of brewing; and is now employed to brew for the navy. Another rival also appears in Mr. Blake, author of the *Strictures* before us, who, like Mr. Richardson above mentioned, advertizes, at the close of his pamphlet, a philosophical apparatus for brewing. May success attend them all; their practice will determine their respective merits; and the art of brewing must gain by their rival efforts, whether they turn out favourable or unfavourable.

According to the quotations made by Mr. Blake, from Mr. Long's proposals, which were submitted to his consideration by the Commissioners of the Victualling Office, Mr. Long appears, though brewing is confessedly a chemical process, to embarrass the business by a pedantic affectation of chemical utensils and operations. To obtain an extract from malt and hops, and to subject it to fermentation, are simple and familiar operations; and if the business can be regulated through its several stages, according to fixed tests and standards, it appears to be all the improvement necessary to perfect an art, which long and extensive experience has established on principles of reason. We have the less occasion to enter into the merits of this refined scheme of brewing, or of Mr. Blake's objections to it, as we understand it is now undergoing the test of all modes of reviewing, that of actual experiment on a large scale. We cannot avoid hinting, however, before we dismiss this article, that the strictures here offered on the scheme, though made by a practical gentleman, are frequently expressed with a degree of petulance, that seems to spring from something beyond a liberal spirit of philosophical inquiry.

There is one article of information in this pamphlet, which may be worth extending, viz. that Mr. Long affirms, and Mr. Blake admits, that wort can be drawn off quicker and drier from malt that is bruised, than from malt that is ground.

Art. 29. *An impartial Account of the Conduct of the Excise toward the Breweries in Scotland*, particularly in Edinburgh; pointing out the beneficial Effects of the new Mode of Survey, by which several Thousand Pounds *per Annum* have been already added to the Revenue in the Edinburgh Collection, and by which, if generally adopted through Scotland, many Thousands more might be annually put into the Exchequer, not only without Detriment, but with Advantage to the Manufacturers. 8vo. pp. 85. 1s. Miller. 1791.

We learn, from this publication, that excisemen are much the same kind of men in Scotland as they are in England; a truth, indeed, that might safely be inferred, without crossing the Tweed for experience. Characters are formed by situation; and while poor men are employed to keep richer men honest, the wonder would be to find them preserve their own integrity. Accordingly, we are informed that the excise officers, who survey the breweries at Edinburgh, instead of *preventing* frauds, which would produce no gain to them, chuse rather to connive at smuggling, when it is made worth their while, and to *detect* the practice, when their share of the

five wits! they have not seen us in our den, growling first on meagre carcase of some half-starved bard, and then at one and or they would never talk of marriage with us! Indeed they are acquainted with us, or they would not entertain such a flighty:

‘Oh! SANGSTER, thou songster most *smuttily* fired,’ &c.]
Oh fie! Miss Harriet!

After all, however, of the two, Miss Harriet writes the poetry, and the worst English.

Art. 35. *Poems on various Subjects*, by Laurence Hynes Hall Master of Alphington Academy, near Exeter. .4to. pf 5s. sewed. Trewman, Exeter. 1791.

We lately reviewed a collection of poems by this author*. motive, he tells us, is still, as it formerly was, “*prodesse et tare*.” “the former for himself and the latter for his readers.” far the former end may be attained, we know not: with regard the latter, if *to make us laugh* be *to delight us*, Mr. Hallaran has tainly succeeded in his wish.—Many talents are requisite to so true poetical genius: but no one is of more importance than of invention: how far this gift has been bestowed on the bard, will be seen by the following extempore lines on a lady’s taking fire:

‘Miranda’s charms each heart engage,

And chasten’d love inspire,

Thaw the cold frozen blood of age,

“And youth with raptures fire.”

The electric fires less swiftly dart

Thro’ all the trembling frame;

Than spreads the blaze from heart to heart,

And threatens the world with flame!

The pow’r Ignipotent † beheld

The havoc of her charms;

His breast with secret envy swell’d,

His heart with fury warms!

“Shall an usurping mortal share

My pow’r? my rage provoke?”

From Ætna, thro’ the darken’d air

He rush’d in clouds, and smoke,

Swift pass’d he o’er th’ affrighted park,

That trembled at his ire:

Then (Gods can all things) to a spark

Transform’d, he mix’d with fire!

Unconscious of the fatal snare

Too near her Foe she mov’d;

Not Venus’ self was half so fair,

He gaz’d, admir’d, and lov’d.

Ah, thoughtless God! thy greater Sire ‡

Embrac’d a Mortal’s charms ||;

* Vol. vi. p. 97. *New Series.*

† Vulcan.

‡ Jupiter.

|| Semele.

Consum'd by the resistless fire
 She perish'd in his arms.
 Unmindful of her dreadful fate,
 And mad with furious haste,
 The Traitor, bursting from the grate,
 The shrieking Fair embrac'd.
 Alarm'd,—with anxious fear and grief
 Her noble Brother came;
 And like the pious Trojan Chief,
 He rush'd into the flame.
 The pow'rs above such Virtue view'd,
 Complacence beam'd thro' Heav'n;
 Their rage the baffled God pursu'd,
 With shame to Ætna driv'n!
 Oh! still MIRANDA, may their care
 Guard you, while life endures:
 Each manly Grace may WILLIAM share,
 Each softer Charm be Your's!
 And as, around the soft'ring tree
 The mantling tendrils twine;
 So may *He* still the GUARDIAN be
 Of COURTNEY's princely Line.'

Art. 36. *A Version or Paraphrase of the Psalms*, originally written by the Rev. James Merrick, A. M. divided into Stanzas, and adapted to the Purposes of public or private Devotion. By the Rev. W. D. Tatterfall, A. M. Vicar of Wotton under Edge, Gloucestershire, and Chaplain to the Hon. Mr. Justice Buller. 12mo. pp. 400. 4s. Bound. Payne, &c.

The merit of Mr. Merrick's version of the psalms is well known; and it cannot admit of a doubt, that whatever may be its imperfections, the substitution of it, in the room of that by Sternhold and Hopkins, or even of that by Tate and Brady, would be an improvement in our Church service. Mr. Tatterfall has been laudably employed in altering these psalms, so far as to adapt them to public use in religious worship. In their present form, no objection can, we think, be against admitting them—or, which would perhaps be better, *select parts* of them—into the public formulary, except that which would effectually preclude every improvement, viz. that innovations are dangerous. We read in the editor's advertisement, that he has reason to entertain hopes, that his undertaking may, *at some future period*, obtain a proper sanction for its introduction into the Church. Mr. T. also informs the public, that he is collecting a number of tunes, which he intends to submit to the inspection of the best judges of music, and hereafter to publish in addition to the present work; and he solicits assistance from the professors of music, in executing this part of his plan.

Art. 37. *The Irishman in Spain*: a Farce, in one Act. Taken from the Spanish. By C. Stuart. 8vo. pp. 31. 1s. Ridgway. 1791.

* The

'The following little piece is an hasty mutilation of a farce, called, *She would be a Duchess*, which was stopped by the Lord Chamberlain, at the request of General Gunning;—mutilated indeed!

Mr. Stuart adds, 'the farce, however, in its original state, shall be published in the course of the winter.'

EDUCATION and SCHOOL-BOOKS.

Art. 38. *An Essay towards the ascertaining of English Grammar*, accommodated to those Children, whom it may be useful to instruct, by the easiest Method, in the Principles of their native Language. By the Rev. George Sampson, A. B. 12mo. pp. 32. London-derry. 1790.

This writer has some reason on his side, when he professes to arrange the rudiments of the English grammar in their simplest form, without (what he terms,) a pedantic imitation of Latin grammar; at the same time, we must also confess, even should it be to our own disadvantage, that, to us, the words, *For-nouns, To-nouns, For-verbs, To verbs, Markers, Partakers, &c.* have a discordant sound, and an awkward appearance. Mr. Sampson, indeed, sensibly, though somewhat obscurely, says, 'the reader prejudiced for Latin terms may possibly smile at the attempt of introducing, for the parts of speech, names explanatory of their use, but the child who is to learn will neither remember nor understand those names the worse for seeing their meaning.' To children and scholars, it will be pretty much the same, from what source, or in what manner, the names and terms in grammar are derived or expressed: they will as readily, perhaps, fall in with those which are here advanced, as with others to which we are more generally accustomed.—The rules and distinctions which are requisite for *Latin* grammar, are such as will not always accord with, or be necessary for, the English or other languages: though it must, at the same time, be owned, that no persons have understood the English language better, nor have written it more properly and pleasantly, than some of those whose knowledge has been chiefly guided by the rules laid down in Latin grammars.

The grammar before us has one recommendation; which is, that it is shorter than books of the kind often are; to which it may be added, that the author, in his preface, explains or assigns reasons for some of the distinctions which he has made, and which may appear more uncommon or less intelligible; this is done particularly in respect to the verbs.

Experiment affords the best evidence as to the benefit or inutility of any attempt. We will not, therefore, presume to pronounce absolutely concerning the present, but wait for farther acquaintance. Perhaps, by observation and attention, this little work may be improved, and rendered more acceptable and worthy of regard; though we would not wish it to be much enlarged.

Art. 39. *A familiar Guide to the Hebrew Language: in a Series of Letters: addressed to a Lady.* By Henry Evans Holder. 8vo. pp. 44. 1s. 6d. Dilly. 1791.

This

This author gives his readers the following account of his performance: 'These letters are only a compilation from Parkhurst, Grey, and Robertson; with a few new ideas of my own, of a hasty kind, to assist a very amiable female friend in acquiring a knowledge of the Hebrew language. If they enable any to master its difficulties with greater ease, their end will be answered, and the trouble they have cost will be amply repaid.'

Grammars are indeed often incomplete; in the Hebrew, it may be expected that they will still be so, even after the utmost care: for that is so truly an original language, that it will not be peremptorily chained down to the forms and rules, which, in other instances, may be more successful. With every assistance, the student must still employ his own judgment, and gain improvement by his own application and remarks; while, at the same time, he allows an attentive, not a servile, regard to every help within his reach.

In the present attempt, we approve the distinction respecting *pronouns*, which are divided into such, as are *primitive personals*, and such, as are *possessive derivatives*; the latter it has been too usual to mention as mere *affixes*, by which, learners have been rather perplexed: but *pronouns* they certainly are, although found at the end of different words; a proper attention to this difference will prove useful.

In his remarks on the Hebrew letters, Mr. Holder distinctly enumerates those which are *radicals*, and those that are *serviles*; after which he observes, 'Though the *radical letters* are never *servile*; yet the *servile letters* sometimes become radical. One might say, that the radicals, with a true spirit of nobility, never degrade themselves; but the serviles with a noble ambition, aspire after the dignity of radicals, and sometimes attain it.'—This is prettily, but rather too loosely, said; since those letters termed *serviles* are not only sometimes but frequently radicals, as is easily perceived by looking merely into a common lexicon.

Mr. Holder does not neglect the Masoretical points, though he rather inclines to read the language without them.

On the whole, the Hebrew scholar will here find a number of just and useful remarks; at the same time, great room is left for the pupil's own laborious application, in pursuing the rules which are laid down. Paradigms of the verbs, for instance, are omitted, excepting the conjugation, *kal*. The learner's ingenuity will, in such respects, be tried; and, after all, he will probably be willing to avail himself of some farther assistance.

We can only add, that the account here offered of the conjugations, or *voices*, as Mr. Holder rather chuses to term them, seems perspicuous and proper.

ANTIQUITIES.

Art. 40. *An Account of the Parish of Fairford, in the County of Gloucester; with a particular Description of the stained Glass in the Windows of the Church, and Engravings of ancient Monuments.* 4to. pp. 39. 2s. Wilkies. 1791.

Fairford was considered as a village, till the year 1668, when Andrew

Andrew Barker, Esq. procured a charter for a weekly market, and two annual fairs. The church appears to be a fine specimen of *Gothic* architecture, and its stained glass is very curious and beautiful. About the year 1492, a vessel, bound to the port of Rome, from the low countries, is said to have been taken by John Tame, a merchant of London, who instantly determined to build a church for receiving the glass which the vessel contained. Fairford was the destined spot; and we are told that, 'a series of scripture histories, so numerous and exquisitely painted—the whole kingdom had not to show.' During the commotions in 1642, the glass was taken down and concealed. In a length of years, it has received some damage, but a great part is still in good preservation.

The present lord of the manor is John Raymond Barker, Esq. who has here, we are told, a large and commodious house. We are casually informed in one place, that Fairford 'is very productive of extraneous fossils:' but we think the pamphlet falls far short of a complete account of a parish. The descent of the manor, description of the church, account of incumbents, patrons, benefactions, some monuments, together with numerous inscriptions of names and dates, chiefly and almost entirely constitute these pages; and we are inclined to ask whether somewhat more interesting, amusing, and instructive, might not have been produced, by a search of greater accuracy and diligence? Topographical *amateurs*, however, will possibly think themselves enriched by this addition to former morsels; and we will not disturb their enjoyment. We have only farther to observe, that this little performance is ornamented by four engravings; one, a pleasing view of the church, and three others, views of monuments.

BIOGRAPHY.

Art. 41. *The Life of Joseph Balsamo*, commonly called Count Cagliostro: containing the singular and uncommon Adventures of that extraordinary Personage, from his Birth till his Imprisonment in the Castle of St. Angelo. To which are added, the Particulars of his Trial before the Inquisition, the History of his Confessions concerning Common and Egyptian Masonry, and a Variety of other interesting Particulars. Translated from the original Proceedings published at Rome by Order of the Apostolic Chamber. With an engraved Portrait of Cagliostro. 8vo. pp. 194. 3s. 6d. sewed. Kearsley. 1791.

We scarcely know what to think of this publication and its pretensions. An exposure of the proceedings of the Holy Inquisition is so extraordinary a specimen of liberality, that some kind of solemn sanction appears necessary to give it credit: it comes to us, however, destitute of any evidence of its legitimacy, sufficient to convince heretics. An anonymous publication of such a nature in England, where obscure writers are so ingenious in their way, and so little scrupulous in their professions, is, to say the least, very apocryphal. The Preface, given as that of the Italian author, tells us indeed, that—'the authority of the Sovereign Pontiff has on this occasion been employed in dispensing with the law, that, with as
much

much justice as prudence, enjoins inviolable secrecy respecting all the procedures of the Holy Inquisition: but then who is he that gives us this assurance? A person, writing under the authority of the Apostolic Chamber, would scarcely condescend to the following profession of veracity: 'We beg leave to conclude with observing, that we would much rather have preferred eternal silence on this subject, than now report a single circumstance as a fact, the existence of which was not founded on moral certainty.' If this be Inquisitorial language, it is unexampled modesty!

Cagliostro, of whom so many strange stories have been reported, was a name with which all liberties might be taken, and was therefore peculiarly calculated for literary industry. That he was an adventurer, there is little doubt; and according to these sheets, which trace him from mean parentage at Palermo in Sicily, he was destitute, from his cradle, of all principle; and has subsisted by fraudulent impositions on credulity ever since:—but his adventures are too loosely put together to be satisfactory. He is made to amuse the holy fathers with much strange trumpery under the name of Free-masonry.

For a farther idea of this extraordinary man, see Rev. vol. lxxvi. p. 384.

POLITICS.

Art. 42. *Strictures on the New Political Tenets of the Right Hon. Edmund Burke*, illustrated by Analogy between his different Sentiments on the American and French Revolutions; together with Observations on particular Parts of his last Letter to a Member of the National Assembly, and an Appeal from the Old to the New [from the New to the Old] Whigs. By Charles Pigott, Esq. 8vo. pp. 104. 2s. 6d. Ridgway. 1791.

That Mr. Burke's publications and speeches, at different times, whatever may be the case with his private sentiments, have been glaringly inconsistent, we think no impartial man can deny: but we are sorry to see Mr. Pigott, who is by no means the most powerful of his opponents, attributing that inconsistency to a total disregard of principle, and to a base and sordid attachment to self-interest. The extremes of Mr. Burke's language, we think, may be more truly, as well as more honourably, attributed to the ungoverned vehemence of his temper. When he is in pursuit of a particular object, he appears to indulge himself in an unrestrained licence of saying and writing whatever conduces to his purpose. He does not seem to consider so much, whether his assertions, or his doctrines, be strictly and universally true, as whether they will serve the particular end which he has in view at the time. Hence perhaps, formerly, a greater zeal for general liberty appeared to animate his speeches and writings, than really existed in his heart; and hence, perhaps, we now behold him pushing the principles of submission and passive obedience, to a length to which he would not wish at all times to carry them, and to which he has at present extended them, not for their own sakes, but merely for the sake of that temporary assistance which they afford to the cause in which he

is engaged. Mr. Burke possibly never was such a warm friend to the liberties of mankind, as he was once supposed to be; nor is he perhaps such a bitter enemy to their rights as he has of late appeared. There is a loose and unbounded career of acting and speaking, which some men allow themselves, and which they think blameless, as long as the ends and purposes, for which they have recourse to such means, are honest and good. This conduct, though it be far from being strictly upright, and though it should fall very far short of that scrupulous and nice integrity, which is more solicitous about the truth of words and actions, than about their tendency, is yet not so dishonourable as to make a man altogether lose his character for probity. Though, therefore, Mr. Burke's publications may justly subject him to the charge of being an intemperate, loose, and inconsistent writer, yet we think he has hitherto by no means merited that asperity of censure which Mr. Pigott here bestows on him.

We have said, that Mr. Pigott is not the most powerful of Mr. Burke's opponents. There are, however, some things in these strictures, which are well worthy of public attention; and perhaps, in the present conjuncture of affairs, none are more so than the following short extract:

'The Monarchs of Europe consider themselves involved in the mist that has been cast over the splendour of royalty in France, and all the Northern powers are said to have composed their jarring interests, and to have united in one common cause, to maintain the *right of sovereigns*. Should this desperate enterprize be attempted, it is an universal cause, and all nations will learn how to defend *their rights*. The example of a generous nation, that has given to soldiers the *right of citizens*, will not be lost:—the memorable day—the day fatal to despotism, when soldiers resisted those orders they had been long accustomed to obey, and yielded to the dictates of reason and humanity, the event of that day points out a duty to all the troops in the world, paramount to that of military subjection—the *duty of citizens*, and they will then recollect, that in contending for the ideal *right of sovereigns*, they are struggling to prevent a recovery of their own.

'Should these *bourreaux couronnés* * conspire to crush that spirit of liberty and innovation which has already pierced the iron sceptre of one tyrant †, "who, by the courtesy of Europe, (as Mr. Burke observes) is considered as Most Christian ‡," pouring a host of mercenary armed slaves (not yet enlightened to a sense of their own fe-

* An expression applied by Mons. de Mirabeau to the late Emperor.'

† We do not think this term properly applied to Louis XVI.:—but perhaps Mr. P. means to apply it only in the abstract to the despotic power of a King of France, as it existed before the revolution, without any reference to the mode in which that power was exercised by an individual. R&V.

‡ Vide Mr. Burke's Letter to a Member of the National Assembly.'

city and advantage), into the heart of France, they may render those beautiful provinces, where Nature has lavished all her bounty, one scene of blood and devastation, but they will never be able to subdue the invincible spirit of thirty millions of people, just emancipated from the bonds of slavery, to enjoy the blessings of freedom. Let us hope the flagitious, unwarrantable enterprize will not be attempted; and let them recollect, as a warning against it, that a rude, undisciplined rabble of American peasants, goaded by oppression, and defending their own native territories, repulsed and conquered the best-conditioned regular troops that ever faced an enemy, and commanded by the most skilful, experienced general Great Britain could oppose against them.'

ART. 43. *A Letter to the Right Hon. Edmund Burke*, by George Rous, Esq. in Reply to his Appeal from the New to the Old Whigs. 8vo. pp. 126. 2s. Debrett. 1791.

Though there be a want of method, and sometimes a want of perspicuity, in this Letter, yet it abounds with many good miscellaneous remarks and observations, both on the last, and on the two former productions of Mr. Burke. In particular, Mr. Rous exposes the extremely unfair and disingenuous artifice, by which they, who, for private reasons, wish to keep every thing in its present defective and corrupt state, represent the friends of reformation in this country, as advocates for a revolution. He shews, that an approbation of the French revolution does not necessarily imply an approbation of every decree that has been made by the National Assembly: still less does it imply a wish to introduce, into our government, regulations, which, however useful in France, might be very prejudicial to us, who are in very dissimilar circumstances.

He argues forcibly against the impolicy and injustice of the Test laws. 'Even I,' says he, 'a churchman and friend to establishment, do not hesitate to say, if the clergy *will combine their safety with injustice to others*, let establishments perish. Establishments are *useful*, but justice is *necessary* to the well-being of society.' When the clergy affirm that they do not persecute dissenters, and that the Test laws are no injury, nor hardship, on those who are not of the establishment, Mr. Rous says, their arguments, put into familiar language, may be thus expressed: "I do you no injury; I have neither murdered your father, nor robbed your house; I have only turned you out of every public meeting in the parish."

The following arguments and facts, from this part of Mr. Rous's Letter, may be acceptable to our readers:

'The friends of civil and religious liberty must ever be friends of order. Their sole power is the voice of truth, which can be heard only in a calm. The temple of their worship can alone arise from the sober reason of mankind, directed by a sense of common interest. Government, on the contrary, love an occasional riot, which, with the assistance of the military, is easily suppressed; in the mean time it alarms the votaries of a sordid luxury; makes them crouch for protection; and teaches them patiently to endure evils imposed by the hand of power. Accordingly, for more than a month preceding the 14th of July, all the daily prints, in the in-

terest of the Treasury, laboured to excite a tumult: yet in the numerous places where the French Revolution was celebrated, among its friends thus irritated and insulted, not a symptom of ill-will to any human being has appeared. In Birmingham, on the other hand, the senseless yell of danger to the Church resounded; and an ignorant multitude were taught to display their zeal for a meek and holy religion, by conflagrations raised in the houses of their fellow-citizens. Even after this event, *doubtless some breach of order*, Government have abounded in tenderness and mercy. To let loose the rigors of justice, might have been a cruel sacrifice of their friends*.

‘When reasoning men behold these things, they are more firmly convinced, that a sense of universal justice can alone establish permanent order and peace—that a rigid adherence to general principles in legislation can alone secure imperfect beings from the seduction of prejudice or passion; and thence infer the wisdom of France in this solemn declaration of right, that the law should “be the same to all, whether it protects or punishes; and all being equal in its sight, are equally eligible to all honours, places, and employments, according to their different abilities, without any other distinction than that created by their virtues and talents.”

Toward the close of Mr. Rous’s Letter, we meet with some very judicious reasoning on the necessity of a reform of the British House of Commons; in the constitution of which, he says, there are two radical defects.

The first defect he states to be, ‘the *unnatural mixture of executive government in an assembly formed to control*: for, (says he), as Mr.

* It were improper to suspect any part of the Clergy of wishing this calamity; yet the Christian charity of many could not restrain their exultation when the calamity fell on those who, doubtless, were “sinners beyond all the Galileans.” One instance in which the zeal of the Church was opposed to *good works*, deserves to be recorded. At Warwick, some ungodly Dissenters had *admitted* into their Sunday school certain children, whom the Church schools had *rejected*. They clothed these children, and instructed them, not in controversial Divinity, but in the rudiments of Christianity. It was even proved, that these wicked Dissenters sometimes had given money to the children most diligent in their learning, and to the whole company a dinner every Sunday. This *seduction* from the Church created alarm. A worthy Clergyman required them to shut up their school, and doubtless, in the excess of his zeal, hinted—“some dreadful consequences” of their obduracy, “a meeting-house and dwellings of their own that may possibly in their turn be destroyed.” Four more reverend Churchmen, with other wise men of Gotham, assembled, and gravely voted, that he “had supported the character of a conscientious and good Christian, and that the thanks of this meeting are due to him for his upright and judicious conduct.” It is but justice to add, that Dr. Cornwallis, Bishop of Litchfield and Coventry, interposed in a manner highly becoming his station.’

Burke

Berke justly observes, "to exercise authority and to control, is contradictory and impossible."

' The second radical defect of our House of Commons is the mode, or rather modes, of election; for time, accident, and the Gothic origin of our Government, have given such various and fantastic rights of election, as by the excess of absurdity elude all reasoning. The result, however, is, that 41,000 electors, for the most part of that condition of life which exposes them to the seductions of corruption, return 369 Members; a large majority of that assembly, miscalled an House of Commons. Such electors are managed with the utmost facility by those who possess the receipt and expenditure of the public money; while the remains of independence among the elected must be ever extinguished by the immense patronage of the Ministers of the Crown. The effect has been such as a reasoning mind would foretell—extreme profusion, a continual anticipation of the resources of the country, an accumulation almost without remission of public debt, now arrived to a magnitude which depresses the industry of the country, and crushes out the lives of our poorer fellow-citizens in penury and want. While the cause continues, these, and many other evils of perverted legislation, must continue to operate with accelerated force, until public convulsions may probably ensue, equally destructive of the order of the state, and dangerous to private property. What is the source of these evils, no man can doubt. An House of Commons, elected by a few, and actuated by the private interest of its Members, cannot express the public will, or consult the common interests of a whole people.'

For other ingenious remarks, we must refer to the work itself.

Art. 44. *Political Dialogues*. No. I. Of the Principles of Government. 12mo. pp. 36. 3d. Johnson. 1791.

The author of this Dialogue appears to us to be *far gone* in the political heresy of modern days; though he says of himself that he is but a *learner*. He is for an elective instead of an hereditary monarchy; though, in some places, he seems to doubt whether a monarchy of any kind be useful; and he would annihilate all orders of nobility, and all religious establishments. He has not converted us to this new faith: but we shall be glad to hear what he, or his associates, can farther urge in defence of their tenets; for he says these dialogues will perhaps be continued by different hands.

There is no danger in discussing any topics. Nothing is too sacred to be examined. The only danger is, that we should blindly persist in, or blindly rush into, a course of action, without seeing our way before us.

The conclusion of the Dialogue we hold to be very orthodox and very sound doctrine:

' There is no danger of a whole people making too many, or too rapid changes. The greater part are always sufficiently averse to *innovations*, and it is happy that they are so; because in consequence of this every public measure is sure to meet with the most

ample discussion, and to be thoroughly well considered; and not only the more intelligent, but also the least so, must be convinced before any thing that is new can be fully established. Changes made with such deliberation, and after so much discussion, are pretty sure to be permanent. For, in the time that is necessary to bring them about, every possible objection will have been urged, and every inconvenience that can be foreseen will be obviated.

‘When reforms are made with this deliberate circumspection, no individuals need to suffer from them. If it be possible, let all retrenchments of profit or honour affect posterity only, who will never have enjoyed them; and let the emoluments of abuse die away gradually with those who are at present possessed of them. A reformation on this plan cannot be said to be violent, or to have any thing in it that can justly alarm any man.’

Art. 45. *A ready and easy Way to establish a free Commonwealth.* The Author John Milton. 8vo. pp. 44. 1s. 6d. Ridgway. 1791.

‘The intrinsic value of this treatise,’ says the present editor, ‘might have been a sufficient apology for reprinting it; but it is not the only one. A principal inducement is, that it furnishes a rational and satisfactory answer to the splendid sophistry of Edmund Burke:—but perhaps some things in the body of this treatise are not so opposite to Mr. Burke’s principles, if his principles be aristocratical, as may at first sight appear. Milton, it is true, would abolish monarchy, contending from Solomon, (Proverbs, vi. 6—8.) ‘that they who think the nation undone without a king, though they look grave or haughty, have not so much true spirit and understanding in them as a pismire:’ but then he would vest the supreme power in a perpetual council, which, in our opinion, would be a vile aristocracy. He is also for having his particular form of government established even in opposition to and in defiance of the will of the majority. Of this we shall only say, that if it be democracy, it is not liberty.’

Art. 46. *The respectful Petition of the Christian Society of Friends called QUAKERS, delivered before the NATIONAL ASSEMBLY [of France], Thursday, 10th February 1791.* 4to. pp. 8. 3d. Phillips.

We are here presented with a very satisfactory exposition of the principles of this peaceful order of citizens, respecting society and government. The petitioners, after strongly avowing [as strongly as the meekness of the Quaker style will allow,] their cordial approbation of the happy deliverance of the French from the unchristian and intolerable fetters of despotism,—PRAY that the same privileges which those of their persuasion enjoy in England, and in America, may be allowed and secured to them in France,—such as an exemption from the obligation of oaths, &c. including the great CIVIC OATH itself.

The composition of this piece is admirable, both for simplicity of style, and energy of sentiment; and the address was, accordingly, received by the Assembly with due attention and regard.

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The answer of the President likewise does honour to the liberal mind by which it was dictated. At its conclusion, we particularly note the following very sensible allusion to the conduct of the Quakers, with respect to their literal and strict observance of the great precept—THOU SHALT NOT KILL:

“ You say, that one of your religious tenets forbids you to take up arms on any pretence whatever. It is certainly a noble, philosophical principle, which thus does homage to Humanity. But consider well, whether the defence of yourselves and your equals be not also a religious duty?—Since we have procured liberty for you, why should you refuse to preserve it?—The Assembly will, in its wisdom, consider all your requests. But whenever I meet a Quaker, I shall say,

“ My brother, if thou hast a right to be free, thou hast a right to prevent any one from making thee a slave.

“ As thou lovest thy fellow-creature, suffer not a tyrant to destroy him: it would be killing him thyself.

“ Thou desirest peace,—but consider—weakness invites war.—General resistance would prove an universal peace.”

“ *The Assembly invites you to stay its sitting.*”

There is a shrewdness in the President's remark on the doctrine of non-resistance, which certainly renders it not unworthy of the consideration of THE FRIENDS.

Art. 47. *The Case stated*, by Francis Plowden, Esq. Conveyancer, of the Middle Temple, occasioned by the Act of Parliament lately passed for the Relief of the English Roman Catholics. 2vo. pp. 196. 3s. Keating. 1791.

The case, which Mr. Plowden here undertakes to state, relates to some disputes that took place among his brethren, the English Catholics, on the wording of the oath, and other matters inserted in their bill as it was first offered to parliament. Being, as we learn, a gentleman of fortune and character, his statement will be deemed to merit attention. In the course of the work, Mr. Plowden lays down the articles of his political, as well as of his religious, creed; which are the very reverse of those maintained by the advocates of the French revolution; which event he conceives to have been brought about by ‘ the general abandonment of all revealed religion by the highest ranks and the armies of France.’ P. 15. Of course, he reprobates the *rights of man*, and does not approve of those citizens, who have recourse to the metaphysical prerogatives of man in the speculative state of pure nature, with a view of settling the boundaries of civil liberty:—but if he does not relish the conduct of these vindicators of the French constitution, who erect their arguments on the *abstract* rights of man, he ought not himself to have reasoned on what happened ‘ when men formed *themselves* into society,’ p. 9; for to have *formed themselves* into society, they must previously have been in a natural state, or in a state different from that into which they formed themselves. We must content ourselves with thus glancing at Mr. Plowden's political opinions.

Our readers will be more attracted by the exposition of his faith, as an English Roman Catholic, especially as he undertakes, 'with accuracy and precision, to define the relation which the religious tenets of the English Roman Catholics ever have borne, do now, and ever will, bear, to the civil policy and government of this country.' Here he asserts, that 'if any one says or pretends to insinuate that in this respect the modern Roman Catholics, who are objects of the late bounty of parliament, differ in one *iota* from their predecessors, he is either deceived himself, or wishes to deceive others:' after which he proceeds to state the *universal doctrine* of all the Roman Catholics of all ages: on which exposition we shall remark, that if the doctrines of Popery be the same in substance now which they were formerly,—for the credit of the modern Roman Catholics, they exhibit them in a less exceptionable manner*, though still liable to the most insuperable objections. It will seem strange that a gentleman, who exposes the errors of the Catholic Committee, should believe that a freedom from error can reside in any individual, or in any number, of his brethren, however assembled. Why should infallibility reside at Rome any more than in London? Why in the Pope and Cardinals, or in a general council, more than in the London committee? In Rome and in London, among Protestants and Papists, *humanum est errare*. Evangelists, Apostles, and Popes, are men of like infirmities with others:—but we do not mean to enter the lists against Popery. According to Mr. Plowden's view of it, the civil government has nothing to apprehend from it; and it is as much entitled to the protection of the magistrate, as any other religious system.

The second part of the pamphlet is employed on the disputes which subsisted among the English Catholics, respecting the bill lately brought into parliament, and passed in their favour. We sincerely rejoice at the relief extended to them; and as the oath in the act is now so worded as to give general satisfaction, we recommend to them to forget their animosities, and to *keep the unity of the spirit in the bond of peace*, as becometh good Catholics.

Art. 48. *A new Friend on an old Subject*. 8vo. pp. 36. 1s. Rivingtons. 1791.

The old subject is the Rights of Man, and the French and English Revolutions: on which, however, this new friend tells us nothing more than what we have heard again and again from those who, whatever they may intend, appear to us to be greater friends to a few individuals in power, than to their countrymen at large.

Art. 49. *Notes upon Paine's Rights of Man*. 8vo. pp. 96. 2s. Debrett. 1791.

An aristocratical battery, mounting half a dozen sixteen pounders †, is here opened against Mr. Paine and the right boys. Every stratagem

* 'The present Catholics may not believe that an order from the Pope to do an immoral action is binding,' p. 76, : but will it be said their predecessors did not?

† These notes consist of six separate tracts of sixteen pages each. The

stratagem and device of war is used to annoy the defenders of the Rights of Man. The engineer is in high spirits, keeps up a brisk cannonade, and makes a great deal of noise and smoke:—but his execution does not seem to correspond either to his confidence, or to the magnitude and variety of his apparatus.

“ Cannons above, and mines below,
Do wounds and death for foes contrive :
Yet matters have been order'd so,
That most of them are still alive !”

In one of his six tracts, [*ex uno disce omnes*,] the author would persuade us, that the troops assembled round Paris in the beginning of July 1789, were destined merely for the *protection* of the citizens! *Cridat Judeus!*—He also lays it down as a maxim, that a standing army is requisite for the defence of peaceable subjects, against *domestic*, as well as foreign, enemies! Whether the maintainance of a standing army, for the preservation of *domestic* peace, would be admitted by Mr. Burke among his “ contrivances of human wisdom to provide for human wants,” is best known to himself: but it is certain, that, by pushing this ingenious investigation of human wants a little farther, a notable discovery may be made, to the great comfort of all those sovereigns and rulers, who have been so fond, on any or on no pretence, of keeping large armies constantly on foot, viz. a discovery, that it is absolutely necessary, in order to preserve the peace of private families, to quarter two or three soldiers in every house in the kingdom; especially if the inhabitants of such house be *dissatisfied*; i. e. given to meddling in political affairs which do not concern them.—For this writer's kind care for their domestic peace, his countrymen are doubtless obliged to him: but as to embracing his dragooning system, as the best means of securing that peace; of such security, we believe,

“ Britons, good sir, having no need
Thank you as much as if they did.” CHARLES II.

MISCELLANEOUS.

Art. 50. *The British Plutarch*; containing the Lives of the most eminent Statesmen, Patriots, Divines, Warriors, Philosophers, Poets, and Artists, of Great Britain and Ireland, from the Accession of Henry VIII. to the present Time. Including a compendious View of the History of England during that Period. In Eight Volumes, 12mo. The Third Edition. Price 1l. 4s. Bound. Dilly. 1791.

The former Edition of this Work not having been noticed in our Journal, and this new edition having been considerably improved. We think it not improper to apprise the reader of this republica-

The titles of them are; *Definition of a Constitution by Thomas Paine; Foreigners that may interfere, and Foreigners that may not interfere; The Conspiracy of the Aristocrats laid open; The No Plot of the Democracy; Monarchy or Mob-archy; and Rights upon Rights, with Observations upon Observations.*

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sion. In the present edition, the whole work has been revised, and many errors which occurred in the preceding impressions have been corrected. The work has also been extended from six volumes to eight; and twenty-seven new lives have been added: viz. those of Bishop Atterbury, Sir Richard Steele, Daniel De Foe, Bishop Hoadley, Dr. Young, Samuel Richardson, Dr. Lardner, William Hogarth, Dr. Jortin, Thomas Gray, David Hume, William Shenstone, Bishop Newton, Dr. Akenfide, William Pitt Earl of Chatham, Dr. Johnson, Lawrence Sterne, David Garrick, Dr. Smollett, Charles Churchill, Lord Clive, Samuel Foote, Capt. Cook, Oliver Goldsmith, Sir William Blackstone, Jonas Hanway, and Bishop Lowth.

This work has also been improved by the addition of a copious index.

Art. 51. *Historical Review of the Administration of Mr. Necker*. Written by himself. Translated from the French. 8vo. pp. 423-6s. Boards. Robinsons. 1791.

Having given an ample account of the *original* of this valuable work, as a *Foreign Article*, in our last Appendix, vol. v. of our NEW SERIES, p. 549, nothing now remains to be said, relative to the nature and aim of M. Necker's performance, except that it appears to be well translated; and that it is, undoubtedly, a production, in every view, worthy of the attentive perusal of the English reader, who is desirous of thoroughly understanding the present circumstances and situation of France, particularly with respect to the principles on which the late grand revolution has been carried into effect.

Art. 52. *Valuable Secrets in Arts and Trades: or, Approved Directions, from the best Artists: for the various Methods of Engraving,—the Composition of Metals,—Varnishes,—Cements,—Glasses,—Colours,—Gilding, &c. &c.* Containing upwards of one thousand approved Receipts relative to Arts and Trades. 12mo. pp. 358. 3s. 6d. sewed. Barker, &c.

The editor observes, in the preface, that 'those foreign productions, which are grounded on the vices and opinions of designing men, and daily growing among us, deserve a speedy check in their progress in society.' The observation is very applicable to the work itself, which is a *foreign production*, translated from a French book that had long been consigned to oblivion; and it *deserves a speedy check in its progress in society*; because, while it pretends to instruct, it will, in many instances, mislead and deceive: but on what 'it is grounded,' we shall not presume to determine. Thus much, however, we scruple not to say, that if the translator himself believes what he here holds up for the British artists to believe and to practise, he must be endowed with a portion of ignorance and credulity more than double of what is possessed by ordinary men. The world has now outgrown the chimeras of giving to copper the properties of gold, by melting it with arsenic leaves or yellow vegetable substances; of transmuting other metals into gold by means equally trifling; of melting pebbles, without addition, till they become

become diamonds; of communicating the water or lustre of diamonds by *aqua vitæ*; of softening crystal, so that it may be cut like cheese, by goose's and goat's blood; and hundreds of others, which are here gravely described as if they were realities; and even if there should, amid this farrago of trumpery, happen to be any receipts that are adapted to their intention, no man of common understanding, unless he was acquainted with them before, could place confidence in any that he finds in such company.

Art. 53. *Proceedings of the Association for promoting the Discovery of the interior Parts of Africa.* 8vo. pp. 351. 5s. Boards. Cadell. 1791.

We are glad to see a republication, for *sale*, of the proceedings of this very laudable association. The former edition was printed in 4to about two years ago, but not for the public in general. That impression was intended only for the use of the members of the society: but, having been favoured with the perusal of the work, we gave an ample account of it in the second volume of our New Series, p. 60; and we expressed our wish, that it might be re-printed for the information of the public at large. That wish is now completely gratified; and we congratulate our readers on the occasion, as it is now in their power to enjoy the same pleasure, and receive the same acceptable information, which we had the satisfaction of obtaining from the perusal of the first edition.—We find Mr. Rennell's valuable Map of the Northern Parts of Africa in the volume now before us.

Art. 54. *The Modern Hero, in the Kingdom of Cathai, in the Year 90,000.* Translated from the French of M. B. Frere de Chrensi. 12mo. pp. 193. Sewed. Evans. 1791.

We lately gave a sketch of the plan of this whimsical satire on crowns and courts, from the original*: the idea has great resemblance to those on which Voltaire formed some of his satirical effusions; and, if not executed with suitable vivacity and wit, possesses, however, no ordinary degree of merit. Such writers as this in prose, and such as Peter Pindar in verse, drag the Great from their splendid sanctuaries, strip them of their assumed consequence, and make mankind smile to see what stuff can be dressed up into idols. If it be in the power of nature to reform those from whom all fashions spread over a country, such representations will do more toward so desirable a work, than all the serious remonstrances in the world. They who may be deaf to reproof, cannot meet contempt quite so heroically.

There is nothing in this performance that *required* the writer to take so extravagant a leap in chronology, in order to escape the present time:

Art. 55. *A Vindication of the Use of Sugar, the Produce of the West India Islands.* 8vo. 6d. Boosey. 1792.

The author of this tract,—who, we understand, is a medical gentleman,—has produced some cogent arguments in defence of

* See Rev. enlarged, vol. iii. p. 228.

our continuance in the use of sugar. He combats the new and formidable sect of *Anti-saccharites*, with ability and judgment; and he candidly pays a handsome tribute to the humanity of those who, from the best of principles, have relinquished the use of sugar—viewing it as the price of blood.—The abstract of the evidence on the slave-trade, delivered before the Select Committee of the House of Commons, has made a great impression on the minds of the public; and many worthy persons have been inclined to consider every West India Planter as a barbarous and cruel being; in consequence of which idea, sugar has been exploded, as an article of West India produce, that ought no longer to be encouraged—this conclusion has, according to this sensible writer, been drawn without sufficient consideration. For the reasons which he assigns in support of his opinion, we refer to the pamphlet; in which the impartial reader will, we imagine, meet some remarks that he may deem worthy of attention.

Art. 56. *Advice to unmarried Women; to recover and reclaim the Fallen, and to prevent the Fall of others into the Snares and Consequences of Seduction.* 12mo. pp. 44. 4d. Rivingtons. 1791.

Some benevolent person, a clergyman, as it appears, here employs his earnest endeavours for the good purposes mentioned in the title. With tenderness, with piety, and with good sense, he urges the fallen to consider and reform; and he affords them directions for so happy a purpose; at the same time, his reasoning, and advice, have an immediate tendency to preserve those who have not yet deviated from the paths of rectitude. The consequences of seduction are here painted in an affecting and alarming manner; and we ought to add, that if the female victims in these cases are to be censured, and must be wretched,—to delineate the disgrace, the infamy, and the villany, of their seducers and deserters, exceeds all the powers of language. Early and prudent marriage seems to be one of the most likely checks to the progress of this dreadful evil.

Art. 57. *The Grumbler: containing Sixteen Essays, by the late Francis Grose, Esq. F. A. S.* 12mo. pp. 71. 1s. 6d. Hooper. 1791.

Whatever came from the pen of Mr. Grose, will claim attention; and attention will be bestowed on a set of essays that prove, if we yet wanted a proof, that their author was an acute observer of men and manners. We are informed in the preface, 'that these essays were addressed to the editor of a periodical paper, his intimate friend. They form only a small part of a work, for which the ingenious author had been collecting and preparing materials for several years; the progress of which was suspended by his entire attention being devoted to pursuits of greater interest and importance, and the completion finally prevented by his death.' The scope which he took will appear from the character that he assumed; and, in his first paper, he gave the following account of himself:

' It is an old, and I believe an acknowledged, observation, that Englishmen, assembled in a stage-coach or other public vehicle, are, at their first meeting, shy, and apparently actuated by a kind of repulsive power, till jumbled together into a degree of intimacy, that is, till they have reciprocally announced themselves, their stations, and connections. This being the case, and as I may probably take more than one journey in the vehicle of this paper, in company of some of the present readers, I think it necessary to introduce myself to them, to give them some traits of my disposition and peculiarities, with the different causes which have conspired to constitute me, what I shall for the future stile myself—*A Grumbler*.

' To begin with my age—I am somewhat past fifty, and, though of a hale constitution, I have nevertheless received various bodily items and hints, that I am not exactly what I was twenty years ago. Now, as the idea of a decline is by no means an agreeable one, I comfort myself by attributing every ach and pain to the changeable weather of our climate, with which, using the freedom of an Englishman, I am continually finding fault. I am also sometimes led to conceive the ladies do not treat me with their usual attention; but this I charge to the extreme folly of the present times, which I cannot, however, help condemning.

' The make of my person is not a little calculated to produce discontent; for though my body contains as many cubic inches of flesh as would form a personable man, these are so partially distributed, that my circumference is nearly double my height; added to this, I have that appendage to my back, which is by vulgar naturalists held as a mark of nobility, entitling the bearer to the appellation of—*My Lord*. The frequent recapitulation of this title makes me dislike to stir abroad on foot; I cannot ride on horse-back, and have not a sufficient income to afford a carriage, except on extraordinary occasions.

' With respect to politics, I am a staunch Opposition-man and Grumbletonian, having neither place, contract, nor pension, bred to no trade or profession, I have occasionally been the humble companion of men in power; but my merits and abilities have been overlooked by them all.

' Lastly, to complete the catalogue of the means of souring my temper, after twenty years close attendance on the humours of a peevish old maiden aunt, (a kind of Lady Bountiful,) and during that time patiently listening to the roll of her former admirers, and the good offers she has refused, taking all the nostrums in her receipt-book for different disorders, swallowing her jellies and custards till ready to burst, suffering the impertinence of her favourite maid, being repeatedly bitten by her lap dog, pinched by her parrot, and scratched by her cat—all this in hopes of becoming her heir—the *has*, in the sixty-ninth year of her age, thrown herself into the arms of Mr. Dermot O'Flannagan, a Patagonian Quarter-master of an Irish regiment of horse.

' Having, from these and various other circumstances, acquired a habit of grumbling on all occasions, and having neither wife, children, nieces, or dependants, the common objects on whom these
acrimonious

acrimonious particles are usually discharged, I have by degrees grumbled away all my acquaintances, except one old deaf lady, and thereby at length found my error, and in vain endeavoured to correct it; but, alas! it has taken too deep root in my constitution. This has obliged me to alter my plan, and convert this disposition to the public service, by venting my spleen on the vices and follies of the times. If by accident it should in any instance produce a reformation, I shall have done some good; if not, it will at least, in a scarcity of news, serve to fill up a space in your paper, and save you the trouble of reviving some bloody murder, or fabricating some wonderful sea-monster driven ashore near Deal or Dover.

Under this disguise, we may conceive the extensive licence which he claimed, of exposing prevailing absurdities in common life; in which, though men generally assert their dignity as rational animals, it is humiliating to notice, how headlong they will follow the silliest leaders, like a flock of geese, or a drove of sheep. The Grumbler notices such servile followers of ridiculous modes, with some humour, in a variety of instances; and had he pursued his scheme beyond these few specimens, he never would have quitted his pen for want of materials:—but the essays are such unfinished sketches, that we may easily perceive, that, though he engaged in the undertaking, it was not his principal employment, and that his grumbling lucubrations suffered by his superior attention to objects of more importance.

Art. 58. *An Impartial Inquiry into the Present State of Parochial Registers, Charitable Funds, Taxation and Parish Rates.* By James Lucas, Surgeon. 8vo. pp. 129. 2s. 6d. Johnson, &c. 1791.

This inquiry is instituted to enforce the great importance of METHOD in carrying on extensive concerns; and the writer has particularly directed his attention toward improving the mode of conducting those that are specified in his title page. The irregularities in parochial registers have been remarked by many writers; and Mr. Lucas, having occasion to consult such records for professional purposes, has been enabled to point out the general state of them from experience. He observes,

‘It is not my design to enlarge upon the inaccuracy, or to illustrate the perfections of these memorials, by a narrative of every occurrence, which has been the result of a persevering investigation of numerous forms; but to confine myself to a cursory recital, and to select, what has been approved by experience.

‘Many of the old books are become indistinct or illegible; some have been lost, or stolen, others burned, or defaced. Only one sect besides the established church, appears to have preserved any duplicate of registry. I have not been able to find an instance of the registers of all the different persuasions throughout a parish, district, or diocese, having been conjoined. The forms of entry, (except in marriage,) vary much, not only in separate religious societies, but also in church records. The articles in some books have been found intermixed, confused, and not regularly progressive. Dates have occurred without names, and vice versa. Birth is often omitted,

omitted, nor is its insertion required by law; and when annexed, is generally derived from hear-say evidence: the various ages at which the ceremony of christening is solemnized, the number of children belonging to the same parents, or to different mothers, yet having the rites performed upon the same day, are circumstances which tend to render the date of nativity inconclusive. Sometimes the name of the father only is contained, and that of the mother is rarely added; except in one diocese, where it is generally included. Names having been entered from pronunciation, have often been misunderstood, and very different ones been set down, from what were intended.

Infants have sometimes been christened at different or distant places, and where a search for their registry would have been improbable; and yet no entry, or observation to facilitate such inquiry, has been made in that record likely to be examined. Some, discontented with the form of their own sect, have chosen their children to be registered among a society of which they did not profess themselves members; without adverting to the additional difficulty that might occur to their offspring, notwithstanding any superior advantageous form in the record. I knew an instance of a parent preferring the registry of a different sect, because his father, from an inability to find a register, had been a sufferer; and upon being reminded of the subsequent inconveniences that might happen to his own descendants, even changed his religion, without any other apparent reason. As it does not seem common to enter a name until an infant is christened, it appears that private baptism may be solicited, and public, as well as any enrolment of the birth, be entirely omitted. There are many parents so indifferent to their children's welfare, as to be totally heedless of the necessity of a register. These memorials are not constantly certified by their respective ministers, but such a testimonial is sometimes annexed to each book, page, or article. The fashion of giving many, and complex names to infants, of delaying public baptism, and of christening children privately, instead of publicly in the church or chapel where the book of registry is preserved, are greater obstacles to exactness in these memorials, than seems to be generally noticed.

Before the present legal form of marriage was enjoined, and the places of celebration limited, the form of entering that article was equally irregular; and yet at present it is so much amended as to be without variation, except that in some records the woman signs her married name, and in others her name before marriage.

In the enrolment of burials, omissions are not less conspicuous—the age, names, dates, condition, occupation, or profession, residence, and disorder of the deceased, together with the distinctions of one or both parents, have been found to be with great uncertainty or irregularity recited.—Few such memorials are provided with an alphabetical index, or other mode of reference to each article, and those records the least copious seldom fail to be most incorrect.

From a knowledge of these circumstances, the author adds,

‘ That

‘ That although they were individually defective, they were collectively so perfect, that almost every circumstance requisite for methodising them, might be selected; yet that for researches in general, a reform seemed to be necessary.—Since no one can be certain how far a branch of his family may suffer from the defect of a registry, every one may be said to be concerned in promoting an amendment.—To find out a person’s register is often extremely difficult, unless some leading facts can be recollected; and yet by an uniform well-regulated plan, every search might be rendered perfectly easy.’

Moreover, as he very justly observes,

‘ Should the immediate advantages to be derived from an uniform parochial registry fail to persuade, the more indirect and ultimate advantages to be expected should not be overlooked. An obligation to record every birth upon a stamp, or otherwise publish it, might more effectually prevent any concealment; and the consciousness of such a requisite form might have its use. Distinctions of the healthiness, or insalubrity of particular places, the peculiar disorders of a country, and the state of epidemics, would be more satisfactorily ascertained. Greater encouragement would be given to the enumeration of inhabitants. Calculations upon lives, and other circumstances, in which annuitants are concerned, would be more generally understood. Population, instead of remaining conjectural, would be fixed upon more established principles.’

To effect a desirable reform, he recommends tabular entries of births, and burials, in books ruled in columns, to contain the necessary particulars, according to examples which he has given: to which may be added, that such forms would render the entries more easy to the writer, as well as more clear for consultation.

To remedy the irregularities in parochial assessments, he would have them all united in one book, according to forms which he exhibits, as the means of correcting each other, and to be collected together by printed blank bills, the form of which is also given, to be filled up for each inhabitant.

Art. 59. *A Genuine Letter*, as written in the English Language, by a Native of Indostan, belonging to the Tribe or Cast of Malabar, in the Honourable Company’s Employ at Masulipatam, addressed to a Protestant Missionary resident at Cuddalore. 8vo. pp. 38. 1s. Ridgway.

This is a genuine *take-in*, with respect to the public; though we had little occasion to import from the East, articles of which we already have a full sufficiency of our own growth, and of superior manufacture. The writer treats the Mosaic history, and the Christian system, as a string of impositions on mankind; though the enlightened author, himself, has not scrupled to violate truth, in the first instance, by assuming a false character. By dedicating his letter to the National Assembly of France, he shews the hopes that he entertains, from the reforming spirit which has distinguished this adventurous body.

Art.

Art. 60. *Swedenberg Triumphant*; or, Intelligence Extraordinary from New Jerusalem: being pious and political Dialogues of the Living and the Dead; communicated by Peregrinus Spiritualis. 8vo. pp. 172. 2s. 6d. Oxford.—London, Symonds.

No uninspired human Being could guess, from the title, at the contents of this *extraordinary* pamphlet. Instead of having any relation to Swedenborg and the New Jerusalem, it is a Billing(gate attack on Dr. W—n, for his conduct during the King's malady. Peregrinus attempts to be witty at the expence of Dr. W—n, Sir G. B—, and the whole college of physicians: but his wit, though *enlivened* by a little atheism, is extremely dull; and will serve to convince those who may happen to read it, (which probably will not be many,) that the author is better qualified to hack and hew his adversaries with the hatchet of scurrility, than neatly to dispatch them with the keen weapon of elegant satire.

Art. 61. *Memoirs of the New Insect*: interspersed with Sketches of other singular Characters. 12mo. pp. 86. 2s. 6d. sewed. Ridgway.

By the title and frontispiece, we took this performance for an attempt to be witty on those equivocal beings, who, while they exhibit some appearances of the masculine gender, yet by their ridiculous affectation in dress, might be taken for pretty misses in masquerade: but it contains only private memoirs of one of the class; and from some known names pointed out, may possibly include some secret history: but it is not worth inquiring whether the relations be true or fictitious.

The insect here meant, is an *old* species, which has deceived the naturalist by the frequent changes that it undergoes, in casting its skin, which is the only valuable part about it; for the animal in itself is not only worthless, but destructive of every thing, like moths: any house infested with them may easily be cleared, by introducing offensive smells, as rotten cheese, tobacco, red-herrings, or a little assafoetida!

Art. 62. *London*; or, An Abridgement of the celebrated Mr. Penant's Description of the British Capital, and its Environs. Containing, an accurate, succinct, and interesting Account of the most memorable Revolutions in Politics, Historical Events, Treasons, Fires, Public Executions, remarkable Murders, and singular Robberies. With critical Observations on the Public Buildings; a Review of their History; and a candid Examination of their Perfections and Defects. To which are prefixed, Notes, Additions, and Observations; and four capital Plates. By Mr. John Wallis. 12mo. pp. 226. 3s. sewed. Bentley. 1790.

Every one does not know enough of any subject to compose a book: but those who are not equal to such an undertaking, may, nevertheless, be able to cut down another man's work to a smaller size, and thus contrive to reap where they have not sown. As Mr. John Wallis thinks an atchievement of this kind proper to avow with his name, we wish him all the distinction that is likely to accrue from it.

Art. 63. *Elements of Morality*, for the Use of Children; with an introductory Address to Parents. Translated from the German of the Rev. C. G. Salzmann. Illustrated with fifty Copper-plates. In three Volumes 12mo. Vols. II. and III. pp. about 200 in each. 6s. sewed. Johnson. 1791.

This, as we before intimated, on the publication of the former volume*, is an entertaining moral story, made up of natural domestic incidents, so combined as to be interesting to youthful curiosity, and always leading to some useful inference.

Art. 64. *The Contrast*; or, The History of James and Thomas, a Tale. Written for the Use of Sunday Schools. 12mo. pp. 88. 6d. Scatcherd, &c.

Art. 65. *The Effects of Vanity*; or, Mary Meanwell and Kitty Pertly, a Tale. Written for the Use of Sunday Schools. By the Author of the Contrast. 12mo. pp. 87. 6d. Scatcherd, &c.

These are two instructive tales, the one adapted to boys, and the other to girls, to stimulate them to learning, by shewing the advantages to which it leads, and the evil tendency of idleness and want of due education.

Teaching by fables, or apologues, is of high antiquity; and if the late [we might say *present*] deluge of novels may be considered as of this class, it never was so much practised as at present:—but they are now so generally framed for the mere purpose of idle amusement, and are read with so much avidity to that sole end, that the primitive intention and effect of such writings are wholly perverted. Should the enticement of adventures, thus put into the hands of Sunday scholars, give them a taste for novel-reading, such tales may operate contrary to the good intention that dictated them. May it not farther be doubted, whether it be adhering to the strict purpose of instruction, to accommodate to the prevailing rage for amusement, what can never be of real use, but to steady minds? It is on this ground, and on this ground only, that we do not cordially accept the aid of *fiction* to strengthen the cause of *truth*.

THEOLOGY and POLEMICS.

Art. 66. *A Charge*, by John Clayton: a Sermon by Benjamin Davies, D. D. with an Introductory Address, by Thomas Towle, B. D. all delivered on Wednesday, June 29, 1791, at the public Separation of the Rev. James Knight to the Pastoral Office in the Church of which the late Rev. John Rogers was Pastor. 8vo. pp. 63. 1s. Dilly.

Of this ordination service, the charge by Mr. Clayton is most calculated to attract notice. It is a short and spirited composition; and much of the advice which it gives, is unexceptionable: but we are of opinion that a clergy, formed exactly on his model, would not be greatly relished. Mr. Clayton would array the ministers of religion in the unnatural and forbidding solemnity of Dutch divines. He does not allow the Dissenting clergy to pay and receive visits, but *as ministers*: if, however, they are not al-

* See Rev. Enlarged, vol. v. p. 101.

lowed *desipere in loco*, as well as the laity, they would find it difficult to select "fruitful vines;" which Mr. C. very kindly recommends. The labour of ministers, according to Mr. C. should resemble that of Syphilus: they should be always rolling the sermon-making stone. Here again we differ from the preacher; and if his reasoning were just, even the discourses of Christ, from not adhering exactly to the existing state of things, are not likely to profit: but the great practical truths of religion are always the same: nor do we perceive how a sermon is the better for alluding to *Animal Magnetism*, or to any other folly or mad whim of the day.

Dr. Davies's sermon is serious, sensible, and properly adapted to the occasion (text, Phil. ii. 1, 2.). Nearly the same may be said of the introductory address.

Mr. Knight, in his Confession of Faith, declares it to be his belief, that "the torments of the damned will endure for ever and ever." In this opinion, he is far from being alone: but does it not require more thought than it commonly obtains even among divines? Is the eternity of misery consistent with the idea of eternal mercy? Is it not (to say the least) more plausible that the future as well as present sufferings of rational creatures, have a moral intention; and that, when this intention shall be accomplished, hell, as well as death, will be destroyed?

Art. 67. *The Wonders of Creation*; or Contemplations on the Works of God. Written originally in German by C. C. Sturm. Translated into English by a Clergyman. 12mo. pp. 114. 2s. sewed. Robinsons. 1791.

These contemplations are wholly of the devotional kind. They are written, and translated, in an elegant and animated style; and they may particularly be of use to young persons, in enlarging their conceptions of nature, and in impressing on their minds rational and exalted sentiments of the Supreme Being.

Art. 68. *Two Letters to the Public*, illustrating the Doctrine of the Grace of God, and exemplifying it in the late Case of William Mills. By Henry David Inglis, one of the Pastors of the Baptist Church in Edinburgh. 12mo. pp. 108. 8d. Printed at Glasgow; London, Ash. 1791.

This pamphlet contains a narrative of the conversion of William Mills, who was executed at Edinburgh for house-breaking;—and where, Mr. Inglis, is the wonder that a doctrine like your's should be acceptable to thieves and house-breakers?—and wherefore record such *wonderful* conversions? There is a description of readers whom you may possibly gratify; and perhaps your attempts to gratify them may proceed from the best intentions: but we apprehend, that a publication which holds up condemned criminals at the gallows to public notice and admiration as spiritual heroes, and which pretends to point out a short cut to the kingdom of heaven, is calculated to do more harm than good. Mr. Inglis makes W. Mills speak the language of an old orthodox saint, and it was very necessary thus to put proper words into the house-breaker's mouth, since Mr. Inglis informs us, *he often blundered in his expressions, when his meaning was extremely good.* P. 8.

Art. 69. *Caussoniana*: or, Twelve Discourses, addressed to the Inhabitants of the Parish of Cawston, in Norfolk. By Thomas Bowman, M. A. Vicar of Martham. 12mo. 2s. 6d. bound. Deighton. 1791.

The first eight in this collection are funeral discourses. The four remaining sermons are, a commemoration of the goodness of God in continuing the gospel;—on abiding in Christ; and on abiding with God. The author will by some be styled a Calvinistical, by others a puritanical, or it may be, a methodistical divine: yet though his sentiments do not, in several respects, correspond with ours, we could not but observe with pleasure, the strain of affectionate and pious regard with which he addresses the people among whom he has long resided, and that his reflections are generally directed to the advancement of practical religion and virtue. If this end be attained, other considerations are comparatively of little moment.

Art. 70. *Reflections on the Controversial Writings of Dr. Priestley, relative to Religious Opinions, Establishments, and Tests.* Part I. 8vo. pp. 74. Oxford.—London, Rivingtons. 1791.

The author of these Reflections clearly states the questions at issue between the Church and the Dissenters, respecting the Sacramental Test, and displays considerable ingenuity in supporting his side of the argument, which is in favour of the Test: but while he accuses Dr. Priestley, whose *Sermon on the Repeal, &c.* he here particularly examines, of inconclusive reasoning, he often falls himself into this very error. He asserts it 'to be ignorance or artifice to separate religion from the authority of the civil magistrate,' p. 25; and that 'it is difference in degree which constitutes the whole difference between legal restraint and persecution,' p. 45. The drift of the pamphlet is to prove, 'that eligibility to civil offices must originate from qualifications imposed by the civil authority; that the disposal of civil offices is matter of favour and discretion; and consequently that the dissenters from the church of England, in their exclusion from civil offices of trust, for want of the prescribed qualification, are not excluded from any natural or civil right whatever.'

The author, with all his *address*, (for he has some in argument, as well as Dr. Priestley,) has not established this point to our conviction. We would give our reasons, but the subject has been too much exhausted already, to justify prolixity. Before, however, we dismiss this pamphlet, we must take the liberty of expressing our disapprobation of one sentence in the miscellaneous reflections; in which the author says, he does not scruple to maintain, that he who denies the divinity of Christ is not a Christian, p. 57. We censure this as illiberal; and would moreover ask our author, if this be the test by which the faith of the first Christians was tried? All that was required at the introduction of Christianity, was *believing with the heart that Jesus was the Christ*.

If this were sufficient, why should moderns require more faith than this, ere they will allow a man to be a Christian?

Let us beware of narrowing the terms of admission into the church of Christ.

SINGLE SERMON.

Art. 71. *On the Influence of Religious Practice upon our Inquiries after Truth.* With an Appendix, addressed to the Rev. Mr. Belsham. By Edward Williams. 8vo. pp. 89. 1s. 6d. Printed at Shrewsbury:—London, Longman, &c. 1791.

Against the proposition formed by the words in *Italics* in the following sentence in Mr. Belsham's sermon*, preached to the supporters of the new College, Hackney, Mr. Williams levels the present discourse: "*The men who are the most indifferent to the practice of religion*, and whose minds therefore are least attached to any set of principle, *will ever be the first to see the absurdities of a popular superstition, and to embrace a rational system of faith.*" It is a well written discourse: but the arguments, proceeding on a misconception, are not immediately to the purpose. Mr. Belsham, we apprehend, does not mean to assert, nor even to intimate, that indifference to religious practice prepared the mind for the admission of that religious truth which prompts virtuous conduct, but that the absurdities of popular superstitions are more apt to strike the minds of those who are even indifferent to religion, than of those who are bigoted in their attachment to particular creeds and rites; and therefore that the former will be more inclined to allow reason to mould their *faith* (he does not say their *practice*,) than the latter;—and in this we think Mr. Belsham is justified: but as Mr. Williams has read the above passage with the spectacles of a special pleader, it is no wonder that he should find it to contain a very heterodox and objectionable doctrine.

The text (John, vii. 17.) on which Mr. Williams grounds his attack, is so explained as to make it in some measure an identical proposition. *Doing the divine will* is supposed to include *believing or receiving the promises*: but this seems to destroy the necessary difference between *doing the will and knowing the doctrine*; and makes the text to assert little more than this: "If any man will believe, he shall know—If he will receive me, he shall be a Christian."

We read, with pleasure, what Mr. W. has advanced on the latter part of his discourse on the influence of religious practice on our inquiries after truth: but yet we are of opinion, that there are certain truths, which well-meaning bigots and enthusiasts are among the last to admit.

In the Appendix, Mr. W. farther objects to Mr. B.'s account of truth, particularly to his saying, "that truth will gradually make its way by its *native energy*." This position Mr. W. considers as inconsistent with liberty of choice, with the peculiar office of goodness, and with the scripture doctrine of Divine Influence. Little, we apprehend, did Mr. Belsham expect such objections to an assertion, which amounts to no more than the common one—*Magna est veritas, et prevalebit.*

* See Rev. for Aug. 1790, p. 476.

desire him to consider to what intolerable slavery we should be reduced, were we obliged to examine, minutely, *all* the *dates* and *figures* which occur in multitudes of the publications that come before us. Were *this* to be the case, we should have great reason to complain of it as a *hard case*, indeed! We might then have too much cause to declare ourselves (in the emphatic words of St. Paul,) to be "of all men most miserable!"—From what a height would a LONGINUS, or a BAYLE, look down on such Critics!—Would not our great predecessors be ready to pronounce them, in the indignant language of the poet,

"—Base-minded,—dull,—and fit to carry burdens?"

We mean nothing in reference to the *taste* of our Correspondent, with whom we are totally unacquainted; we sincerely respect his regard for *accuracy*, to which, alone, his letter bears reference; and we cordially envy him that leisure for *research*, which we suppose he enjoys, in his retreat at Camberwell Green, whence (enigmatically,) he dates his favour:—such leisure would, to us, be an invaluable acquisition.

††† 'H.W.' has obligingly informed us of a very important error in Mr. Beloe's Translation of Herodotus, which was inadvertently copied into our Review for December last, p. 404, note *, line 7, in our extract from that work. Quoting a passage from Mr. Gibbon, Mr. Beloe, by a false transcript, has made that celebrated historian deduce the contempt for life, which he ascribes to the Dacians, from a *vain* persuasion of the immortality of the soul,—Mr. Gibbon's words are, "from a *warm* persuasion of the immortality and transmigration of the soul." Transcribers ought, on every account, to be very careful to quote exactly; and we are concerned that we have, unintentionally, given circulation to an error of this nature. We can only atone for it, by as publicly correcting it.

††† W. is requested to accept our thanks for his obliging communication: but to introduce it into our Review, would be a step out of our direct road.

†*† Our search after the works mentioned by 'Veritas,' has been fruitless; and we cannot disseminate such intelligence as his letter contains, on *unknown* authority.

§†§ The letter of an 'Inquirer' is received, and will be farther noticed in our next Review.

☞ The continuation of our account of Mr. Twining's *Aristoth*, will appear in our next Number.

ERRATUM in this Number.

Page 40. line 5. for 'Ascanius,' read, *Afranius*.



T H E
MONTHLY REVIEW,

For F E B R U A R Y 1792.

ART. I. *Aristotle's Treatise on Poetry translated, &c.* By Thomas Twining, M. A.

[Article continued from Vol. iv. p. 388.]

THE dulness and inutility of commentaries is a common subject of contemptuous triumph of the unlearned over the learned, and sometimes of the learned over each other. It is a prejudice, which, with us, originated in a great measure in the conceited school of Mr. Pope: but which, it must be confessed, has been encouraged by the literary indolence of the times. To the foppery of this prejudice, the study of Aristotle's *Treatise on Poetry* may be recommended as an excellent antidote. The profundity of the principles, the brevity of the illustrations, and the conciseness of the language, added to the corruptions of the text, require perhaps more external aids for understanding this invaluable treatise, than any work of the same compass among all the remains of antiquity. Of this no one will doubt, who recollects how much this small treatise has employed the learning, the taste, and the acuteness, of the greatest scholars and critics since the revival of letters.

The work under our examination, while it has added to our conviction of the difficulties as well as of the value of Aristotle's treatise, has also afforded us an excellent proof of the utility of commentaries; and we are persuaded that the admirers of the Greek drama, and of its great critic, will think themselves instructed by the erudition, and enlightened by the taste, which Mr. Twining has brought in illustration of his author. To enable the reader to judge for himself, we shall proceed to lay before him extracts from Mr. Twining's observations on difficult and disputed passages; with some specimens of his taste in illustration, and of his novelty of remark.

In the first chapter of the original, according to the common, but very inconvenient, division of the text, we have

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that celebrated passage, which has given rise to a singular critical herefy among the moderns, (for we are persuaded that it was totally unknown among the ancients,) that an epic poem may be written in *prose*. The passage is as follows : ἡ δὲ ἐποποιία μόνον τοῖς λόγοις ψιλοῖς, ἢ τοῖς μέτροις [μιμνῆσται,] καὶ τοῦτοις εἰς μίγνυσσά μετ' ἀλλήλων, εἰδ' ἐνι τινὶ γενεῇ χρωμένη των μέτρων τυγχάνουσα μεχρί του νυν. By λόγοις ψιλοῖς, some commentators understand Aristotle to mean *prose*. Mr. Twining does not translate it *prose*, i. e. words without metre, but *words alone*, i. e. words without music ; considering Aristotle's meaning in this expression, τοῖς λόγοις ψιλοῖς, ἢ τοῖς μέτροις, to amount to this :— ‘ by words, without the other means of melody and rythm, or at most, with so much only of rythm as is implied in the idea of metre : without rythm, in its musical sense of strict time.’ This sense of the words, he adds, agrees perfectly with what follows : οὐδὲν γὰρ ἂν ἐχοίμεν, &c. i. e. ‘ for otherwise, if we do not allow the epopœia to imitate *by words*, in the general sense, whether prose or verse, we shall have no common name for epic imitations in prose ; and, if we do not allow it to imitate in *either one or more* species of metre, we shall have no common name for the same kind of imitation in elegiac or other verse.’ The difficulties of the extraordinary doctrine deduced from this passage, though they may be palliated by this explanation, are certainly not removed. Indeed Mr. Twining candidly acknowledges his dissatisfaction with the interpretation, which, on the whole, he thought it best to follow ; and he ends the note as he began it, by declaring his conviction of the imperfect condition of the original, and his doubt whether the true meaning of Aristotle, in this passage, has yet been, or ever will be, discovered.—We are disposed to concur with Goulston, who excludes all idea of prose, and translates the words in question, “ sermonibus nudis, five (appellare malumus) metris ;” and who considers the Σωκρατικοὶ λόγοι as metrical compositions, and not the dialogues of Plato : though we might perhaps differ from him in determining what λόγοι were really meant.

Note xi. In another passage, which follows in the same chapter, ὁμοίως δὲ καὶ εἰς ἅπαντα τα μέτρα μίγνυνται ποιεῖσθαι τὴν μιμήσιν, οὐκ ἤδη καὶ ποιήσιν ποσαγορεύειν ; Mr. Twining rejects the conjecture of Heinsius, (that the passage should be read interrogatively ;) and also the reading of Victorius (οὐ ποιεῖσθαι τὴν μ.) because he thinks the phrase will not admit of the sense in which it is rendered, of *not imitating at all*. He explains the passage, as if Aristotle had said, “ Such a writer (as conveys his imitation in every kind of metre,) we might certainly, on the first glance, call a *versifier*, a *metre-maker*, ἐποποιῶν, ἐλεγεῖοποιῶν, &c. ;

&c.; but we should not immediately (HΔH) merely on account of the variety of his versification, allow him *also* the title of *poet*, ΚΑΙ ποιητὴν προσαγορευτέον.—He concludes, however, with a doubt as to the integrity of the text.

Note xxxi. In describing the progress of tragedy, and the improvements which it derived from Æschylus, Aristotle says, καὶ τὸν λόγον πρωταγωνιστὴν παρεσκευαστε. Some commentators suppose that Aristotle, by λόγος πρωταγωνιστής, means the *prologue*; others, a principal *part* or *character*.

‘The difficulties (says Mr. T.) that attend both the expression and the sense, in each of these interpretations, have almost convinced me, that the very construction of the words has been mistaken; and that the meaning is, “He made the *discourse*, or *dialogue*, the *principal part* of tragedy.” This is well connected with what precedes, and is agreeable to the known history of the tragic drama; in which, originally, the chorus was the *essential*, and the episodes, or dramatic part, only the accessory.—But Æschylus abridged the chorus, and made the *episodic* part the *principal*. Λόγος, here, may well be understood to mean, what Aristotle calls λέξις, the *speaking*, or recitative part of tragedy, whether delivered by one or more actors, as opposed to the μέλος, or lyric part.—If the use of πρωταγωνιστής as an adjective bear objection, it is one, to which the other explanations are equally liable.’

We were rather surprized to find, in the discussion of this disputed passage, no mention of Castelvetro's conjecture, καὶ τὸν λόγον πρωταγωνιστὴν παρεσκευασσε, which is the reading followed by Mr. Pye; who translates it, “and added a fable for the principal character.”

Note XLIII. In the much-debated subject of the tragic unities, the example of the Greek poets, in every period of the drama, and the precepts of it, are commonly understood to be authorities for the strict rule. Mr. Twining denies the antiquity of the rule, and shews that it has not the support of Aristotle's authority. The great critic says (ch. 5.) “that tragedy endeavours, as far as possible, to confine its action within the limits of a single revolution of the sun, or nearly so; but the time of epic action is indefinite. This, however, at first, was equally the case with tragedy itself.” On this passage, Mr. Twining has the following remarks, which we quote at large:

‘It seems to have been taken for granted, without any foundation, by Dacier, and other commentators, that the modern rule, (for an ancient rule it certainly is not,) of what is called the *unity of time*, was strictly adhered to in every period of the Greek drama: and this has led them, in this passage, to confound the length of the *action*, or fable, with that of the *representation*; for these, where a strict unity of time is observed, are indeed the same. But Aristotle here says plainly, that in the earliest state of tragedy, *no rule at all*,

with respect to the time of the action, was observed; that it was not only allowed to exceed a *single revolution of the sun*, but was *indefinite* (αἰετός) like that of the epic poem. This evidently cannot be applied without absurdity to the time of representation. Yet so it is applied by Dacier in his note on this passage.

But it appears further, I think, from what is said, and plainly said in this chapter, that, after all we have heard so often about this famous unity of time, the rule receives not the least support from Aristotle's authority. Every one, who knows how much stress has been laid by modern critics on the *three dramatic unities*, and happens not to be well acquainted with Aristotle's Treatise on Poetry, would, I suppose, naturally take it for granted, that they are all explicitly laid down, and enforced by him, as essential and indispensable laws, in that famous code of dramatic criticism. But the fact is, that, of these three rules, the only one that can be called important—the unity of action—is, indeed, clearly laid down and explained, and, with great reason, considered by him as indispensable. Of the two other unities, that of place is not once mentioned, nor even hinted, in the whole book; and all that is said respecting the time of the action, is said in this chapter, and in these words: “Tragedy endeavours, as far as possible, to confine its action within the limits of a *single revolution of the sun, or nearly so*.” Almost all the commentators seem agreed in understanding the expression, *μια περιόδος ἡλίου*, to mean only an artificial day. But I own I could never yet perceive any good reason why we should not permit Aristotle to mean, what he seems, in plain terms, to say. If he meant only *twelve* hours, why did he prefer an expression so ambiguous, to say the *least* of it, as *μιαν περιόδον ἡλίου*, to the clear and obvious expression of *μιαν ἡμέραν*?—But, to wave this question, the utmost, which the most strenuous advocates for the unity of time can make of this passage, is this,—that the poet should *endeavour, as far as possible*, to confine the supposed time of the action to that of a *single day, or nearly so*. Now it seems allowed, that none of the Greek tragedies extant could have taken up, in the representation, more than three or four hours. What Aristotle, therefore, here says, is so far from being a rule for the unity of time, that on the contrary, it is saying, as plainly as possible, that in *his* view, it was no duty incumbent on the dramatic poet even to *aim* at the observance of such a rule: for, had he thought otherwise, his mode of expression would, surely, have been very different. He would have proposed the strict unity of time—the exact coincidence of the actual time of *representation* with the supposed time of the *action*—as the point of perfection, at which the poet was to aim: he would have said, “Tragedy endeavours, as far as possible, to confine its action within the time of representation, or nearly so.”

It is certain, indeed, that the nature of the drama, *strictly and rigorously* considered, would require, I will not say, to the perfection, but to the *closeness*, of its imitation, the exact coincidence here mentioned; and it is on this foundation only, that any rule at all relative to time could be necessary; and that the dramatic poet could;

could, with any reason, be denied the privilege of the epic. All I contend for is, that Aristotle has no where required such coincidence; that he has not even mentioned it; much less has he either here, or in any other part of his work, enjoined it as a rule. His rule is, as generally understood, "Confine your action, as nearly as you can, to a single day;" or, as I think, in conformity to his plain words, it *should* be understood, "to a single revolution of the sun, or twenty-four hours."

It may, perhaps, be objected, that Aristotle has not delivered this in the form of a rule; that he only refers to *fact*, and to the usual practice of the dramatic poets of his time. "Tragedy endeavours," &c. But, surely, to mention the general practice of poets with seeming approbation, or, at least, without a word to the contrary, is, in fact, to erect that practice, (as he has done on many other occasions throughout his treatise,) into a rule.—It is sufficient for my purpose, that, at least, he has given no other rule.

Moreover, what he here says of the practice of the Greek dramatists, seems somewhat adverse to the language of those modern critics, who so often appeal, if I mistake not, to that very practice, for the support of their rigorous unity of time. For, if his expression does not prove, that he thought the rule of a *single revolution of the sun* the only rule, which the poets *ought* to observe, it surely proves, because it actually says, that he thought it the only rule, which, in general, they *did* observe. But what says Dacier? "Une tragedie, pour être parfaite, ne doit occuper ni plus ni moins de tems, pour l'action, que pour la representation; car elle est alors dans toute la vraisemblance. Les tragiques Grecs L'ONT TOUJOURS PRATIQUE." What he adds, it seems not very easy to comprehend: "Et ils s'en sont fait une loi si indispensable, que pour ne la pas violer, ils ont quelquefois violenté leurs incidents, d'une maniere que je ne conseillerois pas de suivre:" i. e. in plain English, (for I can make nothing else of it,) they have so scrupulously adhered to the rule, that, sometimes, for the sake of observing it, they have been obliged to break it." p. 118.

I believe every reader, who, in perusing the Greek tragedians, has taken the pains to examine this matter, must be sensible, that what Dacier so confidently asserts, of their *constant* adherence to this rule, is palpably false. I shall only mention one remarkable instance of the utter neglect of it, and that in SOPHOCLES; who, in this, as in other respects, is usually regarded, I think, as the most correct and regular of the three Greek poets, whose tragedies are in our hands. In his *Trachinia*, v. 632, Lichas sets out to carry the poisoned garment to Hercules, whom he finds upon the Cæcean promontory, which is said to be about sixty Italian miles from the scene of action. At v. 734, Hyllus, who was present when his father received the garment, arrives with the terrible relation of its effects: Thus, during the performance of about a hundred lines, a journey of about one hundred and twenty Italian miles is supposed to have been taken.—For this, and other instances of the same kind, I must content myself with referring the reader to the sensible and well-written *Estratto della Poetica d'Aristotile*, published among

the posthumous works of Metastasio, and which did not fall into my hands till all my notes were written. It contains many ingenious and sagacious observations: the subject of the dramatic unities, in particular, is discussed at large, and, I think, in a very masterly and satisfactory way. And, with respect to the strict unities of *time* and *place*, he seems perfectly to have succeeded in shewing, that no such rules were imposed on the Greek poets, by the critics, or by themselves;—nor *are* imposed on *any* poet, either by the *nature*, or the *end*, of the dramatic imitation itself.

‘It would be inexcusable to quit this subject without reminding the reader, that the unities of time and place were long ago powerfully, and, in my opinion, unanswerably combated, as far as their *principles* are concerned, by Dr. Johnson, in his preface to Shakspeare, p. 20, &c.’

Note cxxxviii. We have selected the following remark, as a specimen of Mr. Twining's grammatical observation.—*Χειμαίνει ὁ χειμαζόμενος, καὶ χαλεπαίνει ὁ οργιζόμενος ἀληθινῶς αἰα.* *We share the agitation of those, who appear to be truly agitated—the anger of those who appear to be truly angry.*

‘I have given that sense of this passage, in which all the commentators I have seen are perfectly agreed. But I cannot dissemble a difficulty, which has always occurred to me in this interpretation, though, to my surprize, I have not found it any where taken notice of. I mean, that it gives a *transitive* sense to the verbs, *χειμαίνει*, and *χαλεπαίνει*. With respect, particularly, to the verb *χαλεπαίνει*, (for the other occurs but seldom,) the difficulty from the general, if not the constant, use of it, as a verb *neuter*, seems not easily to be overcome. This use of it, by Aristotle himself, and by other prose writers, is so common and well known, that it would be mere trifling to produce instances. That it is *never* used transitively, it would be rash, perhaps, even in those, whose Greek reading is much more extensive than my own, to affirm. I can only say, that I have never seen a *clear* instance of it, either in prose or verse. The lexicographers, indeed, send us to Homer; but without giving any instance that appears to me to be at all decisive. And, on the other hand, the word occurs *clearly* in its usual and intransitive sense in other passages: as, ll. ε. 256. π. 386. Σ. 105, &c. But even admitting the verb to be now and then used by Homer in a sense indisputably transitive, it seems very unlikely, that Aristotle should transplant so rare, and poetical, a use of the word, into plain and philosophical prose; especially as *other* verbs were probably at hand, if he meant what he is supposed to mean, which would not have been liable to this ambiguity.

‘This difficulty has sometimes led me to suspect, that the passage may possibly, after all, admit of a different sense; and that Aristotle may have meant only to say this: “The poet should work himself, as far as may be, into the passion he is to represent, by even assuming the countenance and the gestures which are its natural expressions. For they, of course, have most probability and truth in their imitation, who actually feel, in some degree, the passion;”

passion : and no one *expresses agitation* of mind (*χίμαιναι*) so naturally, (*αληθινά*), as he who is really agitated, (*χίμαζομαι*) or *expresses anger* (*χαλεπαινει*) so naturally as he who is really angry, (*ὀργιζομαι*).—Thus, the forms, *χίμαιναι*, *χαλεπαινει*, will retain their neuter signification, referring to the poet's *expression* of the passion in this composition ; as *χίμαζομαι* and *ὀργιζομαι* refer to the *internal* feeling of the passion, which he has excited in his own mind. *Χίμαζεσθαι*, to be violently agitated in mind : *Χίμαιναι*, to *express* that agitation by *words* or *actions* : *ὀργιζεσθαι*, to be angry : *χαλεπαινειν*, to *express* that anger by words or actions.—It will perhaps be objected, that *χαλεπαινειν*, used as a verb neuter, appears to be synonymous with *ὀργιζεσθαι*. That it may be often so, I will not take upon me to deny : but numerous instances may certainly be produced, where it is *not* so ; where it clearly denotes something beyond the mere internal passion. In this line of Homer, for example :

Ζεύς, ὅτε δὲ ᾤανδρῖσσι ΚΟΤΕΣΣΑΜΕΝΟΣ ΧΑΛΕΠΗΝΗ. II. Π. 386.
—“ *iratus seuiat*,” where the *anger* of Jupiter is expressed by *κοτεσσαμενος* ; but *χαλεπηνη* goes on to the external demonstration of it, *ἐπὶ λαβροτάτοι χειρὶ ὕδωρ*. V. 385.

So, too, Od. T. v. 83.

Μη πως δισποινα κλισσαμένη ΧΑΛΕΠΗΝΗ,
which in vulgar language, would be fairly rendered, “ left your mistress should be *angry* and *scold*.”

Thus, again, II. E. 256. of Jupiter :

ὁ δ' ὀργισμένος ΧΑΛΕΠΑΙΝΕΙ
ΠΗΠΤΑΖΩΝ ΚΑΤ' ΑΩΜΑ ΘΕΟΥΣ.

In the very passage adduced to exemplify the *transitive* use of this verb, II. T. 183. it appears to have the same sense : for the words, *ὅτε τις πρότερος χαλεπήνῃ*, allude to Agamemnon's own words, II. B. 378.

Και γὰρ ἔγωγ' Ἀχιλῆος τι μαχίσσασθαι, ἵππα κουρῆς,
Ἀλκίβοις ΕΠΕΣΣΙΝ· ἔγω δ' ἮΡΧΩ ΧΑΛΕΠΑΙΝΩΝ.

Χαλεπαινειν is here, I think, put as synonymous with *μαχισθαι* *πεισσειν*. Agamemnon confesses that he himself gave the first *VERBAL PROVOCATION* ; alluding, I think, to his speech, v. 131. where he first hints at the seizure of Briseis : for though Achilles speaks, indeed, somewhat roughly to the king in the preceding speech, yet his *wrath* cannot properly be said to commence before the subsequent speech, *ὦ μοι, ἀναιδῆναι* &c. v. 149.

I shall add only an instance or two more. In the first book of Plato's *Repub.* Socrates says to Thrasymachus, *ἐλεῖσθαι οὐν ἡμᾶς πολὺ μᾶλλον εἰκός ἐστὶ πού, ὑπὸ ὧν τῶν δεινῶν, ἢ Χαλεπαίνεσθαι*, i. e. “ we deserve rather to be pitied by you wise men, than to be *scolded* at.” In the passage quoted NOTE 22, p. 188, Plato says of a dog, *ὅταν αὖν ἴδῃ ἀγνώστου, ΧΑΛΕΠΑΙΝΕΙ*—*ὅταν γινώσκῃ, ΑΣΠΑΖΕΤΑΙ*· *φανερὸν* on those he knows, and *barks* at strangers.” In the *Memorabilia* of Xenophon, II. 2. we have *Αἰσχρομῖνος δὲ πρὸς Λαμπροκλῆα, τὴν περιβύβατον υἱὸν ἰατροῦ, πρὸς τῶν μήτρᾳ ΧΑΛΕΠΑΙΝΟΝΤΑ*· i. e. when he *heard him speaking angrily* to his mother.

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' It seems then that the passage will fairly admit of the meaning I have proposed. And whether that meaning would not be more to Aristotle's purpose, than the other, I willingly submit to the reader's consideration. For why recommend it to the poet to help his imagination by action, when he composes?—plainly, for the sake of the effect of this method upon his poetry; that his *expression* of passion may have more of truth and nature; that his character may *χαρακτηριῶν*, or *χαλκεύων*, ἀνθρώπων. Now, it seems more consonant to this purpose, that the words, which follow as the *reason* of the advice, should refer to this *immediate* effect upon the poet's work, which is the object of the advice, than to the more *remote* and *implied* effect of the work upon the spectator. It seems, indeed, to have been this reference to the audience in the usual way of understanding the passage, that led Madius into the mistake of supposing this precept intended, not for the poet, but for the *player*.

' Such are my objections to the sense hitherto given to this passage, and my reasons for thinking, that its meaning may have been mistaken. I abandon them, without reserve, to the judgment of the learned reader: in my own, it is impossible for me to confide, when I reflect, that the whole band of commentators, who have preceded me, have acquiesced, without doubt or scruple, in that interpretation which to me appears so unsatisfactory.'

Note CCIX. After some observations concerning the degree of improvement on the language of common speech, admissible in tragic diction, Mr. Twining has very learnedly and judiciously characterized the three kinds of tragic diction adopted by the three great poets of the Greek stage:

' With respect to the Greek tragedy, its earliest language appears to have been of a low and burlesque kind—the *λεῖξ γέλοια* of its satyric origin, conveyed in the suitable vehicle of the dancing *tetrameter*. When it was reformed and dignified, (*ἀπεσεμνωθή*) Homer was the model; and *ÆSCHYLUS*, with a conception naturally sublime, and the *Iliad* before him, raised the tone of Tragedy above its proper pitch, not only to the pomp of the epic, but even, frequently, to the wild, and tumid, and dark audacity of the dithyrambic: so that, sometimes, as extremes will meet, the *λεῖξ γέλοια*, which he took so much pains to avoid, came round and met him, in the shape of bombast, at the very moment, when he thought himself at the greatest distance from it. There could not well be any thing in the theatrical cart of Theſpis more laughable, than to call smoke the "*brother of fire*," and dust the "*brother of mud*."

' *SOPHOCLES* reduced the *general* language of his dialogue to a more equable and sober dignity, but still, Homer, we know, was his great model; and of his diction it may, perhaps, be said, that it is often *epic*, though his measure is *Iambic*. Most modern readers, however, will, I believe, think it, (as we are told, many ancient readers did,) more adapted to the genius of Tragedy than that of *EURIPIDES*; who seems to have been regarded by the ancients, as the *first*,

first, who brought down the *language* of Tragedy into unison with the *measure*, so that the one bore the same degree of resemblance to common speech in its *expression*, as the other did in its *rhythm*. At least this appears to have been Aristotle's opinion, from a passage in his Rhetoric, where, after having explained the difference between the diction of Oratory and that of Poetry, and the foundation of that difference, he observes, that such a degree of embellishment, as forces on the hearer an idea of art, and labour, and preparation, is to be avoided, not only by the orator, but even by the poet, if he would be natural and affecting: and he compares such *evidently artificial* language to the voices of the generality of actors, as opposed to the voice of *Theodorus*, which always appeared to be the real voice of the character he personated; whereas *their* voices were evidently feigned. He then adds, "The best way to conceal artifice, and make your language appear easy and natural, is by forming it, chiefly, of the words and phrases of customary speech, properly *selected*, as EURIPIDES does, who first set the example."

Notes xcvi. and clxxxviii. The following remarks on Euripides's power of exciting *terror*, as well as *pity*, and on metaphorical expressions of light, we may venture to lay before the reader, as specimens of Mr. Twining's *taste* in illustration:

* Εὐριπίδης—τραγικώτατος γὰρ τῶν ποιητῶν φανήσεται, *Euripides, the most tragic of all poets*—more, however, it has been observed, with respect to the emotion of *pity*, than of *terror*. And so, Quintilian: "In affectibus cum omnibus mirus, tum in iis, qui MISERATIONE constant, facile *præcipuus*." (lib. x. c. 1.) Yet the powers of this admirable, though unequal genius, were by no means confined to emotions of tenderness and pity. He, too, as one of "*Nature's darlings*," possessed that "*golden key*," which can not only "*open the sacred source of sympathetic tears*," but can "*unlock*" also, at the same time, the "*gates of horror*," and of "*thrilling fears*." As proofs of this, I am tempted to produce two passages of this poet, which I could never read without shuddering.

' In that scene between Medea and Jason, in which, previous to the execution of her horrid vengeance, she deludes him with feigned reconciliation and submission, when Jason, addressing the children, says,

Ἰδοίμ' ὄψεις εὐραφείς ἤβης τέλος
Μολοσίας, ἰχθῶν τῶν ἑμῶν ὑπερείχου;

Medea turns away her face, and weeps; and when Jason asks the reason of her tears, she answers,

Οὐδὲν· τεκνῶν τῶνδ' ἐννευμένη πᾶσι.

"And why," says Jason again, "lament thus over these children?" Medea then knowing, but veiling in ambiguity, her dreadful purpose of destroying them, replies,

Ἐκλόν αὐτοῦς· Ζῆν Δ' ὅτ' ἐζηυχόυ τεκνᾶ,
Εἴσηθ' ἂν μ' οἰκτοῦς, εἰ γένησεται τάδε! v. 930.

"I am

"I am their mother:—when thy wish was breath'd
That they might live, a piteous thought arose,
If that might be!" Potter's Eurip. v. 100.

* The other passage is in the *Electra*. In the fine scene between Orestes and *Electra*, immediately after the murder of their mother Orestes asks his sister,

Καίτιδες εἶσι τὰ τάλαν' ὧν πεπλων
Ἐβάλει, εἰδείξ, μαστοῖν ἐν φοναίς;

"Mark'd you not, how my mother, e'er I struck her,
Withdrew her robe, and to our view expos'd
The breast that nourish'd us!"

I know not what more can be said to the praise of Euripides, than that no one, I believe, can read this scene without being reminded of the *MACBETH* of SHAKESPEARE.

Note CLXXXVIII.

* Σπείρων θεοκρίστιον φλογα, —Part of an Iambic verse, and probably from some tragic poet. The commentators quote Virgil's "*spargebat lumine terras.*" This, however, is not exactly applicable, because *spargere* does not, I think, appear to have been the proper *specific* word, for sowing, as σπείρειν was. The passage of Lucretius is more apposite:

"*Sol etiam summo de vertice diffusat omnes
Ardorem in partes, et lumine CONSERIT arva.*" II. 211.

* Every reader will recollect Milton's beautiful application of this metaphor to the stars:

"And sow'd with stars the heaven, thick as a field."
P. L. VII. 358

and to the dew-drops metamorphized into *pearls*, V. 1.

* But the idea of *pouring*, applied to the great fountain of light seems both a more just, and a more elevated metaphor. It is happily touched by Virgil in this line:

"*Jam sole infuso, jam rebus luce repletis.*" *Æn.* IX. 461
a *sketch*, which Thomson has finely filled up, and finished:

" ——— young day pours in apace,
And opens all the lawny prospect wide:
The dripping rock, the mountain's misty top,
Swell on the sight, and brighten with the dawn;
Blue, thro' the dusk, the smoking currents shine."
Summer, 51

In his *Hymn*, he has taken up the metaphor in a sublimer tone:

"Great source of day! best image here below
Of thy Creator, ever POURING wide,
From world to world, the vital ocean round." v. 66

To which I cannot restrain myself from adding a fine passage of the same kind in the Hymn of *Dionysius* to the Sun:

Αἴλινα πολυτέλειον ἀμπλεκῶν,
Αἴγλας πολυδουκία ΠΑΓΑΝ

Περὶ γὰρ ἅπασαν ἱστορεῖται.
 ΠΟΤΑΜΟΙ δὲ ποτὶ τὸν ἭΥΠΟΝ ΑΜΒΡΟΤΟΤ
 Τικύουσιν ὑπερβαῖον ἀμείραν.—

Note xxxiii. We will close our present extracts with some observations on the imperfections of Greek tragedy :

' IT WAS LATE BEFORE TRAGEDY—ATTAINED ITS PROPER DIGNITY. Οὐδὲ ἀπιστοῦναι δεῖ : and to "late," we might add IMPERFECTLY. For, what Horace says of the Roman Tragedy is, in some measure, though, perhaps, not equally applicable to the Greek :

" ————— in longum tamen ævum
 Manserunt, bodieque manent vestigia ruris."

' Prejudice aside, it cannot surely be said, that the Greek Tragedy, in the hands, at least, of Æschylus, Sophocles, or Euripides, ever attained its proper dignity. I do not speak of modern dignity ; of that uniform, unremitting strut of pomp and solemnity, which is now required in Tragedy. This was equally unknown to the manners, and to the poetry, of the ancients. I speak only of such a degree of dignity as excludes, not simplicity, but meanness,—the familiar, the jocose, the coarse, the comic. Now it cannot, I think, be said, with any truth, that these are thoroughly excluded in any of the Greek tragedies that are extant : in some of them they are admitted to a very considerable degree.'

After exemplifying his remark from the *Iphigenia in Aul.* of Euripides, from the *Philoctetes* and *Antigone* of Sophocles, but more particularly from the *Alceſtis* of the former poet, and from the *Ajax* of the latter, Mr. Twining adds : p. 205.

' It appears, indeed, to me, that we may plainly trace in the Greek Tragedy, with all its improvements, and all its beauties, pretty strong marks of its popular and *tragi-comic* origin. For τραγῳδία, we are told, was, originally, the only dramatic appellation ; and when, afterwards, the *ludicrous* was separated from the *serious*, and distinguished by its appropriated name of *Comedy*, the separation seems to have been imperfectly made, and *Tragedy*, distinctively so called, seems still to have retained a tincture of its original merriment. Nor will this appear strange, if we consider the popular nature of the Greek spectacles. The *people*, it is probable, would still require, even in the midst of their tragic emotions, a little *dash* of their old satyric *fun*, and poets were obliged to comply, in some degree, with their taste.

' When we speak of the Greek tragedies as correct and perfect models, we seem merely to conform to the established language of prejudice, and content ourselves with echoing, without reflection or examination, what has been said before us. Lord Shaftsbury, for example, talks of Tragedy's being *raised to its height* by Sophocles and Euripides, and *no room left for further excellence or emulation*.—I should be sorry to be ranked in the class of those critics, who prefer that poetry, which has the fewest faults, to that which has the greatest beauties. I mean only to combat that conventional and *bear-say* kind of praise, which has so often held out the traged-

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dies of the Greek poets, as elaborate and perfect models, such as had received the last polish of art and meditation. The true praise of Æschylus, Sophocles, and Euripides, is, (in kind at least, though not in *degree*;) the praise of Shakspeare; that of strong, but irregular, unequal, and hasty genius. Every thing, which the genius and the feeling of the moment could produce, in an early period of the art, before time, and long experience, and criticism, had cultivated and refined it, these writers possess in great abundance: what meditation, and "*the labour and delay of the file*," only can effect, they too often want. Of Shakspeare, however, compared with the Greek poets, it may justly, I think, be pronounced, that he has *much* more, both of this *want*, and of that *abundance*.'

Note XL.

'I ventured in a former note to say, that the Greek Tragedy appeared to me to have retained, with all its improvements, some traces of its origin. Something of this kind may be perceived, I think, in the very opening of many of the Greek dramas, but especially in those of Euripides, whose inartificial prologues of explanatory narration, addressed directly to the spectators, remind us of the state of Tragedy previous to the introduction of the *dialogue*; when it consisted only of a story told between the *actors*, (if I may so speak,) of the Dithyrambic *Chorus*, which was then the main body and substance of the entertainment. When I read the opening of the *Hecuba*,

ΗΚΩ, νεκρῶν κευθμῶνα καὶ σκόου πυλῆς
 Λιπῶν, ἢ Ἄδης χωρὶς ὀκιστῆαι θῶν,
 ΠΟΛΥΔΩΡΟΣ, Ἐκαβῆς παῖς γέγως τῆς Κισσῆως
 Περιμοῦσε πάρος—κ. ἡ. λ.

that of the *Perseæ* of Æschylus,

ΤΑΔΕ μὲν Περσῶν τῶν οἰχόμενων
 Ἑλλὰδ' εἰς αἰὼν πίστᾴα καλεῖσθαι,

or, even, the

ΑΥΤΟΣ ὧδ' ἐληλυθᾶ

Ὁ ΠΑΣΙ ΚΑΕΙΝΟΣ ΟΙΔΗΠΟΥΣ ΚΑΛΟΥΜΕΝΟΣ—

of Sophocles, I cannot help thinking of the single actor of Thespis, announcing his own name and family, and telling the simple tale of his achievements and misfortunes.

'This sort of *direct* explanation was afterwards, with much more propriety, taken from the *persons* of the *drama*, and consigned to the *actors*, in a *detached* prologue; such as those of Plautus and Terence; a practice, which, if we did not know the attachment of Ben Jonson to every thing ancient, we might suspect he meant to ridicule, by the pleasant use he has made of it in the prologue to his puppet-show of *Hero and Leander*, in the *Bartholomew Fair*.

"Gentles, that no longer your expectations may wander,
 Behold our chief actor, amorous Leander,
 With a great deal of cloth lapp'd about him like a scarf,
 For he yet serves his father, a dyer at Puddle-wharf," &c.

'The

* The next, and the last step, in the history of *prologues*, was again to leave the *argument*, as it had been left by Sophocles, to the oblique information and gradual development of the action itself, and to make the separate prologue subservient to other purposes, unconnected with the subject of the drama.—The worst of these purposes, and the greatest possible abuse of the term, is to be found in what is called the prologue of the *French* opera; which is wholly composed of two ingredients, almost equally disgusting to a just *poetical* or *moral* taste,—*allegory* and *adulation*.*

The extracts, which we have given, will, we think, enable the reader to form some judgment of the merit of Mr. Twining's commentary on Aristotle, so far as relates to the exposition of his author's meaning, and to the illustration of his doctrines. If we had room, we could, with pleasure, select many other interesting extracts. We would particularly recommend to the reader's attention the following *NOTES*:
I. *On the Dithyrambic, and in what its imitative nature consists.*
Note III. *On the Syrinx, what, and how far capable of expression.*
Note VI. *On the mimes of Sophron and Xenarchus.* **Note XLV.** *On the purgation of the passions.* **Note CVI.** *On the apparent inconsistency in Aristotle's judgment concerning the best constitution of a Tragedy.* **Note CXI.** *On the uniformly un-uniform character in tragedy, and Dr. Hurd's critique on it.*—In another article, we shall conclude our extracts, with shewing what Mr. Twining has done toward the execution of an useful and arduous part of his undertaking, the *correction of Aristotle's text*.

[To be continued.]

ART. II. *A Tour from Gibraltar to Tangier, Salce, Mogodore, Santa Cruz, Tarudant; and thence over Mount Atlas to Morocco: including a particular Account of the Royal Harem, &c.* By William Lempriere, Surgeon. 8vo. pp. 464. 7s. Boards. Walter, Charing-cross, &c. 1791.

IN September 1789, Muley Abfulem, the favourite son of Sidi Mahomet, then Emperor of Morocco, but who died in the year 1790, applied, through the British Consul at Tangier, to General O'Hara, Governor of Gibraltar; requesting the Governor to send a medical gentleman to attend him, he being then in a dangerous state of health. He promised that the person sent should have his expences defrayed, be treated with the utmost respect, be liberally rewarded for his professional exertions, and should be dismissed whenever his presence was required at the garrison. He promised, moreover, the release of the master and nine seamen belonging to an English vessel, who, having been shipwrecked on the African coast, had

had been carried into slavery by the wild Arabs. Induced by these liberal offers, and prompted also by so favourable an opportunity of gratifying his curiosity respecting a region little known by European travellers, the author of the work before us accepted the commission.

On Mr. Lempriere's arrival at Tangier, he found two black horsemen, armed, in waiting to escort him; and the governor there had orders to supply him with a tent, mules for his journey, and an interpreter. The difficulty of finding a person sufficiently versed in the English and Arabic tongues, to act in this capacity, was easily overcome, by an expedient suited to the place where it was practised, and which is thus related:

'After searching the whole town in vain, the governor ordered, during the Jewish hour of prayer, that enquiries should be made among all the synagogues for a person who understood both languages. An unfortunate Jew, whose occupation was that of selling fruit about the streets of Gibraltar, and who had come to Tangier merely to spend a few days with his wife and family during a Jewish festival, being unacquainted with the intent of the enquiry, unguardedly answered in the affirmative. Without further ceremony the poor man was dragged away from his friends and home, and constrained by force to accompany me.

'Of the mode in this despotic government of seizing persons at the arbitrary pleasure of a governor, an Englishman can scarcely form an idea. Three or four lusty Moors, with large clubs in their hands, grasp the wretched and defenceless victim with as much energy as if he was an Hercules, from whom they expected the most formidable resistance, and half shake him to death before they deliver him up to the superior power.—Such was exactly the situation of my unfortunate interpreter.'

On this violent arrest of the poor Jew, the consul's house was instantly beset by a mob of women, who, with outrageous lamentations, petitioned for his release from so perilous a service; the Jews being very ill-treated by the Moors when not under some controul. They were pacified, however, on receiving assurances from both the gentlemen, that care should be taken of his wife during his absence; that he should be protected from insult; and should be sent back without any expence to him, when they arrived at Mogodore, where another interpreter was to be furnished; and, lastly, that, on his good behaviour, he should be rewarded.

Thus equipped, Mr. L. set forward on his expedition, travelling to the southward along the shore, through a barren mountainous country, thin of inhabitants, and those whom he met were very poor and miserable. As a specimen of what accommodation he might expect, — when he came to use his tent, he found it so
tattered.

tattered and out of order in every respect, that he was reduced to place his bed under a hedge, and to make use of his tent only as a side covering. At whatever town he rested, the rumour of the arrival of a Christian doctor always brought a crowd of patients around him, presenting their hands that he might feel their pulses; from which they expected him both to discover and cure their respective maladies: just as reasonably as Nebuchadnezzar required his soothsayers not only to interpret his dream, but to relate the dream itself, which had escaped his royal memory.

Proceeding down from Tangier through Larache, Mamora, Sallee, Azamore, Saffi, Mogodore, and Santa Cruz, of all which places he gives some description, Mr. L. at length reached Tarudant, where he found his royal patient. The reader will be amused with the circumstances attending his first audience:

‘ Upon my arrival at Tarudant, without being allowed time to dismount, I was immediately carried to the residence of the prince, which is situated about half a mile to the south of the town. At a short distance, the house, which is small, and was built by the prince, has a great appearance of neatness; but that want of taste and convenience, which is universally the characteristic of the Moorish buildings, is presently discernable when it is narrowly inspected. It is composed of tabby*, and is surrounded with a high square wall, which also encloses two tolerably neat gardens, planned by an European, and now under the care of a Spanish renegado. The apartments, which are all on the ground floor, are square and lofty, opening into a court, in the centre of which is a fountain. The entrance is through a small arched door-way which leads into a courtyard, where on one side are a few out-houses; on the other, the space allotted for the horses of the prince. As the climate is open and fine, there are few or no stables in this country, but the horses are kept out in an open yard, and held by pins fixed in the ground.

‘ There is not much of magnificence, it must be confessed, in this introduction, nor did any thing occur to counteract the unfavourable impression, previous to our entering the apartment of the prince. The chamber into which I was conducted, I found a small room with seats in the walls; and there it is customary for all persons to wait till their names are announced. I observed a number of singular looking persons attending here, and as I was not much disposed to make one of their company, instead of sitting, I amused myself, as other Europeans do, with walking about the room. In this exercise, however, I was a solitary performer; for the Moors, whatever

* The manner of preparing TABBY, of which all their best edifices are formed, is, I believe, the only remains of their ancient knowledge at present existing. It consists of a mixture of mortar and very small stones, beaten tight in a wooden case, and suffered to dry, when it forms a cement equal to the solid rock.’

be their object, whether business, conversation, or amusement, are generally seated; and indeed so novel to them was my deportment in this respect, that they concluded I was either distracted in my intellect, or saying my prayers.

‘ After being detained in this disagreeable situation for about an hour, orders were brought from the prince for my immediate introduction, with my interpreter. From the chamber where we had been waiting, we passed through a long and dark entry, which at its termination introduced us to a square court-yard, floored with checquered tiling, into which the prince’s room opened, by means of large folding doors. These were curiously painted of various colours, in the form of checquers. The immediate entrance to the room was neat; it was a very large arched door-way, curiously ornamented with checquered tiling, and forming a small porch, or antichamber. The room was lofty, square, and floored with checquered tiling; the walls stuccoed, and the ceiling painted of various colours. Much of the beauty of the room was lost for want of windows, which is a defect observable in most Moorish houses.

‘ I found the prince sitting cross-legged, on a mattrafs covered with fine white linen, and placed on the floor; this, with a narrow and long piece of carpeting that fronted him, on which were seated his Moorish friends, was the only furniture in the room. Upon my first entrance, and delivering the consul’s letter of introduction, which, according to the custom of the country, was presented in a silk handkerchief, I was addressed by the prince with the salutation, *Bono tibi, bono Anglaise*; which is a mixture of Arabic and Spanish, meaning, “ You are a good doctor, the English are good;” and was ordered with my interpreter to sit down on the floor, between the prince and his visitors; when I was immediately interrogated by every one present, each having a question to put to me, and that of the most insignificant kind.

‘ The prince expressed great pleasure at my arrival, wished to know whether I came voluntarily or not, and whether the English physicians were in high repute. To the first question I replied, that I was sent by order of the governor of Gibraltar: to the second, I felt it a duty which I owed to truth and to my country, to answer in the affirmative. He then desired me immediately to feel his pulse, and to examine his eyes, one of which was darkened by a cataract, and the other affected with a spasmodic complaint; and requested me to inform him, whether I would undertake to cure him, and how soon? My answer was, that I wished to consider his case maturely before I gave my opinion; and in a day or two I should be a better judge.

‘ One of his particular friends observed to him, from seeing me without a beard, for I had shaved in the morning, I was too young to be an able physician. Another remarked that I had put powder in my hair on purpose to disguise my age; and a third insisted, that it was not my own hair. But what seemed to produce the greatest astonishment among them, was my dress, which from its closeness, the Moorish dress being quite loose, they were certain must occasion pain, and be disagreeably warm.

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‘ The reader may be assured, that a part of this conversation was not very entertaining to me ; and indeed, after the great fatigue which I had undergone, I could well have dispensed with most of their interrogatories ; but instead of dismissal and the repose which I wished and expected, my patience was exhausted by the absurd curiosity of the whole court, who one after another intreated me to favour them with my opinion, and inform them of the state of their health, merely by feeling the pulse. Having acquitted myself to the best of my ability in this curious enquiry, the prince informed me, he had prepared for my reception a good house, whither he desired me to retire, and visit him the following morning early, when I was to examine his case more particularly.

‘ The good house promised me by the prince, proved to be a miserable room in the Jewdry, that is, the part of the suburb inhabited by the Jews, situated about a quarter of a mile from the town. It was, however, the habitation of the prince’s principal Jew, and the best in the place. This apartment, which was on the ground-floor, was narrow and dirty, having no windows to it, but opening by means of large folding-doors into a court, where three Jewish families, who lived all in the same house, threw the whole of their rubbish and dirt. I suppose my feelings might be rendered more acute by the disappointment, for on being introduced into this wretched hovel, I was so struck with horror and disgust, that I was on the point of mounting my horse for the purpose of asking the prince for another apartment ; but upon being told it was the best in the town, and reflecting that I had voluntarily entered upon these difficulties, I determined to struggle through them as well as I could, and consented for the present to acquiesce in this indifferent fare.

‘ I took, however, the first opportunity of representing my disagreeable situation to the prince, who gave orders for apartments to be fitted up for me in his garden ; but from the slowness of the masons, they were not finished in time for me to occupy them before I left Tarudant. The prince’s Jew had directions to supply me with every thing that was necessary ; and while at Tarudant I had no reason whatever to complain of any inattention on the part of the prince.’

From the description of the prince’s complaints, it will appear that Mr. L. was engaged in no very pleasing nor hopeful undertaking :

‘ Upon my visiting the prince the following day, and examining into the nature of his complaint, I found it to be of the most desperate kind ; but as I had travelled near five hundred miles to see him, I could not be satisfied to return back without attempting something. I therefore gave a formal opinion to the prince in writing, stating, that I could by no means absolutely undertake to cure him ; that I could not even flatter him with very great hopes of success ; but that if he chose to give my plan of treatment a trial for a couple of months, we could then judge whether the disease was likely to be removed. This plan was approved of, and he immediately began his course of medicines.

‘ I have already intimated, that the prince had totally lost the use of one eye by a cataract; and I may add, that he had nearly lost that of the other by a spasm, which threatened to end in a gutta serena, and which had drawn the eye so much towards the nose, as sometimes to exclude the appearance of the pupil. The only remains of sight left, were merely sufficient to enable him to see large bodies, without distinguishing any of them particularly. The spasm was the disease which I was ordered to cure.

‘ But these were by no means the limits of the prince's complaints. For, in truth, his whole frame was so enervated by a course of debauchery, that I found it necessary to put him under a strict regimen; to enforce the observance of which, I committed from time to time my directions to writing. They were translated into Arabic, and one copy delivered to the prince, and the other to his confidential friend, who undertook, at my request, to see them carried into execution.

‘ As I administered internal as well as topical remedies, I made a point of giving them to my patient with my own hand. The prince made no difficulty of swallowing the medicine, however nauseous; but it was a long time before I could make him comprehend, how a medicine introduced into the stomach could afford any relief to the eye. I must, however, do him the justice to say, that I found him a more apt disciple than any of his attendants. Many of them could not be made at all to understand the action of medicines, and of consequence were full of prejudices against my mode of treatment.’

Nevertheless, Mr. L. had the satisfaction to find the prince's sight grow better under his care, and had sufficient opportunities to gain experience from a variety of other patients who applied to him. One article of his experience is comprized in the following terms: ‘ The generality of them proved insolent, ungrateful, and many who visited my habitation, notorious thieves.’ The confidence of the prince, on his amendment, induced him to desire Mr. L. to attend his harem, in which were several ladies who had occasions for his assistance. In this sanctuary, the curiosity of the inmates was no less excited by the extraordinary appearance of the Christian doctor, than was his, at the novelty of such a class of patients:

‘ Upon receiving the prince's orders to attend his ladies, one of his friends was immediately dispatched with me to the gate of the Harem; with directions to the Alcaide of the eunuchs to admit myself and interpreter whenever I thought it necessary,

‘ The eunuchs, who have entire charge of the women, and who in fact live always among them, are the children of Negro slaves. They are generally either very short and fat; or else tall, deformed, and lame. Their voices have that particular tone which is observable in youths who are just arrived at manhood; and their persons altogether afford a disgusting image of weakness and effeminacy. From the trust reposed in them by their masters, and the consequence which it gives them, the eunuchs exceed in insolence and pride every other

other class of people in the country. They displayed indeed so much of it towards me, that I was obliged, in my own defence, to complain of them once or twice, and have them punished.

‘ Attended by one of these people, after passing the gate of the Harem, which is always locked, and under the care of a guard of eunuchs, we entered a narrow and dark passage, which soon brought us to the court, into which the women’s chambers open. We here saw numbers of both black and white women and children; some concubines, some slaves, and others hired domestics.

‘ Upon their observing the unusual figure of an European, the whole multitude in a body surrounded me, and expressed the utmost astonishment at my dress and appearance. Some stood motionless, with their hands lifted up, their eyes fixed, and their mouths open, in the usual attitude of wonder and surprise. Some burst into immoderate fits of laughter; while others again came up, and, with uncommon attention, eyed me from head to foot. The parts of my dress which seemed most to attract their notice were my buckles, buttons, and stockings; for neither men nor women in this country wear any thing of the kind. With respect to the cut of my hair, they seemed utterly at a loss in what view to consider it: but the powder that I wore they conceived to be employed for the purpose of destroying vermin. Most of the children, when they saw me, ran away in the most perfect consternation; and on the whole I appeared as singular an animal, and I dare say had the honour of exciting as much curiosity and attention, as a lion or a man-tiger, just imported from abroad, and introduced into a country town in England on a market day. Every time I visited the Harem I was surrounded and laughed at by this curious mob, who, on my entering the gate, followed me close to the very chamber to which I was proceeding, and on my return universally escorted me out.

‘ The greatest part of the women were uncommonly fat and unwieldy; had black and full eyes, round faces, with small noses. They were of different complexions: some very fair, some fallow, and others again perfect Negroes.

‘ One of my new patients being ready to receive me, I was desired to walk into her room; where, to my great surprise, I saw nothing but a curtain drawn quite across the apartment, similar to that of a theatre which separates the stage from the audience. A female domestic brought a very low stool, placed it near the curtain, and told me I was to sit down there, and feel her mistress’s pulse.

‘ The lady, who had by this time summoned up courage to speak, introduced her hand from the bottom of the curtain, and desired me to inform her of all her complaints, which she conceived I might perfectly perceive by merely feeling the pulse. It was in vain to ask her where her pain was seated, whether in her stomach, head, or back; the only answer I could procure, was a request to feel the pulse of the other hand, and then point out the seat of the disease, and the nature of the pain.

‘ Having neither satisfied my curiosity by exhibiting her face, nor made me acquainted with the nature of her complaint, I was under the necessity of informing her in positive terms, that to understand the disease it was absolutely necessary to see the tongue, as
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well as to feel the pulse; and that without it I could do nothing for her. My eloquence, or rather that of my Jewish interpreter, was however, for a long time exerted in vain; and I am persuaded she would have dismissed me without any further enquiry, had not her invention supplied her with a happy expedient to remove her embarrassment. She contrived at last to cut a hole through the curtain, through which she extruded her tongue, and thus complied with my injunction as far as it was necessary in a medical view, but most effectually disappointed my curiosity.*

Exclusively of his four wives, the prince had about twenty other women in his harem, not one of whom was able either to write or to read; and among whom Mr. L. found many very troublesome patients: for, on not determining their disorders by the mere state of the pulse, and not producing instant cures, they at first treated him as an ignorant empiric: but, he adds, by adapting his deportment to their capacities, he soon acquired as much undeserved commendation, as he had incurred unmerited reproach.

During his attendance on these patients, the prince presented him with a gold watch, and a tolerable horse: but after he had resided, during five weeks, at Tarudant, his proceedings were unexpectedly interrupted by the arrival of an order for his immediate attendance on the Emperor at Morocco; an event that gave him much uneasiness, as it seemed to involve a mystery that he could not unfold. Conscious, however, of his inability to withstand this order, he prepared for compliance, after exhorting the prince to persist in the course of medicines which he was then using.

From Tarudant, then, Mr. L. bent his course northward, over Mount Atlas, to Morocco; where, when he arrived, he had the mortification to hear of a number of anecdotes circulating through the town, to his prejudice; among the rest, he was charged with administering internal medicines for diseases of the eye, a practice totally new and unaccountable: it was added, that European medicines were so powerful, that had he been suffered to attend the prince much longer, he, the prince, would have been ruined for ever. Considering where he then was, there was little in these rumours to afford him consolation; yet, in this state of anxious suspense, he was left for a month, before he could obtain an audience of the Emperor: but when he least expected it, he received an order for his instant attendance.

* The Moor who introduced me, upon appearing in sight of the emperor, prostrated himself on the earth, kissed it, and in a very humble manner exclaimed in Arabic, "May God preserve the King!" The emperor then ordered him to approach, and deliver what he had to say. He informed his majesty, that in compliance with his order he had brought before him the English doc-

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tor; after which, having made a very low bow, he retired, and the emperor immediately desired me and my interpreter to advance towards him; but as soon as we had got within ten yards of the emperor, two soldiers came up, pulled us by the coat, and acquainted us that we must not presume to approach any further.

‘ I found the sovereign seated in an European post-chaise, placed in one of his open courts, and drawn by one mule in shafts, having a man on each side to guide it. Behind the carriage were foot soldiers, some Negroes and other Moors, in two divisions, forming together a half-moon. Some of these soldiers were only armed with large clubs, while others had muskets which they held close to their bodies, and pointed perpendicularly.

‘ The emperor, after surveying me minutely and with the greatest attention, accompanied with no small share of *bauteur*, demanded from my interpreter, in a very stern manner, if I was the Christian doctor who had been attending Muley Absulem? I desired him to answer that I was.—“ How came you into the country, and were you sent by order of your own king, or by whom?” To render my visit of more importance, I answered, “ By order of government.”—“ Where did you learn your profession, and what is the name of the person who taught it you?” I informed his majesty.—“ What is the reason that the French surgeons are better than the English; and which do you think are best?” I answered, “ The French surgeons are very good, but it must certainly be allowed that the English are in general superior, being more scientifically educated.”—The emperor then observed, that a French surgeon had come into the country, and in the course of his practice had killed several persons.

‘ His majesty next asked, in a very austere manner, “ What was the reason I had forbidden Muley Absulem the use of tea?” My reply was, “ Muley Absulem has very weak nerves, and tea is injurious to the nervous system.”—“ If tea is so unwholesome,” replied his majesty, “ why do the English drink so much?” I answered, “ It is true, they drink it twice a day; but then they do not make it so strong as the Moors, and they generally use milk with it, which lessens its pernicious effects. But the Moors, when once they begin to use it, make it very strong, drink a great deal, and very frequently without milk.”—“ You are right,” said the emperor; “ and I know it sometimes makes their hands shake.” After this conversation, about a dozen distilled waters, prepared from different herbs, were brought for me to taste, and inform the emperor what they were; which were hot, and which were cold, &c.

‘ His majesty now condescended to become more familiar and easy in his remarks, and desired me to observe the snow on Mount Atlas, which his carriage immediately fronted, wishing to know if we had the same in my country. I answered, that we frequently had a great deal in the winter season, and that England was a much colder climate than Morocco. The emperor observed, that if any person attempted to go to the top of the mountain, he would die from excess of cold. He then informed me, that on the other side of the mountain was a very fine, plain, and fertile country, which was named Tafilet.

‘ Observing that the emperor was now in a good-humour, I embraced the opportunity of mentioning to him, how much my feelings had been hurt by the malicious reports which had been for some time past circulating to my prejudice; that they were of such a nature as to make me very desirous of having my character cleared up, by a proper examination into the present state of the prince’s health, as well as into the nature of the medicines which I had been administering to him. The emperor in reply said, that he had already ordered his Moorish physician to examine very particularly my medicines; who had declared that he could find nothing improper in them. It is very clear, however, that some suspicion must have taken place in the breast of the emperor, to have induced him to send privately for these medicines, for the purpose of having them so nicely examined; from which circumstances I could not help feeling it as a very fortunate event for myself, that the prince’s health was in so favourable a state.

‘ After a conversation of some length, the heads of which I have endeavoured briefly to state, the evening being far advanced, the emperor commanded one of his attendants to conduct me home to his Jew, and desire him to take great care of me: adding, that I was a good man, I was Muley Absulem’s physician, and that he would send me home to my entire satisfaction. He then ordered his carriage to drive on.’

The Emperor Sidi Mahomet was then nearly eighty years of age; and Mr. L. enters into a full character of him, both public and private, which tends greatly to illustrate our conceptions of the Moors, and of the stern capricious government to which they are subjected. About ten days after this interview, his patient, Muley Absulem, arrived at Morocco, on his way to Mecca; having undertaken that pilgrimage by his father’s order. The prince informed Mr. L. that he continued gradually to recover his sight, and was, in every other respect, in good health; and, at Mr. L.’s entreaty, he undertook to clear up his father’s doubts, and obtain his permission to resume his medicines. This success, and the favourable disposition of the prince, with the renewal of assurances for the release of the English captives originally promised, carried a fair appearance; and, which was still more agreeable, as the prince was to proceed for Mecca in two or three days, he added, that he would take them all with him as far as Sallee, whence a party should be dispatched to conduct them to Tangier. To this end Mr. L. was desired to state the number of Mules necessary to convey his baggage: but, on the night previous to the expected journey, all these pleasing appearances vanished; for he then found himself, for the first time, refused admission to the prince, on the plea of business, and desired to call in the morning. When he attended early in the next morning, he saw the prince’s baggage-mules ready loaded, and was informed that

that he was to set off in an hour's time. Business was still pleaded to evade his solicitations for admission, until, at length, the prince sent him out ten dollars, with orders to leave the garden immediately, as no person but the Emperor could send him home. On remonstrating against this treatment, the prince sent him out two dollars more, with notice that he might go to the Emperor's secretary for a letter of dispatch, and then proceed home in what manner he pleased: but that he, the prince, had no farther occasion for him. Mr. L. then determined to watch his coming out of the house: but even then, before his interpreter could utter a sentence, the prince, who had mounted, rode hastily on, without deigning to honour him with the least notice.

Thus, as our author observes, after all the promises by which he had been drawn thither, he found himself left, like the crane in the fable, deserted, and at the mercy of a haughty and perfidious Emperor. On applying for his letter of dispatch, he found (which, it seems, the prince well knew already,) that the person, who was to grant it, had set off that morning for Fez; and as no person for whom the Emperor had sent can leave the court till he receives his dispatches, he now considered himself in every respect a prisoner. In this dilemma, he addressed a memorial to the Emperor for his dismissal, as the object of his journey was fulfilled; who promised to grant it, and then thought no more about it: but, one month after the prince's departure, he received a summons to the palace. On his repairing thither, a messenger delivered him the Emperor's orders to attend one of his sultanas, who was indisposed, to return in the afternoon with medicines, and then to report her case to his majesty.

Vexed as he now felt himself, he had very little time for deliberation, as a messenger waited to conduct him to the gate of the harem. Here he was as much an object of wonderment, as in the prince's harem, and as much crowded with applications for advice; though his patients were all more accessible than the lady behind the curtain at Tarudant. The sultana, whom he came to see, had been, eight years since, remarkable for her beauty and accomplishments; and being then the favourite, some of her rivals had endeavoured to poison her. Though her constitution had resisted the fatal effects, the poison had left her in a dreadful state of debility and irritation in her stomach, and she had wasted to a shadow. This harem contained between sixty and a hundred females, beside a numerous retinue of domestics and slaves. In Mr. L.'s report of this lady's case to the Emperor, he informed him that the sultana's complaint required a long course of medicines;

that it would not be needful to change; and, therefore, that he proposed to attend her for a fortnight, and then to leave her a proper supply, with such directions as might enable her to continue them in his absence. To this plan the Emperor assented, telling him, that he would then send him home 'upon a fine horse;' and he ordered him ten dollars as a present.

Finding the time still running on under this new engagement, without affording him any hopes of dismissal, Mr. L. had recourse to artifice; he told his patient, that he had brought with him very little more medicines than were sufficient for the cure of Muley Abfulem; that his stock was nearly spent; and, therefore, he desired her, for her own sake, to advise the Emperor to send him to Gibraltar for a fresh supply. The lady told him, that there was no occasion for his going, as the Emperor could write to the consul for them. Thus silenced, he assumed the empiric, by informing her, that as no one knew the composition of them but himself, to write for them would be totally useless. This plea appearing unanswerable, she engaged all the principal women to join her in an application for that purpose; which only produced promises that were not fulfilled. In a few days, however, the Emperor sent him a present of two horses, with a positive assurance of immediate dismissal. One of these horses was young, but in so wretched and emaciated a condition, that he was fitter for the dogs than for travelling; the other, though in better case, was completely superannuated, and as useless as his companion. This latter had been presented to the Emperor that morning, by a poor man, in atonement for some trifling disgrace which he had incurred; the man, however, was committed to prison, and, in the afternoon, the horse was sent to Mr. L. Before these steeds could be got out of the palace walls, the demand of fees, by four porters of the gates, and by two deputy masters of the horse, for themselves and their principal, left him little occasion to congratulate himself on his good fortune.

Repeated disappointments followed this noble act of munificence, before he received the Emperor's letter of dispatch, which was simply a few lines to the Governor of Tangier, ordering him to permit Mr. L. to embark with his two horses for Gibraltar. He now seriously prepared for his journey, and took leave of the ladies in the harem; who, as they expected his return, gave him a variety of commissions for silks, china, and cabinet ware, of which he exhibits a list, that would have required no trifling sum to purchase, and, when purchased, would not have been easily conveyed to them. At last, he set off, on Muley Abfulem's horse, making his interpreter ride the Emperor's horses by turns, to give them every possible

possible chance of reaching Tangier alive. These, with three horsemen, two mules for his baggage, and a muleteer, allowed him by the Emperor, composed his travelling suite. He endeavoured to dispose of his horses on the road, but without success; and before he reached Tangier, they were so thoroughly spent, that he left them with an European gentleman at Mæmora, to sell as he could, and with a request to send after him two of the best horses that he could procure in the province, in order that he might avail himself of the Emperor's permission for their exportation: but unfortunately they did not arrive in time.

The last instance of the Emperor's generosity followed him in a fortnight to Tangier, in an order to the governor to present him with two oxen, ten sheep, ten milch goats with their kids, and a hundred fowls, with a good stock of fruits and vegetables, to be embarked duty free: these were in return for his attendance on the sultana, for whom the Emperor requested a fresh supply of medicines. As the communication between the garrison and Barbary was not open at the time of his arrival, Mr. L. acknowledges that this present proved more valuable than he at first conceived; yet, on the whole, he adds, that the total of what he received was scarcely more than adequate to his expences, all compensation for trouble, anxiety, and risk, out of question: he however consoles himself in the gratification of his curiosity, and in the addition to his stock of knowledge.

We have been tempted to trace a bare outline of this uncommon expedition; as without entering deeper into the pleasing detail of Mr. L.'s adventures, or into the characters and descriptions which he supplies, his reception, treatment, and ultimate gratification, sufficiently confirm and illustrate all the information which we can collect relating to this knavish, shabby, barbarous race*. The work is well written, and the reflections throughout are manly and liberal; and however unworthily Mr. Lempriere, as a professional man, was gratified by *such* royal patients as it was *his* fortune to attend, we may hope, by the very large list of subscribers to his Tour †, that his

* To whom, however, *Great Britain*, and more than half of the other Powers of Europe, submit to be *tributary*!—A proof that the spirit of trade does not always raise and ennoble the human character. If JOHN BULL were not a Woollen-draper, we do not believe he would take a *kicking* from *any man*, Moor, Turk, or Jew,—whether *customer* or not!

† The Emperor, with his sons, having contributed so largely to the materials of the work, might, with great propriety, have been placed

his ill success abroad will be satisfactorily compensated at home.

Morocco is a fertile country, and in a fine climate: but, in this account of it, there is ample scope for reflection on the baneful operation of supreme power, unchecked by fixed laws; which blasts all fertility, crushes all industry, and deadens or perverts all the powers of human intellect.

ART. III. *The Devil upon Two Sticks in England*: being a Continuation of *Le Diable Boiteux* of Le Sage. Vols. V. and VI. 12mo. About 250 Pages in each. 6s. sewed. Walter. Piccadilly. 1791.

THE four former volumes of this satirical publication were reviewed in our Number for August 1790, p. 390,—to which we refer our readers for a general character of the work. The same machinery is still continued, with similar success in its management. Don Cleofas is introduced by his friend, the Devil, to the death-bed scenes of many well-known characters; and is made a witness to the last moments of many more, who, it is to be hoped, never existed but in the fancy of the author. Among those whom we recognised, we were happy to find the unfortunate, worthy, and ill-requested, Valentine Morris, Esq. the late owner of Persfield; of whose name very honorable mention is made.—This subject (of deaths) is continued throughout the whole of the fifth volume, and occupies part of the sixth; it is in fact too long; we grow dull, if not melancholy. The remainder of the last volume is filled with sleeping adventures and dreams. The uniformity of this nocturnal entertainment is pleasingly interrupted by the introduction of a pathetic, though romantic, tale, which is said to be a true story.—We shall select some of the lighter and less distressing scenes, for the amusement of our readers.

Don Cleofas had entered into a conversation with the Devil on two Sticks, on the philosophy of dreams:

‘It is not my business,’ answered the Demon,—‘nor, to tell you the truth,—my immediate inclination, to lecture you on any doubtful points of philosophy, or to accompany you in any of the various ways which ingenious men have pursued in the science of intellectual anatomy.—Nor have I, believe me, brought you to the parapet of

placed at the head of the list! In about a month after the author’s return to Gibraltar, the Emperor Sidi Mahomet died, and was succeeded by his eldest son, Muley Yazid, whose mother was the daughter of an English renegade; which circumstance may, perhaps, account for the favorable disposition that he is reported to shew toward this nation.

this

this house to attempt fixing the precise points of analogy between the dreams of the night, and the actions of the day,—but to present them all for your amusement and instruction in the various shapes and forms in which I actually discover them.—But as I perceive you are gaping for something out of the way of common life, however allusive it may be to the too common transactions of it,—I shall introduce to your notice an highly decorated chamber, where all the opiate of wealth cannot command a calm and untroubled repose.—The man who sleeps in that splendid bed, has been a governor in the East Indies, from whence he is returned to Europe one of the richest men that had ever been employed in the Asiatic service of his country: though actually possessed of a clear revenue of forty thousand pounds a year,—he is at this moment suffering all the pains of the sharpest hunger.—His dream is something like the torments which the poets have invented for the punishment of Tantalus:—For he now thinks that he is in an extreme want of food, and walking through large fields of rice, all his own,—not a grain of which he can pluck from the stem, but turns instantly to stone on the touch of his finger.

The next house belongs to a duke, who has a most beautiful and amiable duchess, and they live together in all the comfort and decorum of domestic life. His Grace never thinks, or even looks at any woman but his wife;—while she, wholly employed in attending to his happiness,—maintaining her own honour,—and watching over the education of her children,—cannot even be persuaded to engage in the amusements of the world,—and has such an aversion to play of every kind, that a pack of cards is never seen in her house:—Nevertheless, such is the capricious playfulness of our sleeping fancies, that the Duke now actually dreams of keeping a married woman in his house, as a mistress, who is countenanced by the Duchess;—while the latter thinks, in her sleep, that she has contracted a very large debt at play, which she is not able to satisfy from her own purse;—and that, in order to make up the sum, she is actually borrowing a small heap of guineas of the wife of one of her own tradesmen.

At no great distance lives a lawyer of the first eminence, who fills, with superior ability, one of the first offices in the state;—and if the subject of his present thoughts could be made known to others, as it will be to you,—there would be fine employment for the critical observers, and sarcastic snarlers of this great city.—The subject of his present dream is as follows:—in his sleep, for sleep is very expeditious in its transformations,—he thinks that he no longer presides in an European court of justice;—and that he is not only the judge, but the governor of a considerable city in some other part of the world,—and violently enamoured of a beautiful young lady, the wife of a general officer, who is employed in the distant service of his country.—The resistance of this virtuous woman serving only to inflame his passions,—and despairing of success from the gentler modes of amorous persuasion,—he determines to have recourse to more decisive methods,—and to employ the severest operations of terror.—He accordingly contrives that letters, purposely forged, and importing a treasonable correspondence,—should be dropped in
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her apartments;—and, on the pretended discovery of them, he commands the officers of justice to bring her before him;—and, in a secret conversation, informs her of the terms on which she may be restored to instant liberty.

‘On her treating the proposition with disdain he orders her to the confinement of a dungeon,—from which she is made to understand, that no release is to be obtained, but by submitting to gratify the wishes of the judge.—Her chastity, however, still proving superior to her fears,—she is informed that sentence of death is passed upon her, and that she must prepare to be burned alive,—or submit herself to his pleasure, who only can do away the horrid sentence he has pronounced against her.—These terrors not being of sufficient force to relax her rigid virtue,—the enraged judge orders a burning cauldron to be prepared, in which she is to be thrown;—and she is already brought forth to chuse the suit of his arms, or the tortures of the furnace.—Without hesitation she prefers the latter,—and is resolved, at all events, to die as she lived, true to the husband she adored: But, as she asks of Heaven to give her strength to pass the fiery trial, her husband arrives,—seizes the libidinous judge,—and orders his soldiers to cast him into the cauldron;—from whose flames he is preserved by awaking in a state of alarm and terror, which may give him a very just idea of the feelings of some of those unfortunate wretches whom it has been his duty to consign to the gallows.’

‘This self same sleep,’ said Don Cleofas, ‘like death,—of which it is said to be the counterpart,—is a very unceremonious leveller of distinctions.’

‘It is, indeed,’ answered Asmodeus; and that gentleman whom you see walking to and fro in his bed-chamber, and wrapped in a night-gown,—is, at this very moment, of the same opinion.—He has been arrived a short time from Spain, where he resided for many years in different mercantile capacities;—and is at length returned to his own country with a comfortable fortune.—He has just dreamed that he was a footman, and in a dispute with his master about dirtying his livery, he escaped being knocked down, by awaking from the fright of such a disagreeable menace.—He immediately quitted his bed,—and is walking about his room to cool his impatience, at being put in mind of certain circumstances of his former life, during the night, which he takes so much pains to forget throughout the day.’

‘But tell me, I beseech you,’ exclaimed the Count, ‘is that merry lady sleeping or waking, who laughs so loud that the bursts of her mirth reach us at this distance.—I hear her as distinctly almost as if I were in her chamber.’

‘Her mirth,’ answered the Demon, ‘is the mirth of sleep; and I will tell you the cause of it:—The lady dreams that she has lost a considerable sum of money at the gaming table;—and, in order to pay her debts of honour, she has procured a tradesman to exchange her real jewels for false ones, of the same figure and appearance, and to pay her the difference.—It is the shrewdness of the contrivance, and the complete joke of managing the business without the know-
ledge

Jedge of her husband, that occasions the bursts of laughter which are the objects of your curiosity.

‘The lady in the next house is in a very different situation,—her sleep is a very weeping one,—and her pillow is, at this moment, wet with the tears of fancy.—She is occupied also about gaming misfortunes;—and dreams that, having sent a diamond ring, in a hurry, to be pawned, in order to raise a supply for the moment,—it was unluckily taken to the very jeweller from whose shop she had contrived to purloin it about a year before;—and whom she now thinks that she is bribing with a jewel of equal value, which she fairly purchased, to hush up the matter, and keep it a secret from the world.

‘But if you would look for real happiness, you may find it in the curtailed comforts of that green bed, which is occupied by a page of the court:—He dreams that he attends the King, in the character of aid-de-camp, at a review,—and that his Majesty has done him the honour to borrow a pocket-handkerchief of him.

‘Nor is the woman in the parallel chamber of the adjoining house less satisfied with her situation.—She is a fashionable woman of the town, and one of the most artful seducers of her tribe;—who is now dreaming that she is metamorphosed into a cat, and amusing herself in playing with a mouse till she devours it.

‘But, speaking of transformations,’ continued the Demon, ‘you may see a widow lady, at no great distance, who is fallen asleep with Ovid’s *Metamorphoses* in her hand,—and is now actually dreaming that some or other of the heathen gods has descended from Olympus, to make love to her, in the shape of an officer of the horse-guards.

‘In the upper chamber of the next house,—which is let out into lodgings,—you may perceive a person dressing himself in a great hurry; and, as I can assure you, in a state of extreme mortification.—He is a poor clergyman, who enjoys the agreeable office of christening all the children,—visiting all the sick,—and burying all the dead,—in one of the largest parishes of this metropolis.—He has just been dreaming that he was promoted to one of the richest bishopricks of the English church;—and just as, in the joy and pride of his heart, he had determined never more to christen a child, or bury a corpse, he was awakened by the maid servant of the house, to be informed that a messenger waited to conduct him to baptize a newborn infant, which he will most assuredly christen to-day, and bury to-morrow.

‘Immediately under him is a gentleman, who would be, and most deservedly, an object of universal compassion, if his situation were to last beyond the vision of the night:—He employs his talents in writing for the news-papers;—and he is now dreaming that he has quitted life, and been condemned by the tribunal of the shades below, to be tormented by all the lying paragraphs he has ever written,—which are to be embodied in the shape of harpies, on purpose to form his punishment.

‘The person who sleeps on the same floor, was a very inoffensive officer of a marching regiment,—whose conduct was so eminently distinguished on a particular occasion during the American war, that his brother officers united in recommending him to sell his com-

mission.

mission.—This brave man has just been dreaming that he was a general officer;—and, as a reward for some military exploit, of great honour to himself, and advantage to his country, that he has received the thanks of both Houses of Parliament; and been informed, by a message from the Secretary of State, of his Majesty's intentions to honour him with the first vacant ribbon of the Order of the Bath.

' In the chamber immediately beneath the officer, sleeps a young man who will awake to the most cruel disappointment.—He has dissipated his fortune in the expensive pleasures of his age;—and has, for some time, lived upon the credit he could obtain from tradesmen, and the money he could borrow of friends. He now dreams that a distant relation in the East Indies, whom he has never seen, has left him a very large fortune; which, however, he is doomed, alas, to enjoy but a very short time; for he will awake to be refused the loan of another guinea, by one of his most intimate acquaintance,—and to be threatened by his taylor with all the comforts of a prison.

' The good woman who sleeps in the back-room, on the ground-floor, is the mistress of the house.—She is, at this moment, dreaming, that her lodgers have all paid her up to the present day, and that the young gentleman, whom I have just described, has made her a present of a silver coffee-pot.

' The large house on the same side of the way, belongs to an old bachelor of large fortune, who has been daily attended by three physicians for these twelve months past,—for a very painful chronic disorder, which they knew to be incurable.—He now fancies in his sleep that he has invited his three doctors to dine with him to-morrow,—and that he shall not be able, from those accidents which dreams sometimes produce, to provide a single dish for their entertainment. And a very disagreeable kind of fast, I can tell you, to-morrow will prove for these medical gentlemen;—for, very unfortunately for them, but very fortunately for himself, their patient will die this very night.'

From the conclusion of the sixth volume, it appears that the author has not yet exhausted his subject: we may, of course, soon expect to see it resumed.

On the whole, as this is a Devil of Genius, we should not be very sorry to meet with him again,—the next time that he "takes his walks abroad."

ART. IV. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1791.* Vol. IX. 8vo. pp. 400. 5s. Boards. Doddsley, Becket, &c. 1791.

As the nature and extent of this public-spirited institution are already known to our readers, an analysis of the present volume, with such remarks as the perusal of it has suggested, will alone be requisite.

In

In this, as in the preceding volumes, *agriculture* occupies the first place:—but, under this *general* head, *planting* stands a forward and prominent feature. The papers on *husbandry* are not many; nor are they in this instance peculiarly interesting.

Under the head *chemistry* we have one paper; which, however, belongs rather to the next class, *manufactures*; being a description of the tar-works of Lord Dundonald and Co. with a proposal for applying their method of extracting tar from pit coals, to steam engines, &c. and thus converting the smoke into tar, which, if MINERAL tar can be rendered useful in naval concerns, may become a great national benefit. The author of this paper is Mr. William Pitt, of Pendeford, near Wolverhampton.—We shall take farther notice of this paper.

Under *mechanics*, we have descriptions and engravings of—an ingenious *weighing machine*—a *proportional scale* for reducing maps, &c.—a *nail drawer*—and an improvement of the *gun-harpoon*, with certificates of the application of this engine: an invention which reflects the highest credit on the society.

The head *colonies* and *trade* furnishes some valuable observations on the *gum cashew*, as an article of dyeing;—on the importation of West India *coffee in pulp*; and on the propagation of *cinnamon* in Jamaica;—with hints respecting the manufacture of *sail-cloth*, recommending the use of animal in preference to vegetable size; and with others respecting the preservation of *piles*, &c. by varnishing them with oil: an application which cannot be rendered generally practicable.

These papers occupy not quite one half of the volume; the remainder of which is made up with official papers;—as *rewards* bestowed—*presents*—*models*, &c. received—a list of the present *officers*, &c. of the society—*premiums* offered—a list of *subscribers*—and a *preface*—tending to impress the reader with the importance of the contents.

After this general view, we shall return to such particulars as appear most worthy of notice.

In a paper sent by Mr. William Johnson of Petworth, Suffex, claimant of the gold medal, (which he obtained,) we find some practical directions on *raising oaks*. Indeed, the weald of Suffex, which, from the certificate produced, appears to be the scene of Mr. J.'s practice, has long been celebrated for the management of its timber, and might now be taken as a pattern for the rest of the kingdom:

‘It hath been hinted (says Mr. J.) that I put myself to unnecessary expence, by setting my acorns and planting my plants thicker or nearer together than is necessary; but having in the year

1769 planted about four acres exactly after the same manner, and in 1771 having planted five acres more in the same way, and those plantations having succeeded to admiration, I thought it right to pursue the same method on the present occasion.

‘ That mice and other vermin destroy a great many of the acorns, and that in an unkind season many perish in the ground, every person must suppose: these, amongst other reasons, induced me to set my acorns so near together.

‘ At the end of two years (after planting) I cut off the forest-plants, (intended for underwood,) in order to strengthen the roots, and to make them produce more shoots; which effect it had, besides letting the air in upon the young oaks.

‘ I have never suffered my underwoods to stand above eight years uncut, to prevent their drawing up the young oaks too tenderly: and every purpose seems to have been answered; for I have, in the two small plantations above mentioned, as fine young oaks and underwoods as are to be seen any where in this part of the country.

‘ Oaks, when they get large, should stand at least thirty feet apart: but in order to have good ones, at proper distances from each other, it is necessary to raise them thick at first, and to lessen the number every time the underwoods are cut; by which means there is an opportunity of saving the strongest *saplings**, and those that are best placed for standing.

‘ Draining I hold very necessary, having observed that in two places, where the water hath been suffered to stand, the oaks never prosper.’

Stephen Martin of Ringwood, Hampshire, Esq. is likewise a successful claimant of the gold medal,—for cultivating the ‘ *repland* or *red willow*.’

Here we conceive it our duty, as the guardians of true science, to point out a want of its first principle—an accuracy of term: a principle which ought to be inseparable from the publications of this society. Whether the tree under notice be the *red willow* or the *red fallow*,—whether the *salix-alba*, or the *salix-caprea*, is not ascertained; though they are as distinct, in their general habits and appearances, as the *floe* and the *apricot*.

On the *drill husbandry*, we have two papers. This subject, we thought, had long ago been exhausted, by *Tull* and his disciples:—but we find it has again become a public topic, having its *warm* advocates: not, however, so much among experimental farmers, as among the *drill-makers*; with whose petty bickerings the ear of the public has for some time past been fatigued. In the papers before us, we find, ‘ *the Reverend Mr. Cooke’s machine*’ is the favourite. One silver and two gold medals appear to have been already given, and several others are

* *Seedlings*, we presume, Mr. J. means.

offered, on this subject. In the list of officers of the society, we see the Rev. Mr. Cooke's name, a joint secretary of the committee of agriculture.

On *potatoes*, this volume contains two or three papers : one of them * professing to have discovered a cure for the *curl*. The paper, however, is unpardonably incoherent, and the conclusion drawn, we are afraid, is premature. The cause is attributed to planting large sets and earthing up the plants : a practice, which, in the infancy of the culture in this island, and which was continued for half a century without producing curled tops, was prevalent. That forcing the different sorts, by large plants and deep rich soil, may, like forcing the different sorts of fruit by grafting them on free stocks, hasten their decay, is very probable ; and, of course, a contrary practice may prolong their duration. Our readers, however, shall hear Mr. Hollins ; the following are his concluding paragraphs :

‘ Eighthly, To the curious, or those who have a mind to prove my experiment :

‘ As I have endeavoured to shew the cause and cure of the disease, I think it proper to lay it down, with full directions. How to obtain a curly crop of potatoes. Set, the beginning of June, not very thick in the row ; manure well ; earth them the usual time, do it repeatedly once in fourteen days, two or three times ; let nothing browse them till the end of October ; and when dug, pick the largest and preserve for seed ; and if the season permits (as I have observed in vol. viii. p. 21.), I dare venture to promise a plentiful crop of curled potatoes.

‘ Ninthly, When a dry summer, the ground well manured, with earthing co-operating, the cultivator must be very careful ; for the above-mentioned observations are the real and only cause of bringing on the disease : but rich soil, having a southern aspect, even in a seasonable year, is equal to a dry summer in other situations.’

Other papers on agriculture are—one on the cultivation of waste lands, by Sir Thomas Hanmer,—three on bees, by Mr. Hubbard, Mr. Morris, and Mrs. Clifton,—and one which is held out as an evidence of the impropriety of the practice of fallowing :—a subject which has lately given rise to much argument among theorists, more particularly among those who are interested in the drill culture : but on which, men of practice have long had a decided opinion.

This paper requires some attention. It is from Samuel Dunn, Esq. of the Adelphi.

In the preface to the volume, we are told that

‘ The letter from Mr. Dunn inserted in this volume, relating an experiment of planting potatoes on ground proposed to be fallowed,

* By Mr. Thomas Hollins of Berriew, Montgomeryshire.

Riv. Feb. 1792.

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and

and the account of the value of the crop obtained thereon, will tend to elucidate that matter.'

The letter itself we give at length :

' Sir, I feel myself so much indebted to the society for the information I have obtained in a variety of instances, and more particularly from the circumstance I am about to relate, in which considerable profit has attended my experiments in agriculture, that I think it a duty I owe to the society at large, to acquaint them with my success, whereby an ancient and habitual prejudice has been overcome.

' The knowledge we daily gain from the labours of scientific and ingenious men, will, in progress of time, bring our island into the greatest repute; and the readiness with which the gentleman, the farmer, and the gardener, attempt to bring to perfection new discoveries, does credit to our country, and enriches its inhabitants.

' I now take the liberty of stating to the society an experiment in agriculture, where the fixed notion of a fallow being absolutely necessary to destroy quick or couch grass, and make the land prolific for the next crop, is at least very much weakened, if not totally destroyed.

' A piece of land near the river Trent, in Lincolnshire, measuring one acre and a half, was, two years ago, in the occupation of a tenant who managed it so ill, that I found it in very poor condition, and overrun with quick grass.

' In that state I took it into my own hands at Lady-day : through the bad conduct of my agent, it was sown with barley, and laid down with clover and other feeds : the crop was indifferent, and the small seeds were choked and lost.

' Every person I consulted, advised a summer fallow, assuring me no other method would do, and that it should be sown with linseed the following spring, and then laid down for grass.

' The knowledge I had gained in attending the agriculture committees, and reading the Society's annual publications, induced me to think otherwise; and had furnished an idea, that a good crop of potatoes might be got, and the land enriched by the manure necessary for that crop, as well as by the manner of setting them; so that the quick grass and weeds might be in great measure, if not totally, destroyed by the hoeing, &c.

' I communicated my thoughts to the Rev. James Cooke, and to you, Sir, who were of the same opinion; and I accordingly gave directions for the land to be prepared, and the potatoes set in the first week in May 1790.

' I here again must acknowledge the value I ought to set upon the honour of being a member of this society; for the information which the society had obtained relative to the curled potatoe, and for which they so properly threw out their premium, and gave their money, I availed myself of, and ordered potatoe to be bought, of a different sort from any then in our country, and from land not similar to mine in quality, and purchased that sort called the Scotch kidney.

' The

* The potatoes came up in a pleasing manner, grew most luxuriantly, and I had not one curled amongst them: in the month of July they were thought so valuable, that eighteen pounds was offered for them on the ground.

* They stood till October, when they were taken up, and a large pye made of them; which is laying them up in a heap, and covering them with straw and a spit of earth. In December last they were sold, and one hundred and twenty sacks were delivered to the buyers, at four shillings per sack, which amounts to twenty-four pounds; besides a sufficient quantity saved for setting two acres of land in the spring; and our country family having sufficient for their use, several bushels given away, and some sent to town.

* In the same month the land was once ploughed, and without any fresh manure sown with wheat, which is now on the ground in a promising state.

* The society will, from this experiment, find that their labours are daily becoming more and more useful to mankind; and whilst they are receiving information by practical knowledge, and the communications of their candidates, they are encouraging improvements for the good of the kingdom in general, and benefiting individuals, by removing ancient prejudices, and fixing a system of practice unknown to former times.

We do not mean to question Mr. Dunn's narrative, nor to check his admiration:—but what does his paper prove respecting the general principle of fallowing? We are neither told what labour was bestowed on cleaning the land during the growth of the potatoes, nor the state in which it was left, any farther than that it appeared, to Mr. D.'s judgment, in a 'promising state,' on the 10th of January. Even admitting that, by potatoes, foul land may, with labour and manure, be brought into such a state as to give a freshness to wheat, a few months after sowing, or even one full crop of corn,—what does this avail in the husbandlike management of lands in general? Can all the foul lands of these kingdoms be subjected, *in practice*, to the potatoe crop? or is *checking* the foulness of arable land, for one crop, a proof of good husbandry?

Our readers may be assured that we have no intention to obstruct the advances of agriculture: the only firm basis in which the prosperity of a nation can rest:—but we are desirous that they, who endeavour to promote it, would be cautious in drawing general conclusions. From the solitary experiment (if it deserve the term,) now under notice, not even the shadow of a conclusion, in proof of the principle held out, can be fairly drawn: while the aggregate experience of practical men, as well as the more accurate observers of their practice, appear to us to have established, very fully, that when land has acquired the degree of inveterate foulness, which a considerable proportion of the arable lands of these kingdoms at pre-

sent possessor, a whole year's fallow is essential to right management, whether we view the interest of the tenant, of the landlord, or of the community. The truth seems to be, that agriculture is too diffuse and too difficult an art to be taken up, in a desultory way, by men who have not an extensive, and, at the same time, a practical, knowledge of the subject.

Barren and uninteresting, however, as this volume is in regard to agriculture, it proves, in other particulars, the importance and utility of this society.

Mr. Pitt's paper, (mentioned in the beginning of this article,) on converting the *smoke* arising from steam engines, &c. into tar and pitch, may lead to much national advantage. The author informs us, that Lord Dundonald's process, for preparing those articles from the smoke of pitcoal, is carried on with success at many great works in the neighbourhood of collieries and iron works; that the iron masters furnish the coal, and receive the cokes in return, the proprietors of the tar works having only the smoke for their trouble; and that 120 tons of coals produce, on an average, 28 barrels of tar, of two hundred weight and a half each, worth 10s. per hundred, or 21 barrels of pitch of the same weight, worth 15s. per hundred. The process is conducted as follows:

A range of 18 or 20 stoves is supplied with coal kept burning at the bottom: the smoke is conveyed, by horizontal tunnels, into a capacious funnel, 100 yards or more in length, built of bricks, supported by arches, and covered on the top with a shallow pond of water: the smoke, condensed by the chill of the water, falls on the bottom of the funnel in the form of tar, and is conveyed by pipes into a receiver, whence it is pumped into a large boiler, and boiled to a proper consistence, or otherwise inspissated into pitch: the volatile parts, which arise during this inspissation, are again condensed into an oil used for varnish.

It seems to be only at the iron works, where immense quantities of *cokes* are necessary, that this practice has been hitherto introduced. Mr. Pitt proposes the application of it to steam engines and other similar works, and gives a sketch of the construction which appears most convenient in that intention. He observes that the boilers, &c. must be erected below ground, a circumstance which will give them the advantage of great stability, at an inconsiderable expence.

It may here be proper to take notice, that there is another principle on which smoke may be destroyed, and which does not seem to receive such general attention as we think it deserves; namely, admitting the air immediately *over* the fire, and making the communication with the chimney *under* the grate;

grate; so that the fire-place may be considered as the short leg of an inverted syphon, and the chimney as the long one. In these circumstances, the air, heated below, ascends through the higher leg; and the fresh air, entering over the fire to supply its place, carries the smoke down with it: in this passage through the fire, the smoke burns and is consumed, so as to be no longer discernible, and, as the smoke thus becomes fuel, a proportionable addition is at the same time made to the heat. We have often been surprised that a principle so simple has never been brought forward in claim of the premiums which the Society have so repeatedly offered for preventing the annoyance of smoke. Though the boiler, or vessel, to be heated, could not, in this construction, be placed *on* the fire, we conceive there would be no great difficulty in contriving such a disposition, as that the vessel might receive the full effect of the heat, both in its descent from the upper surface of the fire, and in its subsequent ascent through the lower part of the chimney. The conversion of smoke into tar or pitch is certainly an object of great magnitude and importance, but can never be expected to become so *general* as the less operose process for converting it into heat; and we shall be happy if this hint should tend in any degree to promote the laudable views of the Society.

The society has particular merit in bringing forward the manufacture of the HOPBIND;—a vegetable production, which, at present, is subjected to the disgraceful practice of burning it, on the ground, in the open air;—the few ashes which it affords being suffered to remain in the small heaps, in which they are made, until run together by rains, or to be blown about by the winds, into the hedges, or over them, out of the grounds! unpardonable management; yet common, we believe, to all the hop districts of this country! We have no expectation, however, of seeing *cloth* made from the vines of the hop; but that *bagging*, (or *sacking*,) of a prime quality, may be produced from them, is beyond all doubt; and considering the distance from which this necessary article is brought to the hop countries, the stalks, perhaps, cannot be converted to a more useful purpose than that of inclosing their own produce*.—The papers

* The piece of cloth sent to the society, in quantity 25 yards, was, 'as might well be expected at the commencement of a manufacture, of a coarse kind, fit for sacking, hop-bagging, or other inferior uses. But a small piece shewn by the same candidate, finer spun and closer woven, gave reason to believe that, by due management, a cloth may be formed from these stalks applicable to many useful purposes.' Mr. Lockett's method of working the binds, which he is far from thinking to be perfect, was, to cut them in lengths

papers on this subject have for their author, Mr. John Lockett, of Donington, near Newbury, Berks, to whom the premium of 20l. was adjudged.

Mr. Hanin's * weighing machine is ingenious, simple, and valuable; as giving, at one view, the weights of the principal countries of Europe: but, like the other articles of the class of *mechanics*, it cannot easily be described without the engraving.

Mr. Bailey's† proportional scale has likewise some claim to ingenuity:—but we think the simple contrivance of cross threads, in common use among map makers, is more practical.

Mr. Rich's nail drawer is in use. When the head of the nail, spike, or bolt, stands sufficiently prominent for the instrument to lay hold of it, or when the wood can be easily scooped from beneath it, the purchase gained is very great.

The gun harpoon is probably the most useful instrument which the Society has brought into public notice, though, we are sorry to find, not yet into general use. We have, however, in this volume, a number of certificates of whales being taken by its means: together with a plate and description of Mr. Charles Moore's improvement ‡ of this instrument, by a cover to the Lock; thereby preserving the priming from wet.

An extract from a paper of Dr. Titford of Spanishtown, Jamaica, relative to the curing of coffee, and sending it home in the pulp, will, we suppose, be acceptable to our readers:

‘ Coffee being an article lately much encreased in demand in Europe and America, and in consequence commanding a high price, which has induced many planters lately to cultivate it; I beg leave to submit to the society a plan for sending it home, in a better and more improved state than now done. The mode now used in general, by the planter, when the coffee is ripe on the trees, is as follows:

of 2 or 3 feet, and boil them in lye, (in which, linen had before been boiled for bleaching,) till the rind separated easily from the stalk: they then stripped so freely, that children might do it, and the yield was great. The subsequent parts of the process were the same as for hemp or flax, but this material was more stubborn than either. Carding seemed to work it better than hackling, and made it like cotton. The liquor, in which the stalks were boiled, was so strongly coloured, that he thought it might be useful in dyeing; and the cloth itself was so impregnated with colour, that he is apprehensive it will not bleach without great difficulty, though the apparent great solubility of the colouring matter by lye, (probably before saturated, or killed as the workmen call it,) may give some room to expect a different event.

* Of Paris.

† Of Shoreditch.

‡ For which he obtained a premium of 10 guineas,

‘ They bring the coffee to a machine called a peeling-mill, where it is divested of its outside skin and pulp; after which, it is put in heaps, and undergoes a slight fermentation; then spread out, and dried on platforms or terraces, until it is perfectly cured, when it is stored until all the crop is got in.

‘ The berries ripening so fast, it requires every exertion of the planter’s strength to get in the fruit in due time.

‘ When the crop is over, they begin to prepare it for market, by again putting it in the sun, and carrying it to the peeling and winnowing mills, where it is totally divested of its coats and impurities, and the broken and bad coffee picked out, &c. after which it is fit for market.

‘ It must be observed, only the most considerable coffee-planters have the above mills: the small and needy planters beat out their coffee in large wooden mortars, or troughs, by which a waste is made by breaking the berry.

‘ When any coffee is kept for private use, or island consumption, it does not undergo the above processes; but the ripe fruit, as it is picked from the trees, is spread out in the sun, and simply well dried, and beat out as it is wanted for use or sale.

‘ Coffee is well known to improve, when so preserved, by drying it in the berry; but to daily impair and fall off, when it is divested of its coverings, as it is now sent to market; for which reason the planter does not beat out his coffee, till ready to send it.

‘ Upon the above facts, I will endeavour to point out the advantages that will be derived by coffee being sent home in the whole berry, well dried, and also the objections and difficulties that will attend such mode.

‘ One advantage will be, the causing less trouble, and requiring less negro-labour, at a time of the year when the planter is the most employed.

‘ And this is an object to the planter, by saving the hire of negroes, which is very high during crop; and sometimes they cannot be procured, in which case the coffee drops off the trees, and is lost.

‘ The next is the prevention of the coffee imbibing the ill flavour of sugar, rum, pimento, &c. which may be shipped with it, and which, I understand, is the principal objection to this country coffee being used in England.

‘ It is presumed the natural coverings will effectually prevent any bad impregnations in its passage. The increase of freight will be of some importance, particularly if coffee is cultivated as it has been lately: but the translation of labour and trouble from the planter, by tedious negro-labour, to the superior mechanism of Great Britain; and above all, the improved condition, and superior quality, in which it is conceived the coffee will arrive at a foreign port; will make ample compensation for such additional charge.

‘ Also the still farther improvement, until the time it is wanted for sale or use. If wanted for the foreign market; In England, mills could be easily constructed, so as to do many thousand weight a day; whereas the expence of mills and other machines in this

country are a very heavy contingency to the planter. For home consumption, a retailer might purchase a small quantity, and beat it out as he wants it, as he certainly would keep it in the state it was improving in; by which the consumer would get coffee of the finest quality, I should hope equal to the Mocha, at a very moderate price.

In consequence of this representation, the Society, we see, offer a high premium for the importation of coffee in pulp.

In a letter from Hinton East, Esq. (a gentleman of character and consequence in Jamaica,) we have an account of the introduction of a species of cinnamon tree into that island, and of the present state of its cultivation.

‘ I take the liberty of mentioning to the Society, that the cinnamon was first planted, raised, and established by me, in this island, from two very young plants, which, together with some other East India plants and seeds, were brought here in a French prize, taken in 1782, by his Majesty’s ship of war the *Flora*, Samuel Marshall, Esq. commander, and which I had the good fortune to be presented with soon after their arrival; it being well known that I had a very proper garden for the cultivation of such articles, attended by a very attentive and skilful gardener. The two plants thriving extremely well, I was enabled, in the course of a few years, to raise, from layers and seeds, many more which were dispersed through the island.

‘ I observe that the Society, from a very honourable and noble motive, have offered a premium for twenty pounds of cinnamon, the produce of any of the West India islands. Now, with all due submission, I beg leave to suggest to the Society, that the cinnamon-trees are by no means in so advanced a state as to admit of such a quantity being manufactured, without great injury to the plants; and I should therefore submit to their consideration, whether their good intentions would not be more effectually accomplished, by offering encouragement for the increase of the plants; for at present I do not know of any person who has attempted to settle a cinnamon plantation; people in general having only a few plants, which they consider more as articles of curiosity than otherwise *.’

In a letter from Dr. Dancer, of the botanic garden, Jamaica, we have a description of this species of cinnamon:

‘ From accurate comparison of one tree with the *Rasse Coronde*, or best kind of Ceylon Cinnamon, according to the figures and descriptions given by authors, particularly by Captain Forrest, in his *Voyage to New Guinea*, I cannot perceive any difference in the plants; but there is unquestionably some difference in the bark. A specimen of Ceylon bark, which I have lately procured from Apothecaries Hall, is of a brown colour, and finer texture; but, in

* The Society, considering the collecting a quantity of cinnamon, virtually implied the making a plantation of the trees, have not this year offered the premium here recommended.’

he judgment of most persons who have compared the taste, ours is impregnated with a stronger and finer *aroma*.*

These are subjects highly interesting to commerce, and deserving the attention of the Society; which, in the number of its commercial members, is fully adequate to their investigation.

ART. V. *Observations on the Propagation and Management of Oak Trees in general*; but more immediately applying to his Majesty's New Forest, in Hampshire, with a View of making that extensive Tract of Land more productive of Timber, for the Use of the Navy: in a Letter, addressed to the Right Honourable John Earl of Chatham, First Lord Commissioner of the Admiralty. By T. Nichols, Purveyor of the Navy for Portsmouth Dock-yard. Small 8vo. pp. 43. 1s. 6d. Robson.

AT length we are enabled to lay before our readers some authentic information respecting an important subject, which has long been in dispute, and, in course, has been represented under various opinions:—the real state of this country with respect to ship timber.

In the little tract now under review, we find a professional man telling a plain story. The exordium of his address is fraught with good sense and important information:

‘My Lord, I beg leave to lay before you some account of what in my opinion may be necessary to be done in the New Forest, in order to make it more productive of timber for the use of the navy, as there has certainly been a great decrease of large timber in the kingdom within these few years, owing to the vast quantities used in the king's and private yards, and that care not having been taken to keep up a succession either on private estates or the king's forests as the increased demand and magnitude of the object required.—This, my Lord, you may be assured is no chimera, but an alarming fact, of which I am convinced, from a knowledge of the timbered state of the country in general*.—Still it may not be too late, with becoming perseverance and exertion, to recover what has been so much neglected, at least, so as to prevent any material ill effects arising from it,—this very serious and national concern, therefore, I most humbly recommend to your Lordship's consideration.

‘As this great tract of land is so conveniently situated for conveying timber to the dock-yard at Portsmouth, and the whole expence of both land and water carriage being little more than fifteen shillings *per* load, and when it is known to produce timber of the best forms and sizes for ship-building, of as good a quality as timber in general, from which also arises a great number of *fine knees*,

* In another part of his work, our author speaks of “Experiments and general observations for more than thirty years.” which

which are scarce and difficult to obtain at any price—there can be no doubt, but every means should be pursued to make it what it ought to be, and what it is capable of being made; one of the first nurseries for timber perhaps in the world.—And if that mode should be adopted which is necessary, and should its cultivation and management be according to the ideas I shall advance, I believe, it may be made to produce a quantity of timber sufficient to supply the whole demand for Portsmouth yard.—If, for example, only twenty thousand acres out of the whole space of land, which contains about sixty-four thousand, were well laid down in wood, and after a certain time, one tree from four acres was annually cut, and one tree with another to contain eighty feet, the yearly amount would be no less than eighty thousand loads of timber, (and worth more than thirty thousand pounds,) which is the full quantity used in Portsmouth yard: at present there are only one thousand loads of oak and two hundred of beech supplied from the Forest for naval uses; which is as much as it is capable of maintaining, and that not for a long continuance, unless there is more care and attention paid to its preservation than there has been of late years.—I am well aware how calculations of this kind are liable to error, and likewise how much the success of every great undertaking depends upon the activity, diligence and judgment of the people intrusted with the execution of it—yet from mature consideration, I am persuaded, that this extensive Forest may, with some tolerable management, be brought to produce the quantity of timber I have mentioned, without giving offence to the claimants, or encroaching on their rights.³

How unpardonably remiss is the nation to suffer a prospect like this to remain before their eyes,—when the means of removing it are so easy. Had a small part of the expence which has been squandered, perhaps unprofitably, in attempting distant settlements, been judiciously laid out in the improvement of *our own* forests—in purchasing *claims*, and propagating *timber*,—some *real* advantage might now have been accruing.

Little reliance, however, as we have on the wisdom and foresight of the present age, it would ill become us—who have witnessed many a change—to commit ourselves or our readers to despair. We will therefore trace with attention the pages of our patriot author, in order to bring more fully into public view, information, by which our readers may, and the nation in general might, materially profit.

In pointing out the means of effectuating the improvements proposed, Mr. Nichols brings forward, first, that of *draining the soil*.

‘ The flat and swampy lands, where there are woods or plantations, should be immediately drained, as nothing contributes more to the health and growth of oak trees, than keeping the land dry, by having drains properly made, so as to prevent the roots of the trees being chilled, or soaked in water.—This is to be seen in

many parts of the forest, particularly in the low places in Irons-Hill, Castle-Malwood, Ashurst and Denny Walks, where there is a vast number of trees dead, or dying, of a small size, which would have grown to large dimensions had this necessary work been accomplished in due time; the soil being remarkably good, and the dry and healthy parts producing some of the largest and best timber of any in the forest; and taking one with another, the distance of these walks is not more than five miles from the shipping place.—It is to be observed, that on all rising and hilly lands, where the soil is kind to the growth of timber, and the trees are kept at a proper distance from each other, they will be seen healthy and flourishing, of which no place affords a better example than the Forest of Dean.'

Left, however, these remarks should lead our readers to the general idea—an idea which this author could not intend to convey—that *dry* lands are favourable to the oak—we think it right to apprise them of the contrary. The oak, though it dislikes *stagnant water*, delights in a deep *cool* soil. Much of the Forest of Dean is too dry,—and is better adapted to holly than to oak.

On the absurdity of suffering deer to remain in timbered forests, Mr. N.'s remarks are just; and they close in a manner which does his head and his heart equal credit:

'The keepers, instead of being employed in looking after the deer for the accommodation of a few individuals, at the public expence, (which operates in the destruction of the timber) might be much better engaged in taking care of the woods, which would be productive of real benefit to the country. I mean not by this, to cast the least odium on this set of men, on the contrary, I think them very active and diligent; and that they would be extremely useful, were their attention directed to proper objects.'

Mr. Nichols justly condemns the practice of cutting fern in the forest, as being extremely injurious to the spontaneous supply of young oaks.

The abundance of rabbits, which are suffered to commit depredations on the tender seedlings, Mr. N. reprobates in stronger terms:

'Much to the shame and disgrace of those who have had the management of the forest, either from neglect, connivance, or design, they have suffered many parts of it, and some of the inclosures, to be entirely overrun with rabbits, to such a degree, that there is not the least vestige of timber or plantation to be seen, only the fences, and those in extreme bad condition, particularly Wilverly Inclosure of about five hundred acres of good land, and well situated for the growth of timber, and which have been known to produce trees of very large sizes; but it is impossible there can ever be any more come forward, so long as these destructive vermin are suffered to remain, and their propagation is encouraged by the keepers in the manner it is.—It will be to very little purpose, therefore,

therefore, either to fresh plant, or repair the old inclosures, or make others, in the parts so infested.—Several faint attempts have been made to destroy these animals, but I believe they are now more numerous than ever; and so long as it is the interest of the keepers to encourage their increase, and they the only people employed to destroy them, it is not likely that this great evil will very soon be removed.—Hence it must appear how essentially necessary it is that some determined and vigorous means should be immediately adopted for their extirpation, not subject to be frustrated by the art or connivance of any interested people.'

On the business of thinning woods, Mr. Nichols's remarks are judicious. The ground of them may have been formed from reading: but we have one, at least, which results from his own observation:

'Several of the woods in the forest, are almost ruined for want of this necessary work of thinning them; and its being done at proper times; particularly the inclosures which were made in the year 1700:—These were originally well planted and great quantities of trees brought up in them, which now remain so close together, that they are nearly stagnated, particularly in *Salisbury Trench*, *Brimly Coppice*, and *Woodfidly*; and although it is ninety years since they were planted, the trees will not measure one with another above six or seven feet a tree, whereas, if this business of thinning had been done as it ought, the remaining trees would by this time have been of a size nearly fit for naval uses, as in some of the woods that were planted at the same time, the trees which have had room to expand, and a free air admitted to them, will measure from seventy to eighty feet.'

The destructive privilege of claimants cutting their own fuel wood, is noticed, and a remedy for the evil is proposed:

'To remedy this evil (as I have before proposed in a letter to Sir Charles Middleton) the trees allotted for those who have just claims for fuel wood should be felled, cleaved, and corded, under the direction of the forest officers, and delivered to the claimants in their several proportions according to their allowed claims; this would not only prevent many depredations being committed, but most likely, greatly lessen the quantity of fuel trees that are assigned annually; which is between three and four thousand, and the number of loads being eight hundred and forty-six, and the number of claimants for fuel two hundred and fifty.'

Having noticed the depredations of cottagers living on the verge of the forest, an evil against which it is not easy to guard, Mr. N. proceeds to speak of the method of making plantations and of raising woods:—but this department, not lying within the pale of his profession, had better perhaps have been omitted; as neither his own practical knowledge of the subject, if we may judge from his directions, nor the books to which he refers, are equal to this difficult operation,

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The author's remarks on the proper age for felling the oak, with many others in his work, appear to have been gathered from books whose titles he has suppressed.

'From every information I have been able to collect, I judge, that the times at which oak trees arrive at maturity, from their first planting, are, from one hundred, to one hundred and forty years, this however depending upon a variety of fortuitous causes;—I believe, there can be no predetermined time fixed.—The only certain criterion by which a good judge never can be deceived, is the appearance of the trees themselves; the period of their maturity and decay, being as clearly and strongly indicated by their appearance, as when any fruit or grain is ripe.'

On the work of taking down forest timber, Mr. Nichols is *at home*, and speaks like a man of business:

'For the good of the forest, it should be an invariable rule, in felling the trees for the navy, to select only such as are past improving, which practice I have steadily pursued, since this business has been under my management—and if a regular succession of trees is intended, whether it be on open or inclosed lands, it is a rule that should never be departed from—for you cannot do woods a greater injury than by felling the growing, flourishing trees, and leaving the old decaying ones standing, for in so doing, you take away those that would improve and pay extremely well, and leave the others to spoil and incumber the land, to the loss of both the timber and its value,—which I am sorry to say was the practice prior to my coming to the forest, the consequence of which has been, the navy for these last eight years has been supplied from thence with much defective timber; and a great number of trees, which had they been felled in due time would have been sound and good, have been entirely thrown away, on account of their defects.'

On the season of felling oaks, our author's observations shew, only, how little attention is paid, by the officers of the king's yards, to this important part of the business of ship-building; and his hint respecting the exposure of ships, while on the stocks, is equally worthy of notice.

'It is well known that oak timber of a good quality, when worked and placed so as the air may act freely on it, and not too much exposed to the inclemency of the atmosphere, whether it be felled in the winter or the spring, will endure time immemorial.

'The quick decay of our ships of war, has given rise to many schemes and methods to prolong their duration, and government has been at considerable expence in putting them into execution; but experience has proved that not one of them hath hitherto answered the intended purpose.—Indeed, from the construction of ships, their many parts are so closely connected, and so come in contact with each other, that the juices of the timber which would otherwise evaporate and fly off, are in general so confined and surrounded with foul air, that they soon ferment, and bring on putrefaction and rottenness.—This naturally points out the necessity of
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the timber being well and properly seasoned, before it is used in ship-building, and as free a communication of fresh air admitted to it as possible, after being so used; this being the easiest, and I believe would be found the most effectual means of prolonging the duration of our navy;—and if ships were to be built in the dry, under some kind of covering (which in my opinion they might, and is what I suggested some years ago in a letter to Mr. Hunt, late surveyor of the navy, who was of the same opinion, and approved of the idea,) it would contribute much to their preservation.—There can be little doubt of their receiving considerable injury during the time they are building in the present mode, by which they are so much exposed to the weather, that the sun and wind rend many parts of the timber and plank asunder, into which the wet of course gets, as well as many other parts that are in contact; and thereby the foundation of their decay is commenced, there being no way of again making such places perfectly dry.

Many other valuable remarks are contained in this little tract:—but the extracts, which we have brought forward, will, we hope, be sufficient to shew how well it deserves the serious attention of the public.—The immense importance of the subject will amply justify our allowing so much space to this article.

ART. VI. *Transactions of the Linnéan Society, Vol. I.* 4to. pp. 257. 18s. Boards. White, &c. 1791.

THE Linnéan Society, to whom we are indebted for this production, was formed in London, in the year 1788. How rapidly it has passed, from the infancy of its establishment, to the advanced state in which we now find it, the present volume will sufficiently demonstrate. We need only refer our readers to the articles contained in it, and to the list of members who adorn it, for the truth of our intimation.

This Society has for its object, the study of natural history in general, and, in particular, that of Great Britain. Every branch, which the ever-memorable Linné cultivated, is equally an object of its attention.

Associated bodies of learned men are much more likely to carry to improvement, studies of this general sort, than the wisest and most ardent exertions of any individuals. Whenever the attempt has been made by individuals, whether by Theophrastus, Dioscorides, or Pliny, of old, or by more modern collectors in various countries, what superstitious legends, or, at best, what imperfections, mark every page! Had Linné himself lived to thrice the age of Nestor, he would not have been able, *of himself*, to have completed the knowledge of any one of the branches, of which he has given so happy an outline: but when a society forms a plan of this sort, its numerous associates

associates bring together information from every quarter. The information, thus brought, becomes the subject of farther investigation; and, by these means, if errors are advanced, the learned are, as it were, challenged to correct them.—If new lights are thrown on a subject, the learned are invited still farther to improve them. Every one becomes an auxiliary in the cause. Conversation, at the usual meetings, on subjects at large, furnishes useful hints, an ardour is kindled, and perfection is more likely to be the result.

Natural history peculiarly requires this kind of assistance. How many are the objects in question! How many thousands of beasts, of birds, of fishes, of insects, of vegetables, and all the endless varieties of mineralogy! How many particulars, relating to the œconomy of nature, have been observed from time to time, by various individuals, but yet have perished through want of proper means of communicating or methodizing them! No individual can embrace such various studies. It must then follow, that we must look to joint labours, and to associated industry, for the desired illustration.

How far the Linnéan Society will improve the study of natural history, time only can shew. Their beginning, with so respectable a volume as the present, must encourage us to think very favourably of their future productions. We are presented with twenty-seven articles; of which we will speak in order.

The first is, *An Introductory Discourse on the Rise and Progress of Natural History*. By the President, Dr. James Edward Smith.

In this paper, the Doctor traces the natural bent of mankind to objects of natural history in the rudest ages. With Aristotle, began the real history of science, by his investigation of the animal kingdom. Theophrastus, his disciple, gave us the first scientific views of the vegetable and mineral productions. Several ages afterward, came Pliny, who collected all that was known, or rather what was imagined, in his days. About the same time, lived Dioscorides, who, like Pliny, was a compiler of all that had been imagined before him. The age of commentators succeeded; and the merits of the principal of them, such as, Brunfelsius, Matthiolus, and Fuchsius, are severally set forth. The institution of public botanic gardens, the first of which was at Padua, in 1533, (where it still continues to make a tolerable figure,) is next introduced. From the middle to the end of the sixteenth century, flourished many eminent naturalists; on the merits of some of whom Dr. Smith enlarges; viz. Gesner, Aldrovandus, Clusius, and Cæsalpinus, who may be called the Father of Botanic System.

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At this period flourished in England, Turner, Lyte, and Lóbel, of Flemish extraction; and abroad, Columna, and the two illustrious brothers, John and Caspar Bauhin. The progress of botany was suspended for some time afterward, notwithstanding the light thrown on the subject by the two Bauhins.

The Doctor, taking advantage of this pause in the botanic history, introduces the progress of zoology to our notice. The merits of Harvey, Redi, Malpighi, and Ray, are discussed with great judgment. A review is here taken of the state of natural history in the seventeenth century,—of the establishment of the Royal Society in 1662, (begun, indeed, in 1645,) and of the credit of some of its first members, Boyle, Evelyn, Ray, Lister, and Grew. We have also the state of knowledge in France, Germany, Holland, and particularly in Sweden, where its progress, even at this period, under the auspices of the great Rudbeck, was most uniformly steady.

The author, here led back insensibly to botany, takes a comprehensive view of the systematic era of that science:—the principal heroes of which period, are Merison, Ray, Tournefort, and Rivinus.

Entomology, conchology, and mineralogy, have also their several places.

The eighteenth century began with the publications of Ruppas's excellent *Flora Fœnensis*, Sheuchzer's inimitable *Agrostographia*, and the publications of Dillenius:—but here a new turn was given to the science of natural history, by the publication of the *Systema Natura*, and *Fundamenta Botanica*, of Linné, in 1735. Occasion is here taken to enlarge on the merit of this wonderful man, and of his contemporaries; and, in speaking of Linné, the Doctor shews, by his manner, how pleasurable it is to him to enter on so rich a subject. It was but a natural transition to mention here the improvements and productions of other countries, and other eminent personages, down to the present day. In the conclusion, the Doctor points out what he conceives to be the peculiar objects of the study of the Linnéan Society.

We dwell more particularly on this paper, as it is not only the richest in the volume, but as it is one of prime utility, and would have done honour to the productions of the most veteran society. We have also this farther object in view, to apprise our readers of the great variety of matter contained in it. The language, throughout, is such as is at all times to be expected from a gentleman and a scholar.

II. *Observations on some extraneous Fossils of Switzerland.* By M. Tingry, Foreign Member.

These fossils are six in number.—M. Tingry very candidly offers his reasons for conjecture with respect to the several appearances noticed by him. This paper is written in French.

III. *Observations on the Phalæna Bombyx Lubricipeda of Linnæus, and some other Moths allied to it.* By Thomas Marsham, Esq. Secretary to the Linnéan Society.

Mr. Marsham very happily discriminates four species of moth, which have been generally confounded under one appellation:—but why is *Papyratia* written with *ti*?—The moths are neatly figured.

IV. *Descriptions of four Species of Cypridium.* By R. A. Salisbury, Esq. F. R. S. and F. L. S.

These descriptions are all in Latin; and as nothing else is added, we must refer to the paper itself. Two plates are annexed.

V. *Descriptions of ten Species of Lichen, collected in the South of Europe; by the President.*

These descriptions are also in Latin, accompanied with some observations in the same language. Seven of the species are figured in one plate.

VI. *Some Observations on the Natural History of the Curculio Lapathi and Silpha Grisea.* By W. Curtis, F. L. S.

The author of the inestimable *Flora Londinensis* here shews himself a most accurate entomologist: but we are almost sorry to find this gentleman employed on any thing but his *Flora*:—for while he is so tardy in gratifying our expectations in that quarter, we grow grey-headed, and have good reason to fear that our hopes and wishes will never be completed, whether we consider the probable duration of his life or of ours. Both the insects are well figured, and their history is accurately traced.

VII. *Description of the Stylephorus Chordatus, a new Fish.* By Dr. Shaw, F. L. S.

A very accurate drawing accompanies the description of this fish. It is a native of the West Indian sea. It falls in with none of the Linnéan genera, but constitutes a new genus.

VIII. *Description of the Hirudo Viridis, a new English Leech.* By the same.

This animal, like the polype, is endued with extraordinary powers of reproduction. Dr. Shaw's words are: 'These animals were divided in every possible direction; and the divided

ed parts, after reproduction, were again subdivided, and again reproduced, without the failure of one single part.'

It is exhibited in its natural and magnified state.

IX. *The Botanical History of the Canella Alba.* By Olof Swartz, M. D. Foreign Member.

Dr. Swartz here gives a very good plate, and an accurate description, of the *Canella Alba*.—As it has been very often mistaken for and confounded with the *Cortex Winteranus*, it was not unworthy of the laborious investigator of Jamaica to correct the error.

X. *Description of the Cancer Stagnalis of Linnæus.* By Dr. Shaw, F. L. S.

Had not Dr. Shaw proved his title to the highest zoological praise, by numerous other publications, this paper would have done it very sufficiently. We are much indebted to him for his microscopic description; wherein the failure of Schœffer, who trod this ground before him, is amply supplied. We have here an accurate engraving of the *Cancer Stagnalis*: but what engraving, in a work of this kind, can express, with truth, the softness of this elegant animal?

XI. *On the Festuca Spadicea and Anthoxanthum paniculatum of Linnæus.* By the President.

The Doctor here clearly proves, that the *Anthoxanthum paniculatum* of the *Sp. Plant.*, and the *Festuca spadicea* of the *Systema Naturæ*, are one and the same, and that it properly belongs to the genus of *Festuca*. In ascertaining this point, he develops a multitude of errors in the great Linné himself. His manner of doing this may be held out as a model to those numerous Sciologists, who affect to appear wiser than their illustrious master.

'Such mistakes are not here pointed out with any invidious intention, but solely from a love of truth. Contemptible, indeed, are the critics who can triumph over the occasional inequalities of an Homer; nor less contemptible and ungrateful are those who, while they live but in the light they borrow from Linnæus, can exult over imperfections, which are avoided only by persons who have never exerted themselves in the service of science or mankind.' P. 117.

XII. *On the Migration of certain Birds, and on other Matters relating to the Feathered Tribes.* By William Markwick, Esq. Associate.

Mr. Markwick appears possessed of a most patient and persevering spirit, in noting, for sixteen years together, the appearance and disappearance of twenty-five migratory birds. The times are mentioned in a well-drawn synoptic table.

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As the age of superstition, if we may argue from the magnetic lecturers, is not yet quite passed, it may not be amiss to mention Mr. M.'s anecdote of the antipathy between the rook, and the raven:

'At the Bishop of Chichester's rookery at Broomham, near Hastings in Suffex, upon a raven's building her nest in one of the trees, all the rooks forsook the spot. When this circumstance took place, the good Bishop was very ill. The flight of the rooks (for at first the cause of it was not known) was considered by the country people as ominously portending the death of the possessor. However his Lordship happily recovered; and in the mean time the flight of these poor prophets was better accounted for.' P. 127.

Mr. M. gives a good figure of the *Tringa Glareola*;—we are inclined to follow Linné's second thoughts, and Mr. Latham, in supposing it only a variety of *Tringa Ochropus*.

XIII. *The History and Description of a new Species of Fucus.* By Thomas Woodward, Esq. F. L. S.

This species was discovered at Cromer on the coast of Norfolk; and is not often found in fructification. It is well figured and described.

XIV. *Account of a singular Conformation in the Wings of some Species of Moths.* By M. Esprit Giorna, of Turin, Foreign Member.

M. Giorna here gives an elaborate account of the springs observable in the wings of the male moths, which he illustrates by figures. By an anonymous note, we are told that the late ingenious Moses Harris was the first discoverer of this curious apparatus, but did not carry his inquiries so far as M. Giorna has done.—M. Giorna writes in French.

XV. *Observations on the Language of Botany.* By the Rev. Thomas Martyn, Professor of Botany in the University of Cambridge, F. L. S.

Mr. Martyn professes himself an advocate for an union of the learned and unlearned in their botanic language. In order to effect this, where an English word expresses the Linnéan term, he admits its use: but where it is not fully adequate, he presses the adoption of the Latin word *parcé detortum*, so that it may appear a little Anglicised. Thus the words, seed, leaf, cell, seed-vessel, are perfectly allowable: but feathered for *pinnatus*, forked for *dichotomus*, sawed for *ferratus*, &c. &c. convey no appropriate idea.

No one can disapprove such advice as Mr. Martyn gives on this occasion. When brought into action, it certainly will accelerate the desired end: but the language of all great nations is perpetually tending to greater refinements. The learned

draw the unlearned after them,—botanic language, perhaps, will continue longer in a mixed and rude state than that of other sciences, because fewer learned men are engaged in it. Too much hurry and affectation of refinement may defeat itself: too many Latin terms may dispirit the unlearned: the natural progress to refinement may be aided, but must not be over-awed. Time will surely accomplish the work; and we should therefore wait with judgment and patience.

XVI. *Observations on the Genus of Begonia.* By Jonas Dryander, Librarian to the Royal Society, Member of the Royal Academy of Sciences at Stockholm, and F.L.S.

This paper also must be classed among the prime valuables of this volume. We see in it the true disciple of Linné. Every thing is masterly, and executed in a manner corresponding with the ideas formed of M. Dryander's singular knowledge and accuracy.

Linné himself was acquainted with one species only, which he named *obliqua*, a name by no means characteristical, (see M. Dryander's first definition in the true spirit of his great master,) not to mention that all the species have the same shape of leaf to a certain degree. The younger Linné added two more. M. Dryander introduces perfect descriptions of twenty-one species; and, beside these, nine more, with whose characters he is not yet thoroughly acquainted.

M. Dryander must be aware how welcome will be his future observations on this genus, when he shall have perfected his acquaintance with it.

XVII. *On the Genus of Symplocos, comprehending Hopea, Alstonia, and Cipunima.* By M. Charles Louis L'Heritier, Foreign Member, and of the Academy of Sciences at Paris.

M. L'Heritier pronounces these four genera to be in reality but one, to which he gives the name of *Symplocos*, and describes six species.

XVIII. *On the Genus of Calligonum, comprehending Pterococcus and Pallasia.* By the same.

Another instance of M. L'Heritier's critical discernment;—he proves these three genera to be one, and styles it *Calligonum*, adducing three species.

XIX. *Observations on Polypodium Oreopteris.* By Mr. J. Dickson, F.L.S.

Our great cryptogamist here detects an inveterate error, which has prevailed among our best writers, in confounding this plant with the *Polypodium Thelypteris Linnæi*. *Polypodium Oreopteris* is Bolton's *P. thelypteris*; and the true *P. thelypteris Linnæi*, is Bolton's *Acrostichum thelypteris*.

XX.

XX. *Account of a Spinning Limax or Slug.* By Mr. Thomas Hoy, of Gordon Castle, Associate.

This very extraordinary fact, of a snail spinning a thread, by which it is enabled to facilitate its descent from superior situations, is well related by Mr. Hoy, and is confirmed in an additional note by Dr. Shaw.

XXI. *Descriptions of three new Animals found in the Pacific Ocean.* By Mr. Archibald Menzies, F. L. S.

These are the *Echeneis lineata*, *Fasciola clavata*, and *Hirudo branchiata*. They are all described and figured.

XXII. *Remarks on the Genus Veronica.* By the President.

These valuable remarks are confined to certain species, and do not extend to the genus. They will be very satisfactory to the student, who wishes for critical information on the subject.

XXIII. *Descriptions of two new Species of Phalæna.* By M. Louis Bosc, of Paris, Foreign Member.

XXIV. *The Botanical History of the Genus Dillenia*, with an Addition of several non-descript Species. By Charles Peter Thunberg, Foreign Member, Knight of the Order of Wasa, Professor of Botany and Medicine in the University of Upsal.

It must be no small satisfaction to the members of the Linnéan Society, that to the names of Sir Joseph Banks, Dr. Smith, the Possessor of the Linnéan Herbarium, &c. they have to add that of Dr. Thunberg, Linné's truly worthy successor to the chair at Upsal. Three plates accompany this dissertation, in which are described six species. It is in Latin.

XXV. *The Botanical History of Trifolium Alpestre, medium, and pratense.* By Adam Afzelius, M. A. Demonstrator of Botany in the University of Upsal. Foreign Member.

We are almost at a loss for words to characterize the manner in which this paper is executed. Should we call it the most laborious labour, the most accurate accuracy, the most demonstratory demonstration, it would not come up to our ideas:—but abundance of light, beyond a certain degree, dazzles the sight, instead of assisting it; so here we have illustration of a subject wrought up to intricacy:—for so many errors, and such complex difficulties, are so minutely set forth, that it is perfect labour to comprehend them all. Nevertheless, the sagacity of this gentleman is wonderful, beyond example, and argues powers beyond the lot of common men. We may venture to pronounce that, henceforth, these plants will remain perfectly distinct, undoubted, and well known to any student. Although a Swede, M. Afzelius has drawn up his paper in very correct English.

XXVI. *An Account of several Plants presented to the Linnéan Society*, by Mr. John Fairbairn and Mr. Thomas Hoy, Fellows of the Lin. Soc. By the President.

Several of these plants are very rare; and some of them are from Botany Bay. We wish that the times of flowering had been noted.

XXVII. *Extracts from the Minute-Book.*

These extracts consist of, 1st, An account of a very beautiful, but very destructive, species of *Buprestis*. It was found in a bale of muslin in the East India ware-houses, and appeared to have eaten through fifteen pieces, of eight or ten folds in each piece, making itself a passage of its own size. 2dly, A very extraordinary *Lusus Naturæ* of a dovehouse pigeon; and, 3dly, some descriptions, in Italian, accompanied with rude drawings, of several rare plants found near Bologna, in 1652, appearing to be an original manuscript of *Zannoni*.

The plan of this publication is excellent; and the subject matter, and the execution of it, warrant the most favourable expectations of the future productions of the Linnéan Society.

ART. VII. *Discoveries of the French in 1768 and 1769, to the South-east of New Guinea, with subsequent Visits to the same Lands by English Navigators, who gave them new Names. To which is prefixed, An Historical Account of the Voyages and Discoveries of the Spaniards in the same Seas. By M. * * *, formerly a Captain in the French Navy. Translated from the French. 4to. pp. 323. 1l. 1s. Boards. Stockdale. 1791.*

THE motive of M. Fleurieu, late Minister of the French Navy, to whom we are indebted for this work, seems to be hinted in the title-page: but the first two of the following paragraphs, which are transcribed from his preface, will leave no doubt of it; and the third will be our excuse, to him at least, for the remarks which may occur in our account of his performance:

‘ It was no part of our intention, (says M. Fleurieu,) to produce a work; too close confinement to business, with too short intervals of leisure, excluded this idea; nothing more was intended, than in a few lines to put in a claim, in the name of the French navy, against the usurpation of an English navigator. But on making some researches relative to this object, materials accumulated on every side; they took a kind of spontaneous arrangement, and the edifice itself was raised before even the plan of it had been conceived. The execution will, doubtless, be affected by this precipitation; but the interest of the subject will make amends for negligence;

gence; it is the homage of a citizen to his country, and, in such cases, the intention only should be estimated.

‘ The desire of restoring to the French nation its own discoveries, which an emulous and jealous neighbour has endeavoured to appropriate to herself, induced us to connect, in one view, all those that we have made towards the south-east of *New Guinea*; and particularly to prove, that the great land, which Lieutenant Shortland imagined he discovered in 1788, and to which he gave the name of *New Georgia*, is not a new land, but the southern coast of the *Archipelago of the Arsacides*, the famous *Islands of Solomon*, one part of which was discovered, after two centuries, by M. de Bougainville, in 1768; and another more considerable, by M. de Surville, in 1769. It was not possible to cast our eyes on this side of the globe, without fixing them on the *Tierra Austral del Espiritu Santo*, discovered long ago by *Fernan Quiros*, which M. de Bougainville drew forth from the oblivion wherein it had remained, from ignorance of its true position, and which Captain Cook was desirous to add to his own discoveries. The same seas present also the land of *Louisiada*, and some islands still nearer to the equinoctial line, among the discoveries of the French navigators.

‘ Geographical discoveries are a kind of property, less useful, without doubt, than territorial property, and forming only an imaginary wealth: but as they are connected with national self-love, unsubstantial as they are to the possessor, they have been, at all times, envied and disputed.

‘ In putting in our claim against usurpations, we shall endeavour to preserve ourselves from that natural tendency which inclines us, while we favour our own country, to be unjust to others. To each nation we will restore, as much as can in justice be given, of the discovery of the globe.’

The author first recites the two voyages, made in 1567 and 1595, by *Alvaro de Mendana*, from Figueroa’s account of them; in the former of which, the celebrated Islands of Solomon were discovered; and in the latter, the cluster of islands generally known by the name of the Marquesas, a pretty large island which he called Santa Cruz, and several smaller islands lying near it: the Marquesas were seen by Captain Cook in 1774, and the Santa Cruz Isles by Captain Carteret, in the Swallow, in 1767, and were called, by him, Queen Charlotte’s Islands: but the islands discovered in his first voyage have not yet been identified with so much certainty, by any modern navigator whatever; as we shall shew.

M. Fleurieu next gives an account of the voyage of Pedro Fernandes Quiros in 1605; in which he discovered several islands, and those that he called *Tierra Austral del Espiritu Santo*, which he seems to have thought were a part of a southern continent. This mistake was detected by M. de Bougainville in 1768, who saw some of those islands; and the whole groupe

was discovered, and accurately surveyed, by Captain Cook in 1774.

It is remarkable that Mendana's second voyage was undertaken for the express purpose of revisiting and settling the Solomon Islands, which he discovered in his first voyage; and that the voyage of Quiros, who was with Mendana in his second voyage, when they discovered the island of Santa Cruz, was for the express purpose of visiting and settling that island; and yet neither of these voyagers were successful in meeting with the objects of their pursuit: both however made new discoveries. M. Fleurieu afterward gives an extract from one of the memorials of Quiros, presented by him to Phil. III. of Spain, and published at Seville in 1610.

These are all the discoveries made by the earliest Spanish voyagers in this quarter of the globe, which M. Fleurieu proposes to examine, except that *Luis Vaez de Torres*, the companion of Quiros, is supposed to have fallen in with the south-eastern coast of New Guinea, after he was separated from Quiros, on their leaving the *Tierra Austral del Espiritu Santo*; and that he passed the Endeavour Straits, afterward so named by Captain Cook, and traced the coast of New Guinea for 800 leagues.

The author next recites the discoveries of the moderns in these parts, or rather their re-discoveries; for it is very certain that modern voyagers have met with little land in that quarter, which had not been seen by Mendana, Quiros, and their companions. Among these, are the re-discovery of Mendana's *Santa Cruz* by Captain Cartaret in 1767, called by him Egmont's Islands, and the Islands of Gower, Carteret, and Simpson, which, there is reason to believe, make part of the Solomon Isles: the re-discovery of some parts of the *Tierra Austral del Espiritu Santo* of Quiros, and (probably) of some parts also of the Solomon Islands, by M. de Bougainville; of the whole of the *Tierra del Espiritu Santo* by Captain Cook; and of the southern part of what M. Fleurieu thinks the Solomon Isles, by Lieut. Shortland, in 1788: the accounts of all which are already before the public. Beside these, he gives us, for the first time, the re-discovery of the northern coast of these lands, by M. Surville, in 1769, and of the Baxos de la Candelaria, and other islands, by the *Princesa*, a Spanish frigate, in 1787; which being new, at least to us, we shall give some account of them.

Capt. Surville sailed from Pondicherry on the 2d of June 1769; and, passing by the Bassree Isles, and to the north of New Britain, he discovered high land, covered with wood,
on

on the 7th of October; which, by a whimsical mode of derivation from some actions of the natives, he called the *Lands of the Arfacides*. When he first saw this land, M. Surville was, by his account, in $6^{\circ} 57'$ S. and $152^{\circ} 28'$ E. of Paris: but M. Fleurieu, by comparing M. Surville's situation of Doubtless Bay, (called by Surville, Chevalier Bay,) corrects his longitude to $153^{\circ} 45'$ E. of Paris, and thinks that even this is too small by a degree and a half; to the truth of which we do not object: but we must observe that he derives it, by supposing that to be true, which he is endeavouring to prove, and consequently reasons in a circle. The land, at this time, extended from W. S. W. to S. E. and a chain of very high mountains ran as far as the eye could trace them, to the westward of the part which M. Surville first saw. M. Surville coasted this land to the S. E. the direction of the coast, but not so near as to determine whether it was one continued land, or consisted of a number of islands; and on the 13th he anchored in a bay, which they called Port Praflin. The entrance into this port is said to lie in latitude $7^{\circ} 25'$ S. and long. $152^{\circ} 46'$ E. of Paris: but the corrected longitude will be $155^{\circ} 32'$ E. agreeably to what is hinted above. Here M. Surville procured wood, water, and some few refreshments for his crew; such as the cabbage palm, cocoa nuts, almonds of various sorts, and oysters, but all in very small quantities, owing, in a great measure, to the ferocity of the natives: but he learned, from a young native, whom he seized, that these islands produced bananas, yams, sugar canes, anise, and several other fruits, roots, and plants, proper for food. The chief food of the inhabitants is turtle, and fish of various kinds. M. Surville also learned from this young man, that they have hogs, fowls, curlews, snipes, ring-doves, lories, cockatoos, and many other sorts of birds: they saw toads, and a snake about the thickness of a man's little finger, and two feet and a half long, which started twice at one of the people, before it was killed; and salamanders, some of which measured above five feet from the head to the end of the tail; we suppose he means lizards.

The inhabitants are of a middle stature, strong, and muscular; and of the most ferocious manner and character: but they do not seem to have all sprung from the same origin; for some are perfectly black, and others are only copper-coloured: they who are black have woolly hair, very soft to the touch: but they who are of a copper-colour have lank hair. Their fore-heads are small, their eyes rather sunk, and the lower part of their faces sharp, and furnished with some little beard: but they differ from the negroes, in having neither the nose so flat, nor the lips so thick as that people generally have. Both
men

men and women are absolutely naked, except a scanty slip of matting which they tie round the waist. The men tattoo their faces, and different parts of the body; and the lobes of their ears are pierced by a hole of a very extraordinary size. The septum of the nose is also pierced, and stretched, by the ornaments which they wear in it, till it descends to the edge of the upper lip. There were several reasons for believing that they were cannibals, but no absolute proofs of it*. Their arms are bows and arrows, the spear, and a club made of very heavy red wood. Their canoes are constructed with great good sense, and finished with art and skill; not formed of the trunk of a tree, hollowed by instruments or fire, as those of the most savage nations are, but of many pieces of plank, joined together, and the seams filled with a black mastic, which, when dry, is tolerably hard, and renders the seams impenetrable by water. The French saw one which was 56 feet long and $3\frac{1}{2}$ feet broad.

Capt. Surville left Port Praslin on the 21st of October, and again coasted the land, which he had thus discovered, to the S. E. as the coast lay, but still at too great a distance from it to be able to determine whether it was one continued land, or a group of small islands; and, on the 6th of November, he doubled its S. E. extremity, off which lie several small islands. Surville called this, East Cape: but M. Fleurieu thinks, and with reason, that there are so many East Capes, that this ought to be changed to Cape Surville, which we shall adopt as often as we have occasion to mention it: it lies in about $11^{\circ} 4' S.$ latitude, and $4^{\circ} 40' E.$ of Port Praslin.

After leaving this land, M. Surville directed his course to the southward, steering to the westward of New Caledonia, between it and the eastern coast of New Holland; and fell in with the northern point of New Zealand, entering Doubtless Bay on the 16th of December; not more than five days after Captain Cook had passed it, in the Endeavour, and at a time when he could not be more than 12 or 15 leagues from it; so that as M. Surville came from the north, and Captain Cook went that way, they must have passed exceedingly near to each other. M. Surville remained in Doubtless Bay till the 1st of January 1770, without his people receiving much benefit from his stay, as he was obliged to be continually on his guard against the natives, who attacked him with great fury; and it was only by the superiority of his arms, that he maintained his post on shore: this was a great misfortune to M. Surville, for

* M. De Bougainville, who certainly saw the North-west end of this land in 1768, seems to have had indubitable proofs of this fact.

he had lost 57 of his people, by the scurvy, since making the land of the Arfacides.

After leaving Doubtless Bay, M. Surville made the best of his way to the coast of Peru, where he anchored on the 8th of April, and was drowned, with two of his seamen, on the same day, in attempting to land.

The Spaniards detained the ship during three years, in the port of Callao, where she lost nearly all the remains of her unfortunate crew; and at length they were permitted to have 63 Spaniards to assist in navigating her to Port L'Orient, in France, where they arrived on the 23d of August 1773.

A Spanish frigate called the *Princesa* (probably the same which, under the command of Don Stephen Martinez, dispossessed Captain Mears of his settlement at Nootka Sound,) sailed from Manilla in the latter end of the year 1780, for San Blas, in California; and having, in her way thither, fallen in with some of the islands which form the northern part of the group called New Britain, she discovered, on the 20th of Jan. 1781, nine small islands; covered with palm trees, surrounded by a sand bank, and forming, within themselves, a lagoon, or pond of still water, and agreeing, in every other respect, with the description which is given by Valentin, of Ontong Java, discovered by Le Maire and Schouten in 1616. The latitude of the southern part of this cluster of islands was observed to be $4^{\circ} 53'$ S. Quitting Ontong Java, they steered S. Easterly, and on the 22d of the same month, at ten o'clock at night, they discovered, by the roaring of the surf, and the white foam of the sea, a shoal, or reef of rocks, which, by M. Fleurieu's calculation, must lie near the latitude of $6\frac{1}{2}^{\circ}$ S. and long. $157\frac{1}{4}^{\circ}$ E. of Paris; and which, he thinks, may be those called *Baxos de la Candelaria* by Mendana in 1567; and probably it may be so, as the *Baxos de la Candelaria* lie in $6^{\circ} 15'$ S. latitude, and are 15 Spanish leagues in circumference: for we have instances of errors in the latitudes of several places given by the early Spanish voyagers, which are nearly as great as this: for example, in the latitude of Santa Cruz seen by Captain Carteret, and the latitudes of the *Marquesas*, seen by Captain Cook. Pursuing their course to the East and E. S. E. they discovered an archipelago of pretty large inhabited islands, with a good harbour, formed by three of the largest of them, in $18^{\circ} 36'$ or $38'$ S. and long. $182^{\circ} 12'$ E. of Greenwich. The southern point of these islands is in $19^{\circ} 37'$ S. and long. $181^{\circ} 50'$ E. It seems to us very probable that these are the islands *Vavao*, which are mentioned by Captain Cook in the account of his last voyage. See vol. i. p. 259. 272. They are undoubtedly

doubtedly inhabited by the same race of people who live on the Friendly Islands, and are not far from them.

M. Fleurieu next recites, from Governor Phillip's voyage to Botany Bay, Lieut. (now Captain) Shortland's account of his discovery of the southern coast of the land which he (improperly enough, on many accounts,) called New Georgia. As we have so amply discussed this subject in our account of Gov. Phillip's voyage, (see our Review for February 1790, p. 164.) we need say no more now, except that this matter seems to have given the only just cause of offence to M. Fleurieu; and, accordingly, his account of it is followed by a long string of notes, drawn up in M. Fleurieu's most severe manner; to which we shall say nothing more at present, than that, in many instances, they appear to us very just. These are followed by remarks on the voyages made toward the South East of New Guinea; in which he takes a retrospective view of the several voyages recited before, compares one with another, and assigns to each the discoveries that were made in it; and generally with great truth and justice. In these remarks, M. Fleurieu proves, entirely to our satisfaction,

1. That the islands discovered by Mendana in 1567, and called by him the Solomon Isles, must lie between the parallels of 6 and 12 degrees of south latitude, and not more than 12 degrees of longitude to the east of New Guinea.
2. That Egmont Island, seen by Captain Carteret in 1767, is the *Santa Cruz*, discovered by Mendana in 1595.
3. That the Strait passed by M. de Bougainville in 1768, and by Captain Shortland in 1788, are the same; and, consequently, that Captain Shortland ought not to have given it his own name.
4. That the islands of Gower, Carteret, and Simpson, seen by Captain Carteret in 1767, are parts of the land seen, afterward, by M. de Bougainville in 1768, and by M. Surville in 1769, and called by the latter the Archipelago of the *Archides*.
5. That this land forms some part (at least) of the Solomon Islands; and, consequently, that the English were the first who recognized any part of those islands*, contrary to the assertion of

* Mr. Dalrymple, in a postscript to his "Considerations on M. Buache's Memoir concerning New Britain and the North East of New Guinea," says, that this land obviously appears to have been seen by Roggewein's Squadron in 1722. Mr. Dalrymple must here have in view two islands, said to have been seen in that voyage, and called *Tienhoven* and *Groningue*. It is remarkable that these

of M. Fleurieu, in p. 210, where he says 'The *new* discovery of these two archipelagos, (the Solomon Islands, and the *Tierra del Espíritu Santo*,) is owing to French navigators; to those of England we are obliged for having them pursued and completed.'

Lastly, he contends, that the lands, called by M. Surville the Archipelago of the Arfacides, and lying east of the Strait which was passed by M. de Bougainville and Capt. Shortland, constitute the whole of what was seen by Mendana, in his first voyage, and called by him the Solomon Islands; and he has given an hypothetical map; in which, most ingeniously indeed! he contrives to form out of it all the islands mentioned by Figueroa and others, as having been seen by Mendana, in a tolerably consistent manner, without altering, in the smallest degree, any part of the land which has been seen by modern navigators. They who will take the trouble of referring to our account of Governor Phillip's voyage, p. 164. of our Review for February 1790, will readily see that we had then no doubts of *the whole* of this land being the *San Christoval* of Mendana: of course, we then concluded that the land to the west of the Strait, passed by M. de Bougainville, formed the rest of the Solomon Isles: but, we confess, the ingenuity of M. Fleurieu's hypothetical map is such, that on our first considering it, we could not help exclaiming, "We were wrong, and he is perfectly right." However, on more mature consideration, we have returned to our former opinion; and, though we mean not to be pertinacious, we will state our reasons for it; which M. Fleurieu will, no doubt, receive in good part,

islands, though described as of prodigious extent, in one account of the voyage, are not once mentioned in the other, though all the other lands are, which were seen in that voyage. It must be farther observed that the account, in which they are mentioned, appears to have been written merely from memory, many years after the voyage was made, by an illiterate man, who has not inserted a single circumstance relative to their situation, nor given one date to any event that occurs from the time of their leaving Easter Island to the end of the voyage:—but admitting that they did see two islands, as the author of the narrative asserts, the only hint, from which any guess at their situation can be drawn, tends strongly to shew that they were not the lands seen by Surville. "After leaving these lands, (says the Dutch author,) we were in expectation of soon seeing the coast of New Britain; but a navigation of *many days* shewed us how far we were out in our accounts." M. De Bougainville, with baffling and contrary winds, and adverse currents, was only three days between losing sight of Surville's land, and making that of New Britain: will any person then suppose the two islands to be the same?

if they ever meet his eye, and will admit, or reject, as he may see cause, on considering them.

1. In M. Fleurieu's hypothetical arrangement of these lands, he has almost made the island of San Christoval one of the smallest of them; whereas Quiros, in his letter to Antonio Morga*, calls it the chief of them. Figueroa says it has a port in 11 degrees S. and that they were seven days in sailing along it†. Arias says it is 110 (Spanish) leagues in circuit; and that its middle is in from 7 to 8 degrees S.‡:—but we may add farther, if San Christoval be so inconsiderable an island as M. Fleurieu makes it, and at the same time so near to St. Isabel, why should so much stress have been laid on going to it, rather than to St. Isabel§, by the widow and survivors of Mendana, when they quitted Santa Cruz? seeing there were several good ports known in St. Isabel, and being an island so much larger than San Christoval, it must have been more eligible, as being less liable to be missed, and at the same time more likely to supply their wants. It appears, however, from Arias||, that San Christoval was deemed of so much more importance than St. Isabel, that Mendana's intention was, from the first, to settle there, rather than at St. Isabel; and that, in consequence, they expected to find the missed ship there. All these circumstances ill accord with the contemptible appearance which San Christoval makes in M. Fleurieu's hypothesis.

2. Not only San Christoval, but all the other islands, without exception, and particularly Guadalcanal, are, by M. Fleurieu's hypothesis, compressed into much less room than will correspond with the descriptions given of them in the early Spanish writers. Guadalcanal is said by Herrera to be the largest of all the Solomon Isles; by Figueroa, to be of vast extent, and watered by a river, the channel of which is *broad and deep*. These descriptions do not correspond with an island which is not more than 30 leagues in length, and no where more than five broad. Buena-Vista, which is said to be 12 leagues long, is crowded into five. Florida, said to be 25½ leagues round, is not 20; and so of the rest. It is true, that M. Fleurieu might have given much greater extent to these islands (the circumstances recorded of them by modern navigators admitting,) if he had not made a capital mistake in the meaning of his author: the passage seems indeed to have puzzled him greatly; for although he saw the inconsistency of

* Dalrymple, vol. i. p. 57. † Ib. p. 182. ‡ Ib. p. 45.
§ See Fleurieu, p. 220. and Dalrymple, vol. i. p. 92. 199. || See Dalrymple, p. 60.

it, as he understood it, he was not able to rectify it, but concluded it to be a mistake of Figueroa, whose meaning appears to us, nevertheless, both consistent and clear. The passage in question, both in the translation of Mr. Dalrymple, p. 177, and of M. Fleurieu, p. 229, is as follows :

“ Ortega took his course to the *south-east*, following the direction of the coast, and at eight degrees of latitude found two small islands : these were not more than six leagues from Port Estrella. He afterward fell in with several more islands in the same track. He saw also a great bay (*grande Bahia*.) with eight small islands in it, all inhabited by men armed with wooden swords, bows, and arrows. At 14 leagues due east from this bay is a great island, called by the natives *Malaita* : between them are two islets, each of them close to a headland, in 8° of latitude. Coasting the island of *St. Isabel* onward, they came to a port and a cape, in 9° of latitude, (Mr. Dalrymple says *scant*.) and about 14 leagues from the (*Ensenada*) gulf before mentioned. This cape was named *Cabo Prieto*, or Black Cape.”

‘ Now (says M. Fleurieu,) we conceive that by the word *Ensenada*, which Figueroa here employs instead of *Bahia*, he intended to describe the great gulf, or the whole recess which ends on the eastern side, at the island of *Malaita* ; and that it is to this island he refers the distance of 14 leagues, which fixes the position of *Cabo Prieto*. In fact, if it be supposed that by *Ensenada*, he meant the great bay of which he had spoken, his account would be nonsense : for he had said that the island of *Malaita* was 14 leagues from this bay ; and as, after quitting that island, the brigantine coasted onward before she reached *Cape Prieto*, this cape cannot be equally at the distance of 14 leagues from the same bay. We must therefore understand, that it is from *Malaita*, or the eastern extremity of the gulf, that the 14 leagues should be counted.’

In our opinion, nothing can be more misconceived and erroneous, than this notion. There is not a single hint to be gathered from any author whatever, relative to the ‘ great gulf’ which he mentions ; and it is highly probable that no such gulf exists, but in his own imagination ; neither is a word said about coasting onward after they left *Malaita* : the meaning of Figueroa is, that both the 14 leagues, here mentioned, are to be reckoned from the “ great bay which has eight small islands in it ;” along the parallel of eight degrees south to *Malaita* ; and along the coast of *St. Isabel*, which is in a south-east direction, to *Cape Prieto* ; and this will place *Cape Prieto* a little to the westward of the point where M. Fleurieu has put the west end of *St. George*.

3. If the land, assigned by M. Fleurieu for *St. Isabel*, was really it, Ortega, in making the circumnavigation of *Isabel*, must have passed the strait which M. Fleurieu every where calls *Bougainville’s Strait* : but this it is utterly impossible for him

him to have done, without seeing the land that forms the western shore of them; and it is certain, from *Figueras's* account, that he saw no such land.

These arguments, all founded on matters of fact, are sufficient, in our opinion, to outweigh any hypothetical reasonings whatever: such of our readers as think otherwise, will, we hope, candidly excuse the digression into which we have been drawn, and will believe that our *aim* was to investigate truth, however far we *may* have wandered from it.

Before we quit this subject, let us observe, that M. Fleurieu is, with some degree of reason, very angry with Capt. Shortland, for calling the straits which he and M. de Bougainville passed, by his own name; and M. Fleurieu is every where particularly careful to mark them with the name of M. de Bougainville. Will M. Fleurieu permit us to remark, without suspecting us of a wish to tear a single sprig from the laurels of his countryman, that, if his hypothesis concerning the *Solomon Islands* be true, M. de Bougainville can have no more claim to the straits in question than Captain Shortland has; they ought, in that case, to be called the *Straits of Ortega*. If, indeed, either M. Fleurieu's hypothesis or ours* be true, M. de Bougainville's claim to them falls to the ground; as *Mendana's* brigantine must have navigated them more than 200 years before him, either in her circumnavigation of *St. Isabel*, or in that of *San Christoval*. Were it possible for Mr. Dalrymple's *new* hypothesis to be true, namely, that the land seen by M. Surville and Capt. Shortland is the *Guadalcanal* of *Mendana*, the claim which is set up for M. de Bougainville would stand some chance; as we know of no ship that ever saw, much less passed round, the west end of *Guadalcanal*:—but notwithstanding Mr. Dalrymple appears to be without a doubt on the subject, we can, by no means, agree with him in it; for *Herrera*, in his *Descripcion de las Indias Occidentales*, p. 83. †, says, that *Guadalcanal*, which is the largest of all the *Solomon Isles*, lies south-west of *St. Isabel*; and if so, the rest of these

* We suppose that all, or most of the land, which lies to the east of these straits is one island; namely, the *San Christoval* of *Mendana*; that the land to the west of them forms the rest of the *Solomon Isles*; and that *New Guinea* is the *Guadalcanal* of the Spanish voyager. We beg pardon for introducing 'the little narrow ideas of the hackney trumpeter of a bookseller.'

† We quote a French translation of *Herrera*, printed at *Amsterdam* in 1622: but M. *Fleurieu*, who consulted a Spanish edition printed at *Madrid* in 1730, agrees with us; and Mr. *Dalrymple* himself allows it, in his *Memoir on the Solomon Islands*: of course, M. *Dalrymple's* two hypotheses contradict one another.

lands muſt neceſſarily lie north-eaſt of this land: a circumſtance that not only contradicts his former hypotheſis, in which

ſtill ſeems to perſevere, but which is known to be impoſſible from the tracks of modern navigators. If it be objected, that *Figueroa*, who gives the moſt circumſtantial account of theſe iſlands, does not ſay *Guadalcanal* lies ſouth-weſt from *Iſabel*, we reply, that though he does not expreſſly ſay ſo, the ſituation may be inferred from his account; for it is plain that *Ortega* ſaw but the neareſt part of *Guadalcanal*, and which muſt have lain to the weſt of *Cape Prieto*; becauſe it is ſaid he returned to *Cape Prieto*, in order that they might make a circumnavigation of *St. Iſabel*, as they were directed.

This retroſpect is followed by a tract entitled, “Foundations and analyſis of a new chart of the diſcoveries of the French to the North-Eaſt of New Guinea.” Without adverting, here, to the words in this title which we have put in Italics, we ſhall not ſcruple to declare that this analyſis, and the map which accompany it, appear to us to be drawn up with great judgment and accuracy; and we do not ſee that a reaſonable objection can be made to any part of either. The volume concludes with an “Extract from a Memoir concerning the exiſtence and ſituation of the Solomon Iſlands,” by *M. Buache*; of which we think ſo little, after peruſing *M. Fleurieu*’s work, that we cannot ſee why he ſhould have inſerted it, unleſs it was by way of compariſon, to ſhew how far he had exceeded what his countrymen had done before.

On the whole, we muſt obſerve, that a work of ſo much genuinity and judgment, on the ſubject of geography, has not come under our review for a long time; and therefore, with the leſs regret, we ſhall ſubmit a few remarks on particular paſſages of it to the author’s future conſideration. Theſe we refer to our next Review, as the article has already exceeded our cuſtomary limits.

[To be continued.]

ART. VIII. *A Treatiſe on Alabaſter, or Gypſum*; deſcribing its powerful Effects, as a very cheap Manure, &c. By Richard Weſton, Secretary to the Leiceſter Agriculture Society. 8vo. pp. 48. 1s. Richardson, &c. 1791.

No art, ſcience, nor profeſſion, religion perhaps excepted, has been liable to ſo many impoſitions as agriculture; which, notwithſtanding its illiterate profeſſors, might be termed, in its enlarged ſenſe, not only the moſt uſeful, but the moſt difficult, department of human knowledge. Fully aware of this, and having from time to time experienced, or had occaſion to recognize, the multiplicity of falſe pretences under which it has been

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been

been tantalized, or less pardonably deceived, we take up with caution every literary work on the subject; especially such as hold out immense and incomprehensible advantages; as do the pages that are now before us.

By these introductory remarks, however, we do not mean to censure, nor, for a moment, to alarm the feelings of Mr. Weston, whose motive is evidently laudable. He advances nothing as his own; giving merely the positive assertions of other men,—some of them corroborated by affirmation or otherwise; being taken chiefly from the *American Museum*, the Transactions of a Society of Agriculturists established at Philadelphia.

The wonderful discovery which is here laid before the public, appears to have been made in *America*, with the gypsum of *Paris*. We wish, very much, to be led back to the circumstances attending it; as they might inspire us with confidence to *believe* in its reality.

Mr. W., contrary to ordinary practice, gives us, first, the *sum* of his evidence, and then details the evidences themselves.

That gypsum, in a state of powder, as marble in a state of lime, should promote vegetation, is not at all surprizing: both of them being calcareous earths, but having different bases: the only difficulty to be reconciled, in the present case, is the diminutiveness of the quantity used, compared with the immensity of the improvement. We are told, that eight bushels of 'plaster' (powdered gypsum) spread on two acres and a half of land, gave an *increase* of six tons and a half of clover hay!—that even so small a quantity as a table-spoonful to each hill* of Indian corn produced an *increase* of eight or ten bushels of corn *per* acre!—and that a few bushels (as six to nine) of plaster, have been found, on comparative experiments, to be equal, on grass land, to a coat of dung two inches thick!

In an experiment tried in England,—the only one yet brought forward,—one bushel of powdered gypsum, mixed with eight bushels of seed oats, (coating them with it previously to their being sown,) gave them an *addition* of thirty bushels of corn to the crop;—beside an early harvest, and heavy grain!

All this, we confess, favours too strongly of Van Haïke's nostrum, and of Dr. Hunter's oil compost, for us to give full credit to it at present. Mr. Weston, however, solicits the communication of experiments on this truly interesting subject; and we unfeignedly and ardently wish him success in all

* *Hill*, the ground (as we suppose) drawn about each plant, or each hole of plants; similar to what in England, we call "earthing up."

undertaking, which, let it terminate as it may, will do much credit to his good intentions.

ART. IX. *Brevis, clara, facilis at jucunda, non solum Arabicam Linguam; sed etiam Hodiernam Persicam, cui tota ferè Arabica intermixta est, addiscendi Methodus; quam non ita pridem quinque Speciminibus comprehensam, editamque; nunc autem novis, ac benè multis vocabulis locupletatam, (inter quæ plurima Celtica, imò et aliquot Asiatica et Americana, quò nonnullorum Asiæ, Novique Orbis populorum felici origines investigentur exitu, reperiuntur) cum Arabicis aut Persicis affinitatem habentibus, in usum utriusque Ling. Tyronum, denuò edit ejusdem Methodi Auctor Antonius Vieyra, L. L. Hisp. ac Ital. Prof. Regius; Arab. et Pers. Lector in Universitate Dublinensi; ac Reg. Academ. Hibernæ ad Scientiarum, Politioris Humanitatis ac Antiquitatum studia promovenda institutæ Socius. 4to. pp. 630. 1l. 1s. Boards. Dublin, White. London, Robinsons. 1789.*

WE have long since noticed the literary labours of Mr. Vieyra*; and, at the same time, we declared our respect for etymological researches, when cautiously and judiciously conducted. The present work being a republication of the former, with the addition of an Appendix possessing no discriminating character, we might content ourselves with transcribing the title, unaccompanied by extracts, or remarks. To the title, however, we must object, because it betrays a design of vending old wares under a new name, and otherwise tends to mislead the purchaser, by promising what the book does not supply. Whatever praise be due to Mr. Vieyra's diligence, the volume before us most assuredly cannot constitute any method of learning any language, which admits rules either of inflection, or of construction. It is, indeed, a mere vocabulary; and a vocabulary perplexed by whimsical discussions, and fantastical derivations. The few instances, which we shall produce, must be taken from the Addenda:

'Mundus, forte ab Arab. مَدَان *madana*, (per Metath.) commemoratus fuit, quia nempe in eo commoramur.'

The Persian word بار *Bar*, according to our author, may boast its relationship to a very numerous tribe of words in various languages, and particularly to the following English words:

'Barriſter, jurisperitus.

Parish, Armor. pares. (proprie) est divisio, regio, seu districtus sub uno *Bar*, seu judice. Porro hujusmodi districtus

* See Rev. vol. lxxvi. p. 595.

apud Italos quoque *Giudicato* appellatur, à *judice* nempe. Vide Seq.

Priest (proprie) est *bar* seu *judex* mox dicti districtus. Unde manavit secundaria notio, nempe *Sacerdos*; forte quia juris scientia pollere debebat, qui ad munus sacerdotale seeligebatur; ac proinde titulo ac munere civilis, necnon ecclesiasticæ jurisdictionis fungebatur; ut etiamnum in Anglia videmus Sacerdotes civili officio, quod vulgo *justice of peace*, (i. e. *irenarcha*, seu *justitarius ad pacem*, vel *custos pacis*) appellatur, insigniri. Ex Civilibus igitur ecclesiastica vocabula sunt desumpta; quemadmodum sæpe in hisce Speciminibus Ostendi.

Bury, Oppidum, vel castrum, in quo erat forum, seu Curia, et in quo comitatus celebrabantur.

Baron of the Exchequer, ærarii quæstor, unus ex primis iudicibus.

Peer, peerage. Vid. paulò infra.

Tandem sequentia locorum nomina ab eadem Celtica voce *bar judicem*, seu *curiam* indicante derivata videntur, ac *sedem judicum*, seu *curiam* designare.

Bri-stow ex *Bar-istow*.

Preston ex *Bar-iston*.

Patrington, (in Prov. Angl. vulgò *Yorkshire*.) Lat. *Prætorium*, quæ Latina appellatio clarè indicat *judicum sedem*, *curiam*ve fuisse urbem illam, ac ab eadem Celt. *bar* pariter derivatur, ut mox dicam.*

The Italian *Piccolo*, says Mr. V. is derived

• A Celt. voce *pig* vel *peg*, i. e. *parvulus*, quæ adhibita fuit à

Græcis in v. *pig-maior*, *pumilio*, et extat pariter in

Gall. *Bichon*, species canis exigui.

Hibern. *Beag*, vel *big* parvus.

Cambr. *Bychan*, vel *bach*, id.

Cornub. *Bihan*, vel *byxan*, id.

Armor. *Bihan*, id. et *Bichel*, puer.

Scot. *Philli-beg*, parva cyclo.

Angl. *Pig*, porcellus; Batav. *Bigge*.

Peg, paxillus.

Peg, vel *Peggy*, vel *pigfney*, quæ proprie sunt obligationis ac blandimenti verba, quibus puellulas compellat Angli.

Beagle, genus parvi canis.

Pig-widgeon, quælibet res parva.*

In Mr. V.'s list of derivatives from the Arabic word *مان* *maana*, *scivit*, *novit*, we find the English word *Man*: he afterwards proceeds thus:

• Accedit vox *men-tula*, quæ vulgo censetur diminutiva ex *mentis* etsi nulla prorsus unquam extiterit inter utriusque vocis significationes affinitas. Docet quippe nos Cic. in Ep. l. ix. *mentem quemlibet nominare posse, sed diminutivum ejus (diminutivum, in speciem tantum, ut puto, intelligit Cic.) item, quum, priori nulla turpitudine inesset, huic multa.*

Asservatur

servatur autem vox hæc in Sviogothica *man-tol*, (i. e. viri membra genitalia) quæ componitur ex *man* vir; et *tol*, (quæ est Angl. *tool*) i. e. instrumentum. Quidni igitur vocem *mentula* derivabimus ex eadem Celtico-Lat. voce *man*, et *tula*, pro *telum*? vel, si mavis, *tulos*, quæ Græca vox, apud Hesychium, explicatur pudendam hominis partem. Verum Græca voce opus minimè habemus. Nam *telum* quoque apud Justin. l. xxxvii de Mithridate Rege, pro parte viri genitali accipitur; apud Nepotem pro gladiis; apud Liv. pro securi; alibi pro lapidibus, ac tandem pro omnis generis instrumentis textorii; et in re Bellica non missilia tantum arma indicat, sed quæcunque, ut ait Doctiss. Ihre, feriendo interficiunt; qui denique inquit: *telum propriè est instrumentum*, &c. atque in hac generali notione instrumenti convenire (per Metath.) videtur cum Arab. et Pers. *alat* instrumentum; et quod ad rem aliquam facit, pertinetve, ut causa. Angl. *instrument*, *utensil*, *apparatus*, *tool*.*

These examples will not recommend Mr. V.'s *Methodus* in reference to the common assistance of grammars and dictionaries:—but whoever would witness the wonder-working powers of etymology, may see them amply displayed in the laboratory of our author. He seems, indeed, to have discovered more than chemical affinity in languages; and by evaporating, condensing, precipitating and subliming, both vowels and sonants, to have attained the art of transmuting words with unvalued facility. Hence he defies ridicule, and disdains difficulty. Ideas the most heterogeneous, and sounds the most discordant, are compelled to coalesce: an amalgama is produced unknown in the annals either of alchemy or etymology; he, to adopt his own masterly illustration, (p. 515.) ‘Tandem fuerit five quis scribat in veteribus dialectis *Ba, Be, Bi, Bu*, five *Ma, Me, Mi, Mo, Mu*, five *Fa, Fe, Fi, Fo, Fu*,

ART. X. *Mr. Boswell's Life of Dr. Johnson.*

[*Article continued.*]

In our last month's Review, we offered to the acceptance of the public, a sketch of the peculiar character of this uncommon production, in order to shew its importance in the general scale of literature; and we extracted one or two passages, as specimens of the manner and spirit in which the incidental *conversations* between Dr. Johnson and his friends were ably conducted. These conversations form, perhaps, the most valuable part of Mr. Boswell's publication; yet it must be confessed that the numerous body of *anecdotes*, literary and biographical, have also a fair claim to the reader's prime regard,

gard, as a most interesting part of the work. There is, also, another principal branch of the complement, of the merit and value of which, due acknowledgement should be made, *viz.* the *Epistolary Correspondence*, which our author has occasionally interpersed, and naturally introduced, in the course of the narrative part of this ample performance. From the *Letters*, we have selected, with a few others, the celebrated one addressed to the late Earl of Chesterfield; of which (to speak of it in Mr. Boswell's own terms,) 'so much has been said, and about which curiosity has been so long excited, without being gratified.' 'I, for many years,' says Mr. B. 'solicited Johnson to favour me with a copy of it, that so excellent a composition might not be lost to posterity;—at last, he found, among his papers, a copy of it, in his own hand-writing. This he gave to Mr. Langton; adding, that if it were to come into print, he wished it to be from that copy *.' By Mr. Langton's kindness, I am enabled to enrich my work with a perfect transcript of what the world has so eagerly desired to see.' Before we transcribe the letter itself, we must preface it, as Mr. B. has done, by a concise account of the occasion and motives on which it was written:

'Lord Chesterfield, to whom Johnson had paid the high compliment of addressing to his Lordship the (admirable) PLAN of his Dictionary, had behaved to him in such a manner as to excite his contempt and indignation. The world has been for many years amused with a story, confidently told, and as confidently repeated, with additional circumstances, that a sudden disgust was taken by Johnson, on occasion of his having been one day kept in waiting in his Lordship's anti-chamber, for which the reason assigned was, that he had company with him; and that, at last, when the door opened, out walked Colley Cibber; and that Johnson was so violently provoked, when he found for whom he had been so long excluded, that he went away in a passion, and never would return.—Johnson himself, however, told me, that there never was any particular incident which produced a quarrel between Lord Chesterfield and him; but that his Lordship's *continued neglect* was the reason why he resolved to have no connexion with him.—When the Dictionary was on the eve of publication, Ld. C. who, it is said, had flattered himself with expectations that Johnson would dedicate the work to him, attempted, in a courtly manner, to soothe, and insinuate himself with the sage, conscious, as it should seem, of the cold indifference with which he had treated its learned author; and farther attempted to conciliate him by writing two papers in "The World †," in recommendation of the work; and it must be con-

* He had, before, dictated it to Mr. Boswell, from memory.

† A periodical paper, then in high fashion; to which Lord C. is said to have been a frequent contributor; the *stated* writer was Mr. Edward Moore.

fessed, that they contain some studied compliments, so finely turned, that if there had been no previous offence, it is probable that Johnson would have been highly delighted. Praise, in general, was pleasing to him; but by praise from a man of rank and elegant accomplishments, he was peculiarly gratified.—This courtly device failed of its effect. Johnson, who thought that “all was false and hollow,” despised the honeyed words, and was even indignant that Lord C. should, for a moment, imagine, that he could be the dupe of such an artifice. His expression to me, concerning Lord C. on this occasion was, “Sir, after making great professions, he had, for many years, taken no notice of me; but when my Dictionary was coming out, he fell a scribbling in *THE WORLD* about it. On which I wrote him a letter, expressed in civil terms, but such as might shew him that I did not mind what he said or wrote, and that I had done with him.”

We shall now lay before our readers a transcript of this justly-admired letter:

“MY LORD,

“I have been lately informed, by the proprietor of *The World*, that two papers, in which my Dictionary is recommended to the public, were written by your Lordship. To be so distinguished, is an honour, which, being very little accustomed to favours from the great, I know not well how to receive, or in what terms to acknowledge.

“When, upon some slight encouragement, I first visited your Lordship, I was overpowered, like the rest of mankind, by the enchantment of your address; and could not forbear to wish that I might boast myself *Le Vainqueur du Vainqueur de la terre*;—that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged, that neither pride nor modesty would suffer me to continue it. When I had once addressed your Lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess. I had done all that I could; and no man is well pleased to have his all neglected, be it ever so little.

“Seven years, my Lord, have now passed, since I waited in your outward rooms, or was repulsed from your door; during which time I have been pushing on my work through difficulties, of which it is useless to complain, and have brought it, at last, to the verge of publication, without one act of assistance*, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a patron before.

* The following note is subjoined by Mr. Langton. “Dr. Johnson, when he gave me this copy of his letter, desired that I would annex to it his information to me, that whereas it is said in the letter, that *no assistance had been received*, he did once receive from Lord Chesterfield the sum of ten pounds; but as that was so inconsiderable a sum, he thought the mention of it could not properly find a place in a letter of the kind that this was.”

"The Shepherd in Virgil grew at last acquainted with *LOVE*, and found him a native of the rocks.

"Is not a patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached the ground, encumbers him with help? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary, and cannot impart it*; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron, which Providence has enabled me to do for myself.

"Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed though I should conclude it, if possible, with less; for I have been long awakened from that dream of hope, in which I once boasted myself with so much exultation,

"My Lord,

"Your Lordship's most humble

"Most obedient servant,

"SAM. JOHNSON."

A friend of ours, on reading the note affixed to the foregoing letter, relative to the ten pounds, expressed his concern that Johnson did not return that money, or transfer it to some public charity; at the same time acquainting Ld. C. with the circumstance. We have some doubt how far this mark of resentment would have been right. Certain it is, however, that Johnson remained under an obligation to his Lordship, to the value of *ten pounds*.

Without observing any formality of order, or method, in ranging through Mr. B.'s very amusing and multifarious exhibition, we shall make some stop at whatever object may happen, for the moment, to arrest our wandering attention. Thus,

The following is Mr. B.'s account of a design that was, at one time, formed, when Johnson shone in the plenitude of his political glory, (about the years 1770 and 1771) from the celebrity of his ministerial pamphlets, to bring this colossus of literature into parliament; though, perhaps, he would have shrunk, in the House of Commons, to even less than the usual size of men; as sometimes has been the case, when persons, eminent for literary abilities, have been transplanted thither, from the grove of Academus. Mr. B. observes, that

"It has been much agitated among Dr. Johnson's friends, and others, whether he would have been a powerful speaker in parliament, had he been brought in when advanced in life. I am inclined to think, that his extensive knowledge, his quickness and force of mind, his vivacity and richness of expression, his wit and humour,

† Here Dr. Johnson (as Mr. B. supposes) alludes to the loss of his wife.

and, above all, his poignancy of sarcasm, would have had great effect in a popular assembly; and that the magnitude of his figure, and the striking peculiarity of his manner, would have aided the effect.'

Such is the idea started by our biographer: but, on the other hand, he has candidly stated the opinion of a very good judge on this subject; and which will add some weight to the observation that we have hazarded, as above: it was observed by the late very ingenious Mr. Henry Flood, who was himself an eminent orator, that "Johnson having been long used to sententious brevity, and the short flights of conversation, might have failed in that continued and expanded kind of argument, which is requisite in stating complicated matters in public speaking." As a proof of this, he mentioned the supposed speeches in parliament, written by Johnson for the Gentleman's Magazine, none of which, in Mr. Flood's opinion, were at all like real debates. This opinion seems to have received some confirmation from Sir William Scott, who, as Mr. B. remarks, said, that Johnson had told him, "that he had several times tried to speak in the Society of Arts, &c. but *found he could not get on.*" Mr. W. Gerard Hamilton also told our author, that Johnson, when observing to him, that it was prudent for a man who had not been accustomed to speak in public, to begin his speech in as simple a manner as possible, acknowledged that he rose in that Society to deliver a speech which he had prepared: "but, said he, all my flowers of oratory forsook me."

The late Mr. Strahan*, however, who was remarkable for his knowledge of mankind, and for his nice discrimination of human characters, and who was, in particular, well acquainted with the powers of Johnson, was so strongly impressed with the idea of his ability to make a great figure in the House of Commons, that he addressed the following letter on the subject, to one of the secretaries of the Treasury, with a view, no doubt, of rendering a signal service to government, and to his learned friend, had the letter produced the effect at which the worthy and very sensible writer aimed:

"Sir,

"You will easily recollect, when I had the honour of waiting on you, some time ago, I took the liberty of observing to you, that Dr. Johnson would make an excellent figure in the House of Commons, and heartily wished he had a seat there. My reasons are briefly these:

"I know his perfect good affection to his Majesty, and his government, which I am certain he wishes to support by every means in his power.

* His Majesty's Printer.

"He

"He possesses a great share of manly, nervous, and ready eloquence; is quick in discerning the strength and weakness of argument; can express himself with clearness and precision; and fears the face of no man alive.

"His known character, as a man of extraordinary sense, and unimpeached virtue, would secure him the attention of the House, and could not fail to give him a proper weight there.

"He is capable of the greatest application, and can undergo any degree of labour, where he sees it necessary, and where his heart and affections are strongly engaged. His Majesty's ministers might therefore securely depend on his doing, on every proper occasion, the utmost that could be expected from him. They would find him ready to vindicate such measures as tended to promote the stability of government, and resolute and steady in carrying them into execution. Nor is any thing to be apprehended from the supposed impetuosity of his temper. To the friends of the King you will find him a lamb; to his enemies, a lion.

"For these reasons, I humbly apprehend that he would be a very able and useful member. And I will venture to say, the employment would not be disagreeable to him; and knowing, as I do, his strong affection to the King, his ability to serve him in that capacity, and the extreme ardour with which I am convinced he would engage in that service, I must repeat, that I wish most heartily to see him in the House.

"If you think this worthy of attention, you will be pleased to take a convenient opportunity of mentioning it to Lord North. If his Lordship should happily approve of it, I shall have the satisfaction of having been, in some degree, the humble instrument of doing my country, in my opinion, a very essential service. I know your good nature, and your zeal for the public welfare, will plead my excuse for giving you this trouble. I am, with the greatest respect, Sir,

"Your most obedient and humble servant,

"WILLIAM STRAHAN."

"This recommendation, (says Mr. B.) we know was not effectual: but for what reason, can only be conjectured. It is not to be believed that Mr. Strahan would have applied, unless Johnson had approved it. I never heard him mention the subject; but, at a late period of his life, when Sir Joshua Reynolds told him that Mr. Edmund Burke had said, that if he (Johnson) had come early into parliament, he certainly would have been the greatest speaker that ever was there, Johnson exclaimed "I should like to try my hand now."

Our author observes, that he cannot help wishing, [and some of our readers may, perhaps, join in the wish,] that Dr. Johnson *had* "tried his hand" in parliament; and we rather wonder, with Mr. B., that ministry did not make the experiment on this occasion, as they have done in similar instances, and with various success.

It may be imagined that there might be some difficulty in an attempt to reconcile Mr. Strahan's notion of his friend's warm affection for his Majesty's person and government, with the prevailing opinion respecting his Tory tenets, and his supposed attachment to the house of Stuart: but Johnson was, perhaps, better known to Mr. S. than to the world in general; and our present biographer relates an instance of the Doctor's profound and liberal manner of thinking, on a very nice constitutional point, which may, in some measure, render people cautious of pronouncing, decisively, on the political creed of the hero of these sheets. The instance is as follows:

In one of the conversations, at the conclave in Bolt Court, Goldsmith disputed very warmly with Johnson (the wren attacking the eagle!) against the well-known maxim of the British constitution, "the King can do no wrong;" affirming, that 'what was morally false could not be politically true; and as the King might, in the exercise of his regal power, command and cause the doing of what was wrong, it certainly might be said, in sense and in reason, that he *could* do wrong.'

'JOHNSON. Sir, you are to consider, that in our constitution, according to its true principles, the King is the head; he is supreme; he is above every thing; and there is no power by which he can be tried. Therefore it is, Sir, that we hold, the King can do no wrong, that whatever may happen to be wrong in government may not be above our reach, by being ascribed to Majesty. Redress is always to be had against oppression, by punishing the immediate agents. The King, though he should command, cannot force a judge to condemn a man unjustly; therefore it is the judge whom we prosecute and punish. Political institutions are formed on the consideration of what will most frequently tend to the good of the whole, although, now and then, exceptions may occur. Thus it is better, in general, that a nation should have a supreme legislative power, although it may at times be abused. And then, Sir, there is this consideration, that *if the abuse be enormous, Nature will rise up, and claiming her original rights, overturn a corrupt political system*.'

'I mark,' says Mr. B. 'this last animated sentence with peculiar pleasure, as a noble instance of that truly dignified spirit of freedom which ever glowed in his heart, though he was charged with slavish tenets by superficial observers, because he was at all times indignant against that false patriotism, that pretended love of freedom, that unruly restlessness, which is inconsistent with the stable authority of any good government.—His generous sentiment, which he uttered with great fervour, struck me exceedingly, and stirred my blood to that pitch of fancied resistance, the possibility of which I am glad to keep in mind, but to which I trust I shall never be forced.'

Bravely

Gravely said, Mr. B. !—and, now, who are they who pronounced our biographer a flaming Tory? Sir, you are as good a Whig as most, and, it may be, a better than many of them:—as such, Brother PATRIOT! your Reviewer greets you well!

As it is said that a new edition of this entertaining and instructive work is in contemplation, we would hint to Mr. Boswell, (if not already discovered,) a remarkable *repetition* of a paragraph, which occurs in both of the volumes.—In vol. i. p. 230, we read as follows:

‘I cannot allow any fragment whatever, that floats in my memory, concerning the great subject of this work, to be lost. Though a small particular may appear trifling to some, it will be relished by others, while every little spark adds something to the general blaze. And to please the true, candid, warm admirers of Johnson, and in any degree increase the splendour of his reputation, I bid defiance to the shafts of ridicule, or even of malignity: thousands of them have been discharged at my “Journal of a Tour to the Hebrides;” yet it still sails unhurt “along the stream of time,” and, as an attendant upon Johnson, “pursues the triumph, and partakes the gale.”

In the second volume of this work, p. 167, the same paragraph makes a second appearance, *verbatim*: but hence, we suppose, it will be dislodged in the next edition.

Among the anecdotes, we observe a reflection on the poetical character of a late worthy acquaintance, the ingenious Dr. James Grainger, the translator of *TIBULLUS*, and author of the *SUGAR-CANE*, a *West Indian Eclogue*, of which we gave an account in the 31st volume of our Review. This gentleman ranked very respectably among the number of Dr. Johnson's intimates, and was, undoubtedly, much esteemed by him. Johnson here says, ‘He was an agreeable man; a man who would do any good that was in his power;’ adding, that he thought the translation of Tibullus ‘very well done: but that the Sugar-cane did not please him.’ Dr. Johnson might not, perhaps, have been much pleased with *any* poem on the culture and uses of a plant to which he was a stranger, as well as to the climates in which it flourishes; but we apprehend the *Georgical* merit of Dr. G.'s poem to be very great,—as great as the work is *singular*; for we have nothing else of the kind. The story, therefore, of a defect in the manuscript, (with the ridicule which accompanies it,) which does *not* appear in the printed copy, should not have been perpetuated in these memoirs; and we trust it will not be found in the next edition.—The circumstance is thus related:

‘Having talk'd of Dr. Grainger's *Sugar-cane*, I mentioned to him (Johnson) Mr. Langton's having told me, that this poem,
when

when read in manuscript at Sir Joshua Reynolds's, had made all the assembled wits burst into a laugh, when, after much blank-verse pomp, the poet began a new paragraph thus :

“ Now, Muse, let's sing of rats—”

‘ And what increased the ridicule was, that one of the company, who sily overlooked the reader, perceived that the word had been, originally, *mice*; and had been altered to *rats*, as more dignified.’

If the slips of an author's pen, in an *uncorrected manuscript* copy of his work, are thus to be brought to light, and exposed to ridicule, no literary fame can hope to escape uninjured !—As to the *rats* mentioned in Dr. G.'s poem, the depredations of those animals are of such essential consequence with respect to the subject, that their introduction into the work was indispensable; and, surely, they do not make a more ridiculous figure than the *rooks*, *crows*, *frogs*, and *pismires*, in the Georgics of Virgil; to which, we believe, no critic ever objected.—The paragraph here criticized, in the “ *Sugar-cane*,” begins thus, in the printed work :

“ Nor with less * waste the whisker'd vermin race,
A countless clan, despoil the low-land cane.”

If our author, however, has heedlessly [we are sure it was not done *malignantly*,] let fall a stroke on the fair fame of the amiable Grainger, whom we well knew, and much lov'd,—he has, candidly, made him handsome amends, by the following note :

‘ Such is this little, laughable incident, which has been often related. Dr. Percy, the Bishop of Dromore, who was an intimate friend of Dr. Grainger, and has a particular regard for his memory, has communicated to me the following explanation : “ The passage in question was originally not liable to such a perversion; for the author having occasion, in that part of his work, to mention the havoc made by the rats and mice, had introduced the subject in a kind of mock-heroic, and a parody of Homer's battle of the frogs and mice, invoking the Muse of the old Grecian bard, in an elegant and well-turned manner. In that state I had seen it; but afterwards, unknown to me, and other friends, he had been persuaded, contrary to his own better judgment, to alter it, so as to produce the unlucky effect above mentioned.”

The Bishop gives this character of Dr. Grainger : “ He was not only a man of genius and learning, but he had many excellent virtues; being one of the most generous, friendly, and benevolent men I ever knew.”—So far is very just: but this worthy prelate does not seem to have sufficiently borne in mind, that after all that has been said of this *supposed* question-

* Alluding to the mischief done to the planter's property, by other animals, (before mentioned,) in hilly situations.

able line, questionable even as to its very existence, no such line can be found in the poem :—of which we shall say no more, than that, in our opinion, the work abounds with a great variety of most beautiful passages, and is rich in its materials *, beyond all that can enter into an European imagination, not aided, as was that of its ingenious author, by a personal acquaintance with that part of our globe, in which its highly-varied scenery lies.

Now, after this little regale of sugar and lemon, (which we do not think is an unpleasant mixture,) let us, BROTHER PATRIOT, shake hands, and remain friends till our next monthly meeting; when we hope again to partake of the “feast of reason, and the flow of soul,” which you have so plenteously provided for us.

[To be continued.]

ART. XI. *Transactions of the Royal Irish Academy, lxxxviii. Vol. II.*

[Article concluded from p. 65.]

WE now proceed to take some notice of the remaining essays in this volume. These are ranked under the head of ANTIQUITIES, and consist of seven papers.

An Account of three Metal Trumpets, found in the County of Limerick. By Ralph Ousley, M. R. I. A.

* These trumpets were found by a peasant cutting turf in the bog of Carrick-O’Gunnell, county of Limerick, in the month of May, 1787, and by him sold to a brazier in the city of Limerick, who reserved them for the present possessor. They are of a rich mixed metal, neither copper nor brass, but inclining rather to a copper colour. They resemble strongly those described in Walker’s Historical Memoirs of the Irish Bards.’

A Martial Ode, sung at the Battle of Cnucha, by Fergus, Son of Finn, and addressed to Goll, the Son of Morna; with a literal Translation, and Notes. By Silvester O’Halloran, M. R. I. A. &c.

Mr. O’Halloran gives the following brief account of the hero of the rhapsody:

* Goll, the hero of the following rhapsody, was said to be of the blood royal of the Danaan princes, who ruled over Ireland for near two centuries before the arrival of the Clana-Mile, commonly called Milesians. He succeeded his father as hereditary grand master of the knights of Connought. These had been called the Heroes of Irrus, from the feat of their principal academy or college in the

* We speak of the poem as a whole, including the notes, which do credit to the writer, as a naturalist.

county of Mayo; but so great was the glory and renown acquired by Morna, that from him they were called, The Followers of Morna; by which name they are known, and by no other, at this day. Goll having finished his academic exercises, and taken the last vows of chivalry, proved himself, by a variety of exploits, worthy that place which his rank and blood entitled him to fill. Accordingly, soon after the death of his father, we find him called to the chief command of the imperial army by the monarch Con, surnamed Of the hundred Battles, to suppress a most powerful and dangerous confederacy formed against him. In the engagement that ensued, called the battle of Cnucha (fought A. D. 155.) the enemy were not only completely defeated, but Goll had the additional glory of killing, in single combat, Cumhal, master of the Leinster knights, commander of the enemy's army, and a champion highly celebrated for his valorous deeds both in Britain, and Gaul. It was on marching to the onset, it was in the heat of the fight, and until fortune declared in favour of the imperialists in this battle, that this ode was sung by Fergus, the chief bard of Goll.

The ode affords a curious specimen of the Irish poetry at that early period.

Memoir of the Language, Manners, and Customs of the Anglo-Saxon Colony settled in the Baronies of Forth and Bargie, in the County of Wexford, Ireland, in 1167, 1168, 1169. By Charles Vallancey, LL. D. Member of the Royal Societies of London, Dublin, and Edinburgh; and of the Academy of Cortona, &c.

This is a pleasing and interesting memoir: we shall present our readers with the principal circumstances, in the words of the writer:

‘The baronies of Bargie and Forth are situate at the southern extremity of the county of Wexford, and, together, contain about sixty square Irish miles. They lie due east from Cardiganshire, in Wales; the shortness of the passage caused a frequent intercourse between the Irish and the Britons, from the earliest account of their history.

‘In the year 1167 Dermot, King of Leinster, was a powerful prince; the errors of his civil government, the oppression of his subjects, and the tyranny he exercised over his nobility, caused a total defection in them and the people. His kinsmen, friends, servants and followers, had all been prevailed on to forsake him.

‘In 1168 the distressed king repaired to England, to solicit the assistance of King Henry; telling him he was become an exile by the treachery of his vassals, and beseeching him to give him aid, whereby he might be restored to his inheritance, which if it should please him to grant, he would acknowledge him to be his lord, and serve him during his life.

‘King Henry, moved with compassion, promised him aid, and desired him to remain at Bristol until he should hear further from him. Dermot, after staying there one month, and hearing no-
thing

thing from the king, weary of delay, he applied to Richard Earl of Strigul, commonly called Strongbow, promising that if he would assist him he would give him his daughter to wife, and with her the whole kingdom of Leinster. The Earl excused himself, unless King Henry would give his consent.

‘ In the mean time Dermod applied to the princes of Wales, and Richard Fitz-Godobert accompanied him, but with so small a body of men, they were of no use, and they soon returned home.

‘ Dermod finding his subjects still held out against him, caused proclamation to be made in Wales, offering large recompense in lands, money, and cattle, to such as would give him aid. Immediately men of all forts, and from divers places, prepared themselves to embark for Ireland, under the command of Fitz-Stephen, who had lately been enlarged from prison by the mediation of Dermod with Rice, a king in Wales. This little army consisted of about three hundred horsemen and foot.

‘ With this small body Dermod did wonders, and being grown proud with victory, gave great discontent to the English, many of whom returned home. But in the year following (1169) Earl Richard sent Raymond Le Gros to Dermod’s assistance, with a small suite, promising to follow with a considerable army. Accordingly, in 1170, the Earl arrived at Waterford, with sixteen hundred soldiers.

‘ This considerable reinforcement enabled Dermod not only to suppress his rebellious subjects, but also to make war on the neighbouring princes. Peace being once restored, Dermod made good his promises, and the part of the country we are now describing was parcelled out to the British soldiers, who have remained in quiet possession of their achievements unto this day.

‘ This colony have preserved their ancient manners, customs and language; and fully occupying every inch of ground, the natives could never obtain a re-establishment therein. As population increased, some of the English have been obliged to remove into the neighbouring baronies within these fifty years, and by an intercourse with the Irish, the language of these emigrants become corrupted, and these, by their connections with their kindred remaining in the baronies of Bargie and Forth, have in some measure introduced this corrupted dialect there. The town of Wexford is the market to which this colony resorted to dispose of the produce of their farms, and in this market all things are bought and sold in the modern English dialect; this also is another cause of the decline of the language of the colonists, but not one word of Irish is understood or spoken in these two baronies; still they preserve many words and phrases of their original language, and some original songs, which having been committed to writing, will exist as long as the people.’

Having mentioned the language of these colonists, the author enters into a digression to prove, from the similarity of the Irish language with that of the Phœnicians, Egyptians, and Persians, that the ancient history of the derivation of the primitive inhabitants of the island is founded in truth: but we

pass over this inquiry, as being foreign to the subject of Dr. Vallancey's paper.

Respecting the customs and manners of the colonists, we have this information :

‘ When we were first acquainted with this colony, a few of both sexes wore the ancient dress : That of the man was a short coat, waistcoat, and trunk breeches, with a round hat and narrow brim ; that of the woman was a short jacket, a petticoat bordered at bottom with one, two, or three rows of ribband or tape of a different colour. We have seen one, whose jacket was of superfine woollen cloth, of a dark brown colour, edged with a narrow silver lace. The dress of the head was a kircher.

‘ The names of the old colonists are Hore, Cod, Stafford, Whitty, Rossiter, Sinnott, Murphy, Stephen, Quiney, &c. The gentlemen who now inhabit the country are mostly descended from the officers and soldiers of Cromwell's and King William's army, viz. Hervey, Nun, Edwards, Hughes, Palliser, &c.

‘ The people of these baronies live well, are industrious, cleanly, and of good morals ; the poorest farmer eats meat twice a week, and the table of the wealthy farmer is daily covered with beef, mutton or fowl. The beverage is home-brewed ale and beer, of an excellent flavour and colour. The houses of the poorest are well built and well thatched ; all have out-offices for cattle, fowls, carts or cars. The people are well clothed, are strong and laborious. The women do all manner of rustic work, ploughing excepted ; they receive equal wages with the men.

‘ In this delightful spot the greatest harmony subsists between the landlord and the farmer ; and it is common to meet the tenant at the landlord's table. Such is their aversion to idleness, that if a beggar is met in these baronies he is immediately handed from house to house until he is out of the barony.

‘ The professed religion here is the Roman Catholic ; there are about one hundred to one Protestant.

‘ Marriage is solemnized much in the same manner as with the Irish. The relations and friends bring a profusion of viands of all kinds, and feasting and dancing continues all the night ; the bride sits veiled at the head of the table, unless called out to dance, when the chair is filled by one of the bride-maids. At every marriage an apple is cut into small pieces, and thrown among the crowd ; a custom they brought from England, but the origin of it had not descended with it.

‘ The produce of the soil in these baronies is great, the whole is under tillage, and near the sea-shore they manure with the sea-weed twice a year, and in the memory of the oldest man the ground has never been fallowed, but a plentiful crop obtained every year. The parish of Carne contains five hundred acres, all or mostly under tillage ; this parish pays 100*l.* a year for tithes to the rector. The church-land of Carne contains sixty acres, of which forty are plowed, and pays to the rector 14*l.* 14*s.* and to the landlord 90*l.* a year.

‘ Fuel is scarce in this district ; the chief firing is furze, planted on the tops of all the dikes ; these are cut and dried, and bring a
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good return. Along the coast there has formerly been a bog or turbary, which has been encroached on by the sea, so much that now it is covered with sand, and that at high water, with many feet of the watery element. The great expense of cutting and drying this turf renders this kind of fuel too dear for the common people. In this turbary, many feet under the sea at high water, trees are daily found, and some dug up; they consist chiefly of oak, fir, and hazle.'

A vocabulary of the language of the barony is added, accompanied by a curious old song, which has been handed down by tradition, from the arrival of the colony in Ireland.

A descriptive Account of the Fort of Ardnorcher, or Horfeleap, near Kilbeggan, in the County of Westmeath, Ireland; with Conjectures concerning its Use, and the Time of its Erection. By Mr. Joseph Brownrigg.

This ancient fort has, for some centuries past, been known by the name of Horfeleap, from a most extraordinary leap which is said to have been formerly made into it, over the drawbridge, by an English knight, escaping from a close pursuit.—Its antiquity is supposed to be very great; the structure being, by the present writer, thought to be an original work of the ancient Irish, long before the time of Sir Hugh de Lacy, who is generally reputed to have been the founder. It is probable, however, that when De Lacy was made governor of Meath by K. Henry II. he very much improved and strengthened this fortress.

An Account of an ancient Sepulchre, discovered in the County of Kildare, Ireland, in the Year 1788. By William Beauford, A. B.

The mode of this discovery is related in the following words:

'As some peasants in February 1788, were digging in a garden at Calverstone near Kilcullen, in the county of Kildare, one of them dropped his sack or spade in a hole under what was always deemed a large rock-stone, which just appeared above the ground. To recover the spade they attempted to remove this stone; this they completed by breaking it into several pieces. Underneath was an oblong cavity or tomb, the sides and ends composed of large flat stones, about five feet long, four deep and four wide. In this tomb was found a skeleton in a sitting attitude, facing the south, and by its side, near the head, a small urn, or rather basin, of very rude workmanship, made of earth very hard baked, and of a light brown colour. This was a little broken when found, by pieces of the covering stone falling on it; but when entire, was five inches and a half diameter at the top, two inches at the bottom, and four inches and one eighth deep.'

This monument is supposed to be Danish, and the use of the inclosed urn or basin is thus conjectured:

* Herodotus, in Melpomene, informs us that the ancient Scythians not only in making contracts, alliances, &c. but at the sepulchres of their chiefs, drank out of earthen cups or bowls, wine mixed with their own blood, with which liquor also they stained their scimitars, swords, and arrows; and with these arms they either decorated the tomb, or interred them with the body. Other ancient and modern writers mention the custom of the Scythians, Tartars, and northern inhabitants of Europe, burying victuals with their dead. The Danes and Scots eat frequently oatmeal or rye-meal mixed with water, which was continued by the latter to the present century, under the denomination of *croudy*; some such mixture appears to have been in the urn under consideration, for the inside seems to be incrusted over with a kind of bran, which being spilled over, also covers part of the outside. It was, therefore, most probably a bowl of meal and water interred with the corpse, to subsist him during his passage to the other world, after the custom of the northern Pagans.*

Description of an ancient Monument in the Church of Lusk, in the County of Dublin. By Col. Charles Vallancey, Member of the Royal Societies of London, Edinburgh, and Dublin, &c.

The figures on this stone denote the Trinity, with the Messiah on the cross: but the circumstance which calls forth the learning and ingenuity of this most skilful antiquary, is the representation of two hands open, at the side of Jesus, pointing to the names of the deceased. Imagining that there is no occurrence in our Saviour's life to which these can allude, he supposes them to be *hieroglyphics*.

After mentioning the great use, which was made by different nations, of the hand as a symbol, Colonel Vallancey adds:

* Before the invention of letters, those nations who used hieroglyphics or picture-writing, must have expressed these different metaphorical significations by different positions of the hand, or hands; and this was the case with the Egyptians, as may be seen in Horus Apollo, and Pierius. The hand open and expanded was the hieroglyphic or symbol of benevolence and propitiousness; and hands in the monument before us are placed close to the side of Christ, pointing to the names of the deceased—corresponding to the prayer—*quorum animabus propitiatur Christus*.*

The author here enters into a disquisition on the mode of explaining hieroglyphics, or picture-writing: this, he thinks, is to be done by considering the synonyma, or various interpretations, of the word, signifying the object painted or represented; and not from observing the qualities of the thing pictured. As a specimen of the Colonel's manner, we will copy his interpretation of the famous message sent to Darius by Indathyrus the Scythian:

* The inscription on the stone is as follows: *Hic jacet Walterus Dermot, et uxor ejus Monica, quorum animabus propitiatur Christus, amen Jesus.*

‘ It is recorded by the most serious historians, that when Darius demanded *earth* and *water* of the Scythians, as a token of homage, and of surrendering their country to him; instead thereof, Indathyrus, their king, sent him a *bird*, a *mouse*, a *frog*, and *five arrows*; Darius would fain have construed these into a submission; saying, the mouse is bred in the *earth*, the frog lives in *water*, and the bird may be compared to a *horse*, and by the arrows they seem to deliver their whole force into my hands. But Gobrias was of opinion that the Scythian gave them to understand by such a message, that unless the Persians could ascend into the air like a bird, or conceal themselves in the earth like mice, or plunge into the fens like frogs, they should inevitably perish by the arrows.

‘ We are told by Horus Apollo, that by the *hawk*, the Egyptians signified God, sublimity, excellence, humility, wind, blood, victory, the soul, &c.; by the *dog*, a scribe, a prophet, spleen, smelling, laughter, sneezing, an officer, a judge, for reasons which appear as ridiculous as the meaning was precarious.

‘ I cannot think that so wise a people as the Egyptians would register their public acts in so vague and uncertain a manner, and that we want the key to explain their symbols in a more satisfactory manner. That key appears to me to have been the synonyma of their language. As in the monument of *Lusk man* signifying the hand, implied also *propitiousness*; *man* also signifies strength; hence the hand, in another attitude, implies power. “*Du Celte man*, fort, elevation, parfait en bonté, &c. &c. *vinrent man*, la main, lat. manus,” &c. &c.

‘ Let us now try to explain the symbolic answer of Indathyrus, by the Hiberno-Scythian dialect, taking the synonyma of each object.

Ean, a bird, signifies also warlike instruments; war, as in *Ean gniomb*, dexterity at weapons. Heb. חַנְּנָה *bbane*, to war.

Luc, a mouse—a prisoner, an hostage.

Loſgan, a frog—wounded, maimed in battle.

Crann-corr,
and
Suam-nim, } to cast lots by arrows; fate, destiny; and these were
always five in number.

‘ *Crann-corr* and *suam nim* (i. e. *facere suam*) occur frequently in Irish, signifying to cast a fate by arrows. *Crann* is an arrow, as in *crann-tabhal*, a balista, or caster of arrows; *suam* is the Arabic سَهَام *suham*, an arrow; whence *suham-kuzza*, the arrow of destiny; in Arabic كُرَان *kuran*, or كَرْن *karn*, is also an arrow; whence our *crann*.

‘ I therefore interpret Indathyrus’s message thus, “If you proceed in the war, the fate of your army will be, either to be taken prisoners, or be cut in pieces in the field.”

On the Silver Medal lately dug up in the Park of Dungannon, County of Tyrone, the Seat of the Right Hon. Lord Welles. By the same.

This is said to be one of those Arabian talismanic medals
called

called by the Arabs, *Ain*, from the first letter of the inscription always beginning with that character.

An Historical Essay on the Irish Stage. By Joseph C. Walker, Esq. Member of the Royal Irish Academy; Fellow of the Literary and Antiquarian Society of Perth; and Honorary Member of the Etruscan Academy of Cortona.

Mr. Walker observes, that there being no production of a regular dramatic form extant in the Irish language, nor even mentioned by any of their ancient writers, there is consequently no positive proof of the existence of a theatrical stage among the early Irish: he therefore proceeds to that period in which Irish history first introduces the dramatic muse.—That the Irish clergy occasionally exhibited mysteries and moralities, previously to the reign of Henry VIII. is inferred from a record preserved among the MSS. of Robert Ware: it is as follows:

“ Thomas Fitz-Gerald, Earl of Kildare, and Lord Lieutenant of Ireland in the year 1528, was invited to a new play every day in Christmas, Arland Usher being then mayor, and Francis Herbert and John Squire bayliffs, wherein the Taylors acted the part of Adam and Eve; the Shoemakers represented the story of Crispin and Crispianus; the Vintners acted Bacchus and his story; the Carpenters that of Joseph and Mary; Vulcan, and what related to him, was acted by the Smiths; and the comedy of Ceres, the goddess of corn, by the Bakers. Their stage was erected on Hoggin-green, (now called College-green,) and on it the priors of St. John of Jerusalem, of the blessed Trinity, and of All-hallows, caused two plays to be acted, the one representing the passion of our Saviour, and the other the several deaths which the apostles suffered.”

We afterward have a curious account from the CHAIN-BOOK of Dublin, of the mode in which the performers, as well as the dresses, scenes, and machinery necessary for these exhibitions, were supplied:

“ It was ordered, in maintenance of the Pageant of St. George, that the Mayor of the foregoing year should find the Emperor and Empress with their train and followers, well apparelled and accoutered; that is to say, the Emperor attended with two doctors, and the Empress with two knights, and two maidens richly apparelled to bear up the train of her gown.”

“ *Item*, 2dly. The Mayor for the time being was to find St. George a horse, and the wardens to pay 3s. 4d. for his wages that day: the bailiffs for the time being were to find four horses, with men mounted on them well apparelled, to bear the pole-axe, the standard, and the several swords of the Emperor and St. George.”

“ *Item*, 3dly. The elder master of the guild was to find a maiden well attired to lead the dragon, and the clerk of the market was to find a golden line for the dragon.”

"*Item*, 4thly. The elder warden was to find for St. George four trumpets; but St. George himself was to pay their wages."

"*Item*, 5thly. The younger warden was obliged to find the King of Dele and the Queen of Dele, as also two Knights to lead the Queen of Dele, and two maidens to bear the train of her gown, all being entirely clad in black apparel. Moreover, he was to cause St. George's chapel to be well hung in black, and completely apparelled to every purpose, and was to provide it with cushions, rushes, and other necessaries for the festivity of that day."

'My record proceeds:—"No less was the preparation of Pageants for the procession of Corpus Christi-day, on which,

"The Glovers were to represent Adam and Eve, with an angel bearing a sword before them."

"The Corrisees (perhaps Curriers) were to represent Cain and Abel, with an altar, and their offering."

"Mariners and Vintners, Noah, and the persons in his ark, apparelled in the habit of carpenters and salmon-takers."

"The Weavers personated Abraham and Isaac, with their offering and altar."

"The Smiths represented Pharaoh, with his host."

"The Skinners, the Camel with the Children of Israel."

"The Goldsmiths were to find the King of Cullen."

"The Hoopers were to find the Shepherds with an Angel singing, *Gloria in excelsis Deo*."

"Corpus Christi guild was to find Christ in his passion, with the Marys and Angels."

"The Taylors were to find Pilate with his fellowship, and his wife clothed accordingly."

"The Barbers, Anna and Caiaphas."

"The Fishers, the Apostles."

"The Merchants, the Prophets."

"And the Butchers, the Tormentors."

From the time of Elizabeth to that of Charles I. a dark cloud obscures the history of the Irish stage: an act passed in the tenth and eleventh years of the reign of the latter sovereign shews, however, that it had continued its amusements, and had probably become licentious. About this time, a master of the revels was appointed; and, under his direction, a theatre was erected (1635) in Werburgh-street, Dublin. The first officer of this kind, was John Ogilby, well known by his translations of Homer and Virgil: under his direction, and at his expence, the theatre was built; it cost, according to Harris, two thousand pounds. It continued to be opened occasionally under the sanction of government, till 1641, when it closed for ever.—From Werburgh-street, the scene of the drama was shifted to Orange-street, (now Smock-alley,) in 1661: but, during the civil wars, the company were dispersed; so that when the people of Dublin, after the battle of the Boyne, among other expressions of joy, wished to have a play, they could

could find no actor to assist, and some private persons agreed to give one at the theatre at their own expence.—‘From this time,’ concludes Mr. Walker, ‘every event of the Irish stage has been so faithfully and so minutely recorded, that nothing is left for me to add to its history.’

The present volume closes with a list of donations made to the Royal Irish Academy, previously to the year 1789.—A third volume of the Transactions is in our possession; on the consideration of which we shall speedily enter.

ART. XII. *Memoirs of the first Forty-five Years of the Life of James Lackington*, the present Bookseller in Chiswell-street, Moortields, London. Written by himself, in a Series of Letters to a Friend. With a triple Dedication, 1. To the Public; 2. To respectable, 3. to sordid Booksellers. 8vo. pp. 344. 5s. Boards. Lackington. 1791.

SHOULD any one ask, what there can be in the memoirs of a Shopkeeper to engage the public attention? the natural answer must be, buy them, and then you will know. A feller of books has a right to manufacture one, if he can, as an article of trade, to add to his stock of copies; and if he fails, as it is at his own risk, he fares accordingly: the feelings of an author will then be added to those of the bookfeller; save that the bookfeller will, in such case, make more allowances in the author's favour, than is perhaps usually done. While so many fictitious histories are every day circulated, Mr. Lackington can at least plead some merit in publishing memoirs, for the truth of which he is his own voucher; the only question that remains is, whether the truth, the *whole* of the truth, which he offers us, is worth knowing by others? This is the question now before us.

Partially as mental qualities are allotted to the sons of men, there is a feature that is generally prominent in the mind of every one, which is vanity; and this, perhaps like courage, is bestowed on us for self-defence, amid the universal competition for personal consequence. “Vanity of vanities,” saith the Preacher, “all is vanity;” and this being the case, there is nothing invidious in adding, that Mr. L. possesses his full share. The chief difference between one man and another consists in their different modes of shewing or concealing it; which are indeed infinite.

Mr. L. professes himself to be the son of a poor journeyman shoemaker at Wellington, in Somersetshire, to which profession he was himself educated; and it was all the education that he received. After working at his trade in various places, and

being some times a follower of old John Wesley, and other methodistic teachers, which first gave him a taste for reading, he at length resolved to try his fortune in London. Accordingly, he removed to the metropolis, with a pious wife of the same complexion: but poverty still followed his steps; until, by the death of his grandfather, he gained a legacy of ten pounds, nearly the half of which was absorbed in the expences of a journey to receive it. On this *capital*, he hired a little shop and parlour, and commenced master shoemaker and feller of old books; until, finding the latter half of his trade succeed the best, he converted his stock of leather into literature, and thus became a regular bookfeller. This was in 1775; and his success in business must have been very rapid, as he now computes his annual profits from it at 4000*l.* rides in his own chariot, has two town-houses, and a country-seat at Merton in Surry!

When we consider the narrow views and ideas with which an ordinary mechanic sets out, great allowances may be made for his exultation, when, after struggling through distresses, he finds himself elevated to a new rank in life. In this instance, the rank attained is that of a substantial bookfeller; it is therefore in the line of his new profession to proclaim his present opulence, and to exhibit the portrait of so extraordinary a personage in the front of his book. Nor is this all, for in a motto above, he even triumphs over an old proverb, by inscribing

‘ Sutor ultra crepidam, feliciter ausus. ’

Beneath, under his name, is added—‘ Who a few years since began business with only five pounds: now sells one hundred thousand volumes annually.’

Whatever degree of vanity may be discovered in thus publishing a volume wholly written about himself and his own affairs, Mr. L. is throughout a sly egotist, and takes industrious opportunities to point out his shop in Chiswell-street, as the *only* market in London for cheap books, and attributes his great trade to his low profits.

The work is written in the form of letters to a friend; the first of which opens thus:

‘ You have often requested me to devote what few leisure moments I could spare in minuting down some of the principal occurrences of my life, with a view, sooner or later, of exhibiting the account to the public; who, as you were pleased to say, could not but be somewhat curious to learn some well-authenticated particulars of a man, well known to have risen from an obscure origin to a degree of notice, and to a participation of the favor of the Public, in a particular line of business, I may without vanity say, hitherto unprecedented.’

Not

Not altogether 'unprecedented;' for the late Mr. Robert Doddsley, of Pall Mall, a bookseller of the most respectable connections both in business and in social life, was originally a livery servant; a class of men which, though they fare better than many handicrafts-men, certainly rank below those who earn their living by the exercise of mechanic arts: yet this gentleman, whose literary abilities are well known, never thought his rise of such importance as to proclaim it to the public:—nor will it be said that he withheld his pen from this subject through pride, and a false shame of his origin; for it is reported, that (though he also had his carriage and villa,) he always preserved the recollection of his original station, so far as never to put any of his servants into a livery*; by which he prudently guarded against being reminded of it by others. If every Lord Mayor of London, and other exalted personage, who started from the lowest of the people, had recorded their progress through life, we should have had many memoirs of the complexion of those now before us, and perhaps filled with more extraordinary anecdotes. Nevertheless, it is to be allowed, that, if Mr. L. relates no surprizing adventures, he has, with good sense, and good humour, made as much of common occurrences in life, as perhaps any one of a better education, of which he honestly pleads the want, could do; and he appears justly to merit the prosperity which he now enjoys;—long may he enjoy it!

Having for some years associated with the Methodists, Mr. L. is very ample in his account of that sect: but having since deserted them, his representations, as may be observed in such cases, are evidently framed to justify his apostacy. One of his complaints of them is diverting enough:

* That which rather hastened my departure from methodism was this. The methodist preachers were continually reprobating the practice of masters and mistresses keeping servants at home on Sundays, to dress dinners, which prevented them from hearing the Word of God (by the Word of God they mean their own jargon of nonsense), assuring them if the souls of such servants were damned, they might in a great measure lay their damnation at the doors of such masters and mistresses, who rather than eat a cold dinner, would be guilty of breaking the sabbath, and risking the souls of their servants. But how great was my surprize on discovering that these very men who were continually preaching up fasting, abstinence, &c. to their congregations, and who wanted others to dine off cold dinners, or eat bread and cheese, &c. would themselves not even *sup*, without roasted fowls, &c.

* He scrupled not, however, to put his "Mufe in Livery;" a collection of his own poetical productions being so entitled. Vide Boswell's Life of Johnson.

‘ This I found to be fact, as I several times had occasion after preaching to go into the kitchen behind the *Old Foundry* (which at that time was Mr. Wesley’s preaching house;) there I saw women who had been kept from hearing the sermon, &c. by being employed in roasting fowls, and otherwise providing good suppers, for the preachers.

“ So,” said I, “ you lay burthens on other men’s shoulders, but will not so much as touch them yourselves with one of your fingers.”

N. B. This lapse appears to have happened about the time when Mr. L. himself began to yield to the seduction of a hot Sunday-dinner.

The author will not appear to disadvantage, in his remarks on the death of that great apostle of the methodists, Mr. Wesley:

‘ What a pity it is that such a character as Mr. Wesley should be a dupe and a rank enthusiast! however we may safely affirm that he was a good sincere and honest one, who denied himself many things; and thought that he disregarded the praise and blame of the world, when he was more courted, respected, and followed than any man living, and he ruled over near an hundred thousand people with an almost absolute sway. I am inclined to believe that his death will be attended with consequences somewhat similar to those which followed the death of Alexander the Great. His spiritual generals will be putting in their pretensions, and soon divide their master’s conquests. His death happened at a time rather critical to the methodists, as the *Swedenborgians*, or *New Jerusalemists*, are gaining ground very fast: Many of the methodists are already gone over to their party, many more will now undoubtedly follow; and the death of that great female champion of methodism, the Countess of Huntingdon, which has since happened, will in all probability occasion another considerable defection from *that* branch of methodists, and an additional reinforcement to the Swedenborgians; a proof of the fondness of mankind for novelty, even in religious matters.’

Be it so; it is of very little importance how they split, or divide, or what Paul, Apollos, or Cephas, they follow; so that *the* poor, under the general neglect which they experience, *where* they have the best founded claims to particular attention, *do* but find *some* religious guides, whatever may be their speculative notions, who will kindly labour to inculcate sobriety and decency of manners among them; and that this important salutary effect has been CHIEFLY produced by sectarists, is a merit which *all* the ridicule cast on fanciful tenets, or on the faults of individuals, *cannot* withhold from them.

ART. XIII. *The Speculator*. Vol. I. 8vo. pp. 364. 5s. 6d. Boards. Evans. 1790.

WHAT is the *Speculator*? In the first number of these periodical papers, the following answer is returned:

‘ The *Speculator* is one who has contributed little, perhaps, to the practical utility of the arts of life; though his mind is ever fervid

fervid with plans, in the ideal completion of which his imagination has sometimes triumphed in anticipating the praise and gratitude of others. The air-built systems of abstract philosophy, and the sordid calculations by which the vice and weakness of mankind are made subservient to interested design, have been equally remote from his bosom. He is one, who from little conformity in his habits, and less congeniality in his heart, to what is called the World, began at an early period to find but a faint interest in those pursuits which occupied so strongly the breasts around him. For these, his internal feelings had whispered him, he was not formed. Even when immersed in the noise and hurry of life, his imagination looked forward fondly to a time, when, detached from the whirling vortex of affairs, he was to hover at will above the scene of things, and watch, in undisturbed security, the wanderings, the labours, the contests of mankind; when the hum of men, breaking faintly on his ear from afar, should sooth and not distract him; and life, like a fair prospect, lie spread before his eye, in distant, though distinct perspective. Some disappointment, from which his feelings rather than his fortunes had been wounded, left on his mind a softened melancholy, after some time, of no unpleasing kind. This, as he struggled but feebly against its indulgence, at last rendered irresistible the taste he had acquired for pleasures of a nature little compatible with the more active scenes of life. With a heart, neither glowing with acrimonious misanthropy, or soured by sullen disgust, he quitted the world, for a retirement of which he had learnt the full value, and which he could enjoy unembittered by remorse, and undisturbed by the importunity of desires that he could no longer gratify.*—

† To keep up that communication with the world, on which the habits of retirement were beginning every day to break in, and to avoid the self-reproach of a passage through life, unmarked by some proof of exertion, these sheets are designed.*—

Life and letters will be the objects of his attention. To those who, stationed amidst the bustle of the world, can watch the fleeting influence of fashion on the ever-changing scene of manners, the task is left to catch the shifting colours as they appear, and instruct the world, by faithful pictures, of the nicer features of the times. Lineaments of life, more broad and general, an outline more free and comprehensive of those motives which influence the characters of men, are more adapted to the pencil of a retired Speculator. Variety will not be wanting; the precept, which is tedious in a formal essay, may acquire attractions in a tale, and the sober charms of truth be divested of their austerity by the graces of innocent fiction. Much of the plan will be literary; in this part criticism and the finer arts are meant to occupy a considerable place, and the regularity and dryness of discussion, will occasionally be relieved, by the introduction of various pieces of original poetry. In a work of this nature novelty is ever demanded; among the critical essays, a series will be presented to the public, which will at least have that advantage. The latter periods of the polite literature of Germany present the spectacle of a literary harvest, which, though rich and ample,

ample, had hitherto excited few labourers. As in our language no regular criticism has appeared on a subject so original as the present state of the Belles Lettres in Germany, sketches of particular parts of their more elegant literature will be attempted in the course of the present work, and some translations offered, to convey an idea, however slight, of that spirit to which description alone is seldom adequate in poetical productions.'

From this account of himself, the Speculator raised our expectations; it must also be added, that he has not disappointed us. While he condemns the inattention which has been paid to German literature, as having narrowed the limits of knowledge, he has made some laudable efforts to excite, among the learned of his countrymen, an anxiety to become acquainted with the treasures that are to be found in this neglected region of science. He ably discusses the respective merits of Goëthé, Lessing, and Schiller, as tragic writers; and, by translations of particular scenes from the plays of Goëthé and Schiller, he has contributed to convince the English reader that these German authors partake, in no inconsiderable degree, of the genius of our Shakspeare; and who, though, like him, they are negligent of order and probability, well know how to create the most genuine pathos;—to move, to agitate, and to harrow up the soul. We must request our readers to consult the translations exhibited in Nos. 13, 19, 20, and 21, in confirmation of the justness of the encomiums bestowed by the Speculator on the German Tragic Muse; since, if extracted, with the necessary preface, they would occupy too much space in our monthly pages.

Those papers, which are not on German literature, are on amusing subjects, and are entitled to commendation as compositions. The romantic story of Sir Gawen in Nos. 10, 11, 12, had its origin in Mrs. Barbauld's Sir Bertrand; and, to those who are delighted with being frightened out of their wits, and with having their hair stand on end, we may recommend it. If our recollection does not fail us, the beautiful poem in No. 8, signed S. is a translation from the same original that Mr. Lovibond had before him, when he wrote his affecting poem entitled *Julia's printed Letter*. No. 14 is a kind of philosophical analysis of *the Timon of Athens*, exhibited with an intention of proving that, 'on the ruins of our best feelings, the temple of misanthropy is always erected.' Often this is the case; abused confidence and generosity turn to suspicion; but we question whether misanthropy has *always* so amiable a source. Might it not sometimes be ascribed to an obstruction in the biliary ducts?

We cannot particularly notice every paper in this miscellany. The signatures are only three, H.—N.—S. It is an omission that the subject of each of these papers (26 in number) is not given,

en, as usual, in a table of contents. We hope the Specu-
 or will remedy this in the prosecution of his work, in which
 it be still continued,) we wish him all encouragement; for,
 used by most of his speculations, we found ourselves at the
 d of the present volume before we expected it; and, instead
piously thanking God, with Andrew Millar*, that we had
 now done with him," we were pleased at discovering—*nec-
 m finitus Orestes*.

RT. XIV. *A Concise History of France*, from the Establishment of
 the Monarchy, to the present Time. Extracted from the best
 Writers. By M. Des Carrières. Vol. II. From Lewis XI. to
 Lewis XIV. 8vo. pp. 275. In French; the same in English,
 on opposite Pages. 7s. Boards. Cadell, &c. 1791 †.

IN a *compendium* of national history, it cannot be expected that
 the author should trace causes and effects with minuteness;
 exhibiting only the general outlines of events, he cannot ran-
 ack royal cabinets, nor bring new anecdotes to light: but M.
 Des Carrières appears to present the brief page of French
 history with a fidelity and becoming spirit, suited to the present
 liberal turn of politics in that regenerated kingdom. This
 volume commences with the reign of Lewis XI. and concludes
 with that of Lewis XIV. which we notice as not being an-
 swerable to his original proposal of comprehending the whole
 subject in two volumes. There is no preface to this volume to
 account for the extension of the plan: but we received with it
 a loose advertisement, which informs us that the delay of pub-
 lication has been caused by the wavering state of affairs in
 France; and that the abundance of matter, having swelled
 this volume to its utmost limits, imposes on him the obligation
 of referring the reigns of Lewis XV. and Lewis XVI. to a
 third volume, which will allow room for a full digest of authen-
 tic records of the late revolution, with all its circumstances;
 and this conclusion is to appear as soon as possible. We
 hope it will meet with encouragement suitable to the merit of
 the ingenious writer.

This work being, hitherto, but an abridgment from the
 more ample materials of other writers,—if we look for any
 originality in the execution, it must be found in the characters
 occasionally drawn of the principal personages introduced; and
 as a specimen of M. Des C.'s talent in this difficult line of
 composition, we shall produce his parallel between Francis I.
 and the Emperor Charles V.:

* When JOHNSON had finished his Dictionary, and had sent in
 his last draught on the Bookseller.

† For an account of vol. i. see Rev. enlarged, vol. v. p. 186.

During

‘ During twenty-eight years of that time, an avowed rivalry subsisted between him and the emperor, which involved not only their own dominions, but the greater part of Europe, in wars, prosecuted with more violent animosity, and drawn out to a greater length than had been ever known in any former period.

‘ Many circumstances contributed to both. Their animosity was founded in opposition of interest, heightened by personal emulations, and exasperated not only by mutual injuries, but by reciprocal insults. At the same time, whatever advantage one seemed to possess towards gaining the ascendant, was wonderfully balanced by some favourable circumstance peculiar to the other.

‘ The emperor’s dominions were of great extent; the French king’s lay more compact. Francis governed his kingdom with absolute power; that of Charles was limited, but he supplied the want of authority by address. The troops of the former were more impetuous and enterprising; those of the latter, better disciplined and more patient of fatigue.

‘ The talents and abilities of the two monarchs were as different as the advantages which they possessed, and contributed no less to prolong the contest between them. Francis took his resolutions suddenly, prosecuted them at first with warmth, and pushed them into execution with a most adventurous courage. But being destitute of the perseverance necessary to surmount difficulties, he often abandoned his designs, or relaxed the vigour of pursuit from impatience, and sometimes from levity. Charles deliberated long, and determined with coolness; but having once fixed his plan, he adhered to it with inflexible obduracy, and neither danger nor difficulty could turn him from the execution of it.

‘ The success of their enterprises was as different as their character, and was uniformly affected by them. Francis, by his impetuous activity, often disconcerted the emperor’s best-laid schemes; Charles, by a more calm, but steady prosecution of his designs, checked the rapidity of his rival’s career, and baffled or repulsed his most vigorous efforts. The former, at the opening of a war of campaign, broke upon his enemy with the violence of a torrent, and carried all before him; the latter, waiting until he saw the force of his rival begin to abate, recovered at the end not only all he had lost, but made new acquisitions. Few of the French monarch’s attempts towards conquest, whatever promising prospects they might wear at first, were conducted to an happy issue; many of the emperor’s enterprises, even after they had appeared desperate and impracticable, terminated in the most prosperous manner. Francis was dazzled with the splendor of an undertaking; Charles was allured with the prospect of its turning to his advantage.

‘ The degree, however, of their comparative merit and reputation, has not been fixed either by a strict scrutiny into their abilities for government, or by an impartial consideration of the greatness and success of their undertakings; and Francis is one of those monarchs who occupies a higher rank in the temple of Fame, than either his talents or achievements entitle him to hold. Captivated with his personal qualities, his subjects forgot his defects as a monarch

and admiring him as the most amiable and accomplished gentleman in his kingdom, they never murmured at his acts of mal administration, which in a prince of less engaging dispositions, they would have deemed unpardonable.

‘ His rashness, his negligence, his taste for pleasure and expense, no less contributed to his misfortunes, than the skill and cunning of his rival.

‘ The happy circumstance of the renewal of the arts took place in the time of Francis; and flatterers have called him, some the father, others the restorer of the belles-lettres, because he was fond of them, and cultivated and protected them. He founded the royal college and the press at the Louvre; he enriched his library with the best books, where they were little known before his time. He built Fontainebleau; and it was he who ordered the public acts should be written in French. To this his encomium is confined; whereas, the history of the mischief he has done, would fill whole volumes. His rival was still more unworthy; for with equal ambition, Francis had at least a great fund of honour; in lieu of which, Charles possessed a great deal of pride and hypocrisy. They both have astonished Europe, and passed during their lives for great personages, on account of their birth, and the part they have acted; but posterity, at whose tribunal princes and kings must expect to be arraigned,—and who, a niggard of her praises, denies them even to monarchs, unless they have deserved them, will set a proper value on the brilliant qualities of Francis and Charles, and after minutely weighing their virtues and vices, will perhaps, in the end, only consider them as illustrious culprits. “ God caused them to be born enemies of each other’s grandeur,” says Montluc, “ which has been the ruin of a million of families.”

As the pages of French history are no longer viewed through magnifiers furnished by adulation, monarchs, ministers, and minions, receive no incense from our author, but are treated with that manliness of freedom, which the estimate of their conduct demanded: accordingly D’Ambois, Richelieu, Mazarine, Colbert, Louvois, &c. with their august matters, are subjected to decisions, dictated by the austere spirit of a constitution to which they were strangers; yet the characters of right and wrong being permanent and always understood, the author cannot be censured as trying them by *ex post facto* laws. Even the good and pious Madame Maintenon is treated rather harshly, as will appear in the following passage:

‘ The latter years of the life of Lewis XIV. were as unfortunate as the former had been brilliant. The death of the duchess of Burgundy caused a considerable vacuum in his private life. Madame de Maintenon, as much surfeited of him as he was of her, vainly endeavoured to procure him some dissipation by concerts and operas, filled with his praises, and by scenes of plays, which musicians and his own domestics performed in his chamber. Weariness prevailed, which caused the old sultana to say; “ What a torment to be obliged to amuse a man no longer capable of being amused.”

Louis

Louis Le Grand, great indeed in station, great in libertinism, great in the oppression of his own subjects, great by the destruction of his fellow-creatures, slaughtered in thousands to accomplish his ambitious projects, great by the devastation of towns, villages, and fruitful territories, plundered, burned, and laid waste, by his bands of armed ruffians, and great by the celebration of these exploits in the prostitute compositions of servile parasites; toppled headlong from all this supereminence in every thing execrable, into the opened arms of the religious orders; and, like other wicked men, when their powers are exhausted, sunk into a devotee! Kings indeed are most welcome penitents; because, with debilitated minds, they still retain sufficient powers of doing mischief, to be made useful engines to advance the manifold projects of ecclesiastical cabinets; where every thing is studied, excepting the spiritual and temporal welfare of mankind.

M. Des C. gives the following short history of the Constitution *Unigenitus*:

‘ For want of amusement, Lewis’s confessor engaged him in a religious war, by his scheme of the constitution *Unigenitus*, so called because it begins with that word.

‘ This constitution, worthy at best to exercise indolent schools, became a state affair, which agitated France more than half a century, and having begun with intrigue, was continued by fanaticism, and finished, as it should do, in contempt.

‘ Although details of this nature be very wearisome, yet as they afford intelligence of facts, it is in some measure unavoidable to give them, as also to trace back the origin of this theological quarrel, the better to shew by what means the Jesuits obtained their extensive dominion; and in what manner, by abusing those means, they at length provoked the destruction of their order, and, by a natural consequence, the annihilation of the French kings’ despotism.

‘ Socrates, Plato, Seneca, and many stoics, treated morality in a philosophical way, establishing duties and inspiring the love of virtue, with a force of reason and sentiment worthy the dignity of the subject. The apostles and their immediate successors treated it like true pastors of souls, unfolding the maxims of the gospel, and teaching all that is necessary to the true Christian life. At the revival of learning, theologians treated morality in a scholastic manner, subtilizing, sophisticating, and disputing concerning every thing; substituting words for things, entangling simple ideas; obscuring primitive truths by false applications. Then private confession became more frequent, and all sorts of trifling details were entered into. Swarms of casuists, without consulting the gospel, or even universal conscience, formed to themselves arbitrary codes, wherein cases of conscience were decided according to caprice and ignorance. Sins were distinguished into venial and mortal; the latter which bring condemnation, the former which do not; and the result of their doctrine was, that one might sin every day, provided one confessed.

every day. In short, all these pretended judges of consciences produced voluminous medleys, which all together are not worth Tully's Offices.

' The Jesuits, as zealous theologists as crafty politicians, signalized themselves above all in this dangerous career. With them arose new troubles, which were to last as long as themselves.

' In the sixteenth century, a theological war was kindled concerning grace. This, however, was not a new question; it may be traced back to the remotest antiquity. Free will, and the distinction of the voluntary, occupied philosophers before the birth of Christianity; but divines thinking themselves superior to philosophers wished to treat it in their own way. What is the nature of grace? How does it affect the will of men? How does it produce good sentiments and actions of men? Divines pretended to discover it, although these secrets are known to God alone. The Thomists or Dominicans contrived a *physical premotion*; the Scotists or Franciscans a *predefinition*; and with these high sounding words, pretended to explain the mystery, but rendered it still more incomprehensible. Molina, a Spanish Jesuit, in order to explain how man preserves his free will, imagined an *intermediate knowledge*, by which God knows the conditional future, and directs himself in the dispensation of his graces, in a manner that their efficacy supposes a foreseen consent of the human will. "If ever," said one of Molina's brethren, "such a doctrine should be maintained by powerful and cunning men, who belong to some religious order, it will put the church in a perilous state." And, in effect, how many tempests, how many cabals has it occasioned! How many virtuous persons have been sacrificed through false zeal! How many excesses represented as duties!

' Without dwelling on all that is scandalous in this doctrine, it will suffice to observe, in general, that it has for its basis dissimulation, duplicity, bad faith, and perjury: since, according to the principles of its author, we are not bound to fulfil the engagements against which we have internally protested, when we contracted them;—which amounts to this, that the heart may contradict what the mouth pronounces;—hence the words Jesuitical and deceitful are become synonymous. When such principles have been imbibed in youth, they leave in maturer age, notwithstanding the efforts made to overcome them, a leaven which influences the rest of life, and the effects of which are so much the more dangerous, when a man who is infected by them, is besides endowed with great talents and eminent qualities.

' The Jesuits, all-powerful at Rome, caused in the beginning of the seventeenth century, this doctrine to be approved, of which they expected to avail themselves in a very advantageous manner. A Flemish bishop, named Jansenius, refuted it in a large book which he composed in order to explain the sentiments of St. Augustine upon grace. His work was only known to a few doctors; the Jesuits, by their attacks, gave it great celebrity. The foundation of his doctrine was: that the grace of God is necessary, even to the just, to fulfil his commandments, and that we can never resist grace.

REV. FEB. 1792.

Q

' The

' The Jesuits did not find this doctrine orthodox, because it opposed theirs, which was more accommodating, and they had it condemned by Innocent X, in 1653. On the other side, against these relaxed doctors who flattered the passions, arose rigbists, who, in some respects, destroyed nature. Their sour misanthropy, by overstretching Christian perfection, changed the most innocent things into crimes. They condemned lawful and innocent amusements; they combated sentiments and customs, without which the commerce of civil life would soon fall; in fine, they were as ready to condemn as the others to absolve. This severe morality was called *Janfenism*, and those who professed it *Janfenists*; for the same reason the Jesuits and their partisans were called *Molinists*, and their doctrine *Molinism*.

' The most celebrated advocates for Janfenism dwelt in the abbey of the Port Royal des champs,—the nursery of sound philosophy and true literature. Learned logicians, eloquent, bitter or pleasant according to the occasion, they possessed a severity of manners very common to a persecuted party, and which gains, if not imitators, at least admirers, disciples and adherents. The Jesuits, supple, cunning, insinuating, indulgent in morality, as regular in their conduct as their opponents, might appear less so, from their being more distributed in the world, and at court, where they directed consciences. They fixed upon this house of Port-Royal for the field of battle, and made no scruple to change primitive notions, in order to overthrow their adversaries. They described them at court not only as Heretics, but also as Republicans, enemies to royal authority. It was under this double appearance that Tellier caused Lewis XIV. to regard them. The chief religion of this prince was to believe in royal authority. Besides, being ignorant in matters of doctrine, superstitious in his devotion, he prosecuted a real or imaginary heresy as an act of disobedience, and thought to expiate his faults by persecution. However, he still hesitated; the great number of celebrated men formed at Port-Royal, combated in his mind for that house. He at length yielded to the pressing solicitations of his confessor; and this retreat, the asylum for morals, virtue, and knowledge, was utterly destroyed, and razed to the ground.

' One of the principal supporters of Janfenism was an *Oratorian* named Quesnel, author of a book entitled: *Moral Reflections on the New Testament*. This work was the edification of the Church for a number of years, and even of the pope himself, Clement XI. whom the Jesuits, nevertheless, forced to condemn it. This step was a decisive stroke for them;—Tellier intrigued so as to gain his point. He sought in Quesnel's book for the propositions which he could make the subject of the constitution; and as he had advanced to the king that there were more than an hundred condemnable propositions, he stopped when he had found an hundred and one. He took care to choose those that were contrary to the Molinistical doctrine; but as they were conformable to that of St. Paul, St. Augustin, and St. Thomas, one of his workmen represented to him what danger there was in so attacking the pillars of Christianity. "St. Paul and St. Augustin," said the fiery Jesuit, "were warm heads that

we should now send to the Bastille; with regard to St. Thomas, you may guess what value I set upon a Dominican, when I care so little for an apostle."

' In order to render his work agreeable to the pope, he did not fail, in his project of a bull, to favour the Italian maxims; and the whole was sent to Rome, to people of whom he was secure. The bull being thus dressed, his emissaries communicated it to the pope. However rapidly it was read, the holy father thought he heard a manifesto against the scriptures and the fathers. He shuddered; but the Jesuits, in the end, decided him. He yielded with remorse upon the matter, and fear concerning its consequences.

' At Rome it excited a general discontent; the cardinals loudly exclaimed that the doctrine of the church was overthrown. The holy-father shed tears; but for things once done in this court there is no remedy. However, the Jesuits at last succeeded in converting the sacred college; in a few days the ignorant believed the bull, and the politicians supported it.

' In France it at first met with the same reception as at Rome. The king supported it,—that was his own work; but the acceptance and registering of it became a state affair. In the end, partly by fair and partly by rough means, the court party, that is, the Jesuits, got the better.

' As soon as the constitution *Unigenitus* was translated into French, and in every one's hand, each society became a school of theology; all conversations were infected with the fury of dogmatizing, and as the national character loses not its rights, a dogmatical dissertation was mingled with a ballad. Nevertheless this affair was for a long time a subject of discord. Ecclesiastical dignities, and even subaltern stations were not conferred but on those who previously had accepted this bull, which thereby nearly became in France what the Test Act is in England. Calm was not perfectly re-established, till the end of the following reign, after the Jesuits had been expelled.'

As M. Des C. writes with freedom and liberality, we shall be glad to receive a history of the late revolution in France from his hand; which we may hope to find well connected, temperate, and far different, in all respects, from a string of newspaper intelligence.

ART. XV. *The History, Debates, and Proceedings, of both Houses of Parliament of Great Britain, from 1743 to 1774.* Containing the most interesting Motions, Speeches, Resolutions, Reports, Petitions, Evidence, Protests, and Papers, laid before either House. Together with the Supplies, and Ways and Means, of each Session. Also Lists of each Parliament, and of the Divisions upon the most important Questions. 8vo. 7 Vols. 2l. 9s. Boards. Debrett. 1792.

THE preface to this portion of parliamentary history will sufficiently express our ideas of the nature of such a publication:

' The prejudice that so long subsisted against the free and full publication of parliamentary debates, left great difficulties in the way of those who, from time to time, endeavoured to discover what had actually been delivered in times of such affected caution and superstitious secrecy. Future historians will scarcely believe that the people of England were, for a long period, interdicted from knowing what was said in parliament, not only by the Lords, but even by their own Representatives. Yet that such was the case, will be evident from the ridiculous devices that were adopted to convey the Debates, in forms that might screen the publishers of them from punishment. History and fable were ransacked for mysterious vehicles of parliamentary rhetoric. The grandeur and dignity of the Peerage required the gigantick type of Brobdignag, while Lilliput was thought in proper proportion for the diminutive state of the House of Commons. At one time, the speakers on a turnpike bill appeared under Grecian titles, and the country gentlemen pardoned the revelation of their eloquence, as long as their names were cloaked under those of Pericles and Demosthenes. On other occasions, the moving and seconding orations on a *renouv. con.* address of congratulation or condolence in the English House of Lords, came out as noble effusions of genius and freedom in the senate of Rome. The analogy was remote, and the disguise powerful—still, however, on more interesting topics, the vanity of the orators, or the curiosity of the publick, was careful to preserve, or busy to discover, the truth.—But to collect, and compile, and prove the authenticity of the various fugitive papers, and manuscript copies, necessarily resorted to, in producing a faithful collection of the Debates in such times, required the labour of many years: and to this the Editors of the present edition have patiently submitted, from an anxiety to throw every light on a period of our Parliamentary History, long and interesting, abounding with numerous and important discussions, and graced with the most animated eloquence of the greatest statesmen and most dignified characters of their age.'

To this may be added the following paragraphs; which are, perhaps, needlessly detached, by the editor, as a separate *advertisement*:

' Of the Debates and Proceedings of the House of Lords, during the period of the following work, no collection has hitherto been published. Some speeches, however, had been printed, particularly Lord MACCLESFIELD's, Lord CHESTERFIELD's, Lord HARDWICKE's, Lord EGDMONT's, and Lord LYTTLETON's. And some proceedings likewise of those times were printed by order of Parliament; particularly the Examination of the Members of the Court Martial on Admiral Byng, &c. &c.—All these have been obtained; together with every fugitive paper, which the Editors, on the best information, found analagous to the subjects. The speeches of Lord CHATHAM have likewise been selected with most particular attention. It is happy for the country, that many of these have been preserved with great care, and, as appears, by minute comparison, with extraordinary fidelity.

' With respect to the Debates of the House of Commons for the same period, the only collection that had appeared of them, having become

become scarce, or rather entirely out of print; it was much desired that the whole of that work, when carefully revised and accurately corrected, might be incorporated in the present, which accordingly is so arranged; the various omissions having been supplied by several Gentlemen who now are, or have been in Parliament—to which the Editors have also added the best accounts, that are in existence, of every interesting Debate, as collected from scarce tracts, fugitive papers, and in many instances, from manuscript copies.—In a word, no labour or expence have been spared, to render this work a perfect History of the British Parliament, during the period to which it relates.’

In our opinion, such connected series of parliamentary proceedings ought to be as amply and freely published by the authority of both Houses, as they now are privately, at the expence and risk of their editors. They are most welcome, valuable, and *claimable* materials for political and historical use: for they comprehend not only national proceedings, but free discussions of those proceedings, by the most able senatorial orators of the respective times. We may add that, to all appearance, (for surely no one will expect us to give these seven volumes a thorough examination,) they are correctly and fairly exhibited, according to the best materials that were to be procured.

There is indeed one objection to such publications, which will, in all probability, prove a permanent obstacle to their ever receiving a parliamentary sanction; and this objection rests with the members of each House, whose orations are thus recorded. When a member speaks on any contested question, he shapes his argument to private wishes, dictated by his situation at the time when such question comes before him; and after this season is over, he would perhaps be willing to have his speech totally forgotten. *Tempora mutantur, et nos mutamur in illis*: it is rather awkward for any parliamentary orator to be liable to contradiction from his own mouth, uttered at different times, as the freedom of parliamentary debate allows; an inconvenience to which he may be perpetually exposed, should he not be very guarded and consistent, by postponing private views in favour of public interest. Such publications as this which is now before us, must operate as great checks on florid declaimers, who catch the public ear at the time, and with eternal deafness and oblivion to all that is passed away. This inconvenience to them, as individuals, is, however, a public advantage; for, as opposition is a most useful check on the ministerial side of the House, so the recording the speeches of both sides will have a happy effect, when parties shift their seats, to secure them from shifting also their professed principles; a frailty to which human nature is *sometimes* liable.

AS CHANDLER'S DEBATES are in many hands, they ~~will~~ are possessed of that valuable compilation, will, no doubt, consider this as its proper supplement.

MONTHLY CATALOGUE,

For FEBRUARY, 1792.

FRENCH REVOLUTION.

- Art. 16. *An Examination of the Right Hon. Edmund Burke's Reflections on the Revolution in France*, interspersed with Hints of Improvement of the New Constitution of the French. By Francis Stone, M. A. F. S. A. Rector of Cold Norton, Essex. 8vo. pp. 212. 4s. sewed. Robinsons. 1792.

WE are happy to meet our old acquaintance again, in health and spirits; and to hear, from his own mouth, that he has relinquished all thoughts of crossing the Irish channel. It is certainly more pleasant, as well as more safe, to hunt the Tories with the British right-boys, than to wage war about tythes with the White-boys of Ireland.

In the present chace, the worthy rector of Cold Norton comes up rather late; and can hardly be said to be in at the death. He rides, indeed, like a Nimrod. Where he cannot get through, he goes over: but Nimrod himself might be thrown out, in a stiff country;—and then what can a man do, when, in the midst of his career, he meets with a vision, which hurries him *volens volens* the Lord knows whither?

It gave us pleasure to behold our disinterested advocate for liberty, “his toils and dangers o’er,” ‘fitting down with *cara sposa* and young ones to a good dinner and a bottle of port;’ and it increased that pleasure to see him drink Mr. Burke’s health, and invite the Right Hon. Gentleman to return the compliment. We trust that Mr. Burke, if this Examination should fall in his way, will not be so hurt with any thing contained in it, as to refuse the invitation.

- Art. 17. *Lettre Adressée à la Société de 1789 sur le sujet de la fuite du Roy, et sur cette question, faut il avoir de Roy en France, selon le nouvel ordre de choses?* 8vo. pp. 22. 1791.

- Art. 18. *King or no King:* or, Thoughts on the Escape of Lewis XVI. and on Kingly Office, in a Letter addressed to the Society of 1789. Translated from the French. 8vo. pp. 38. 1s. 6d. Ridgway. 1791.

A very futile attack on monarchy; though, by the air of importance which the writer assumes, he seems to think his arguments irrefragable. The shallowest wits are always the most dogmatical.

The translator has taken an unwarrantable liberty with his author, by inserting whole paragraphs that are not to be found in the original, without giving the reader notice where these interpolations begin, or where they end. By these, by his notes, and by his scraps of poetry, he probably thinks he has increased the value, while augmenting

menting the size, of the publication : but we, who estimate writings by their quality, and not by their quantity, think that a work which is worth little in itself, is worth less in the translation.

L A W

Art. 19. *The Trial of Geo. Rose, Esq.* Secretary to the Treasury, &c. for employing Mr. Smith, a Publican in Westminster, upon a late Westminster Election, and not paying him ; on which he was, July 21, 1791, cast in the Court of K. B. by a special jury, in the Sum of 110l. 5s. Taken in short Hand, by a Barrister. 8vo. pp. 64. 1s. 6d. Ridgway.

The demand made by the plaintiff in this action, was for his time and trouble in detecting bad votes that had been polled for Lord John Townsend in the Westminster Election, and in which he had been employed, as was alleged, by Mr. Rose. The defence set up was, that this demand was included in a bill delivered to Lord Hood's committee, and had been discharged by Mr. Jackson, on behalf of Lord Hood. The jury found a verdict for the plaintiff for 110l. 5s. We cannot much commend the prudence of the defendant, in suffering this business to be made the subject of public discussion ; and it must be confessed that his political antagonists have made the most of it, as a ground of attack and censure on the minister and his agents.

Art. 20. *Report of the great commercial Cause of Minet and Fector v. Gibson and Johnson*, decided in the H. of Lords, Feb. 14, 1791, including the Speeches of the Lord Chancellor, Lord Kenyon, Lord Loughborough, Lord Chief Baron, &c. 8vo. pp. 118. 2s. 6d. Walter. Piccadilly. 1791.

This cause, which has engaged so much of the attention of the commercial world, and in the event of which, property, to an immense amount, is said to be involved, was tried at Guildhall before Lord Kenyon and a special jury of merchants, in consequence of the direction of the Lord Chancellor. The facts, material to the decision, were shortly these :—Livesey and Co. drew a bill of exchange on Gibson and Johnson, (the defendants,) for 721l. 5s. payable to John White, or order, which bill was accepted by Gibson and Johnson, and discounted by the plaintiffs. The name of John White was wholly fictitious, and known so to be by the defendants, at the time of their acceptance ; and it appeared that Livesey and Co. were in the frequent and almost constant habit of drawing bills on Gibson and Johnson, payable to fictitious characters. The transactions, between the two houses, are said to have amounted annually to upward of a million ; and the object of shifting and changing the names on the bills, was to give them a greater currency. No imputation lay on Minet and Fector ; they having discounted the bill in question in the fair course of trade. These facts were put into the form of a special verdict ; and the difficulty arose from the general rule, that an indorsee must derive his title from the first indorser, by proving his hand-writing ; which was impossible in this case, there being no such person existing. The question therefore was, Whether, in favour of a *bonâ fide* holder

holder of a bill of exchange, a bill, which could not take effect by indorsement, might not, by operation of law, be considered as a bill payable to bearer? Nine of the judges were of opinion that, under the circumstances of the present case, it might be so considered. The Lord Chancellor, the Chief Baron, and Mr. Justice Heath, were of a different opinion. The judges appear to have been much pressed by the Chancellor, to declare whether putting the name of John White, or any other fictitious name, on a bill of exchange, was not a forgery: but they were of opinion that, as the special verdict had not, in terms, stated an intention to defraud, they (the judges) could not draw the inference,—which lay within the province of a jury.

Art. 21. *A Treatise on the Laws of Bills of Exchange and Promissory Notes.* By Steward Kyd, Barrister at Law, of the Middle Temple. 8vo. pp. 160. 3s. 6d. sewed. Crowder. 1790.

This is a very useful treatise on a subject of general importance. Mr. Kyd gives an historical deduction of the doctrines that have been held under the different branches of it, down to the latest decisions. The case of *Minet and Co. v. Gibson and Co.* had not received the final adjudication of the House of Lords, at the time when this treatise went to the press: he is therefore obliged to content himself with stating the substance of the arguments that apply to the case, together with the points proposed for the opinion of the judges.

Art. 22. *The whole Proceedings on the Trial of an Action brought by Thomas Walker, Merchant, v. William Roberts, Barrister at Law, for a Libel.* Tried by a Special Jury at the Assizes at Lancaster, March 28, 1791, before the Hon. Sir Alex. Thomson, Knt. one of the Barons of his Majesty's Courts of Exchequer. Taken in short Hand, by Jos. Garney. 8vo. pp. 208. 3s. Johnson.

Art. 23. *Supplementary Facts and Observations*, occasioned by the foregoing. By William Roberts. 8vo. pp. 24. 3d. Harrop-Manchester.

We are sorry to see that a dispute between two gentlemen of respectable private character in Manchester, and which, we understand, has been productive of much party animosity in that town, is kept up by an appeal to the press. We shall not contribute to prolong it, by dwelling on the circumstances attending it.

Art. 24. *Reflections on the Injustice of the British Crown Laws, so far as the same relate to the Punishment of capital Felonies.* 8vo. pp. 42. 1s. Debrett.

The effusion of a well-intentioned mind, but wordy and indigested.

Art. 25. *Considerations concerning a Proposal for dividing the Court of Session into Classes or Chambers; and for limiting Litigation in small Causes; and for the Revival of Jury Trial in certain Civil Actions.* 8vo. pp. 129. Edinburgh, Hill and Creech. 1789. As these considerations peculiarly respect the northern part of this island, and have not been published, as far as we have observed, by any of the booksellers in England, they have not fallen under our notice in the ordinary course. The proceedings of the Court of Ses-

son

sion seem to be attended with the twofold evil of delay and expense; of which some extraordinary instances are given in this publication. As to that part of the author's proposal, which respects the trial by jury, we are too well convinced of the superiority of this mode of trial, not to wish to see it adopted in the full extent here recommended.

BIRMINGHAM RIOTS.

Art. 26. *Thoughts on the late Riot at Birmingham.* 8vo. pp. 52.
1s. Jewell. 1791.

The late disquisitions on civil and religious liberty, especially those by Dr. Priestley, are accused of being made up of *inflammatory materials*: but we feel an extreme reluctance in admitting any lawful connection between using inflammatory arguments and the burning of towns. On the principle which this writer assumes, the spectacles were the criminal cause of the mob at Ephesus, and were justly reprobated as *turners of the world upside down*;—on the principle of this pamphlet, Cranmer and Latimer lighted the fagots by which they were consumed. 'To him alone (Dr. Priestley) we attribute all this mischief.' Why? Because he has written,—written against the system of a religious society to which he does not belong: but on this account must the odium and iniquity of the Birmingham riot be laid at his door? Forbid it, Shame! forbid it, Honour! forbid it, Justice! We are hurt for the credit of our established church, when we hear such an insinuation; and it is as impolitic as it is ungenerous. Answer Dr. P.'s arguments, and repel his attacks on establishments: but say not that the boldness of his pen, on certain controverted points, infligated the mob. Few will believe that the burners of houses were the readers of books; or that the despicable wretches, who committed the infamous outrages at Birmingham, knew any thing of Dr. P.'s writings except from report.

We stand totally unconnected with Dr. P. and his party; and we make the above observations on a settled conviction of their being just. Could the mob be made to take a part in the philosophic controversy respecting the existence or non-existence of phlogiston, and reason, in their accustomed manner, with the faggot and flambeau, the writings which they may happen to oppose, would probably, by some, be also termed *inflammatory*.

Art. 27. *A Letter addressed to the Inhabitants of Warwick*, in Answer to several Charges of a very extraordinary Kind, advanced against the Dissenters assembling at the Chapel, in High-street; By the Rev. Mr. Miller, Vicar of St. Nicholas. By William Field, Minister of the Chapel. 2d Edition: to which is added, a Postscript, and a Copy of a Letter to the Printer of the Birmingham Gazette. 8vo. 1s. Johnson. 1791.

Art. 28. *Remarks on a Letter to the Printer of the Birmingham Gazette*, dated Oct. 14, 1791; and also upon a Letter addressed to the Inhabitants of Warwick, dated Aug. 8, 1791; by William Field, Minister of the Dissenting congregation assembling in the High-

High-street, Warwick. By R. Miller, *Vicar*, and H. Laugharne, *Curate*, of St. Nicholas, Warwick. 8vo. 6d. Rivingtons.

Art. 29. *A second Letter addressed to the Inhabitants of Warwick*, in Reply to the Remarks on the first Letter, &c. by the Rev. the Vicar and the Curate of St. Nicholas. By William Field, Minister of the Protestant Dissenting Chapel, in High-street. 8vo. 1s. Johnson.

Tantæne animis celestibus ira? We are sorry when the ministers of the gospel, like the heathen gods, put themselves in a passion; and, in the heat of passion or false zeal, which are much the same, exceed the bounds of Christian moderation and forbearance. Mr. Miller and Mr. Laugharne, the vicar and curate of St. Nicholas, Warwick, appear, as far as we can judge, from these publications, to stand in this predicament. The Dissenters at Warwick having admitted into their Sunday-school some children, whom, as not belonging to the parish, the church schools had, by an express order, rejected; and, moreover, having encouraged the children to come to school and public worship by certain little presents; the above named clergymen became alarmed for the church; accused the Dissenters of using unlawful means to make converts to the Meeting-house; and one of them, in the excess of his zeal, not only required them to shut up their school, but, on the breaking out of the Birmingham riots, kindly intimated that their want of compliance might expose their Meeting-house and dwellings, in their turn, to destruction.

Mr. Field, in a spirited manner, notices and resists the accusations and insinuations of the clergymen; the clergymen reply to the charge by a string of affidavits: to which Mr. Field makes a rejoinder. Thus stands the controversy. Affidavits are not matters of criticism. Every one knows, from the manner in which they are usually drawn up and procured, that, in general, they prove nothing, especially when made by the lowest of the people, who can only make their mark, which is mostly the case here. We were concerned for the honour of religion that Mr. Miller should have recourse to such evidence. Mr. Field, in his second letter, examines them with the keenness of a special pleader. Being a young man, he writes with too much warmth: but, as a writer, he has evidently the advantage of his antagonists. We lament that the feuds of Birmingham should have extended their influence to Warwick; and we would recommend it to Churchmen and Dissenters, since they have but *one hope of their calling*, to be also of *one mind*.

EAST INDIES.

Art. 30. *The Route to India* through France, Germany, Hungary, Turkey, Natolia, Syria, and the Desert of Arabia, delineated in a clear, concise Manner, with the Distances, Time, Mode, and Expence of Travelling. By Capt. Matthew Jenour, of the Half-pay of his Majesty's 11th Regiment of Foot. 4to. 4s. stitched. pp. 46. Ridgway. 1791.

Captain Jenour's account of the route and method of travelling to the East Indies by land, seems to be perfectly authentic, and according

according to his own experience; it may, therefore, be useful, as a guide, to those who mean to undertake the same journey; and the descriptive part, though brief, will afford some amusement to those who are content to travel to India *by the fire-side*.

SCHOOL-BOOKS.

- Art. 31. *An Abridgement of the History of France*: in the Manner of Goldsmith's Abridgment of the History of England, and of the Abridgment of the History of Scotland. For the Use of Schools. 12mo. pp. 287. 3s. sewed. Kearsley. 1791.

It may easily be conceived to what a skeleton history must be reduced, when the national transactions of twelve or fifteen centuries are pared and reduced, until they may be squeezed into one duodecimo volume; as well as what kind of historical knowledge a youth can derive from the loose, short, hasty medley of things to be found in such a volume. A mere chronological table is a far more consistent undertaking; and, as a hint in the art of abridgment, one volume of this size might be formed of chronological tables for all the kingdoms in Europe; and, which may be more in point, without the expence of original authorship: there are French compendiums of this nature, ready for a translator's hand, and with names to sanction them; or Blair and Playfair ready for extract, if it can be done cheaper. Yet, in spite of such objections as these which we have here hinted, compendiums of this kind have been successfully introduced into schools, and editions of them have been astonishingly multiplied. We have seen, many years ago, a minikin History of England, by question and answer, which, to the best of our recollection, had *been* passed through about a dozen editions. How often the press may have groaned with them since that time, is best known to the trade.

POETRY.

- Art. 32. *A Commiserating Epistle to James Lowther*, Earl of Lonsdale and Lowther, Lord Lieut. and Cust. Rot. of the Counties of Cumberland and Westmoreland. By Peter Pindar, Esq. 4to.

Pp. 23, with an engraved Frontispiece. 2s. Evans, 1791.

From kings and sceptres, this universal satirist now descends to nobles and coronets; and the Earl of Lonsdale is severely "called over the coals," on account of his late contest with some of the inhabitants of Whitehaven:—but, "soft ye!" the LAWYERS, as we are informed, have taken on them to criticize this performance; we shall therefore leave it to other judges, and to other courts.

- Art. 33. *More Money!* or, Odes of Instruction to Mr. Pitt: with a Variety of other choice Matters. By Peter Pindar, Esq. 4to.

Pp. 59. 2s. 6d. Evans. 1792.

Ah! Peter! returned to thy old quarters!—still hankering about the court!—Thou art right, friend! 'tis much safer to exercise thy lashing powers and castigating propensity on sovereigns than on subjects. Government, too, seems to acquiesce, and deem it all fair: "turn and turn!" The people pay swinging taxes to their

their rulers; and, on the other hand, the sovereign is roundly taxed by his grumbling subjects, in all the various modes and devices of railing, and abuse;—and thus the account is settled: the animosity goes no farther.

The present publication, we might have said *flagellation*, is thus introduced: ‘The rumour of an intended and speedy application to Parliament, for more money for the KING, gave birth to the following odes. Though by no means an advocate for Mr. Paine’s violent system of revolution, I am too much the POET of the PEOPLE, not to sing for a reformation. To the Odes is subjoined a sort of make-weight poetry. As the pieces are alluded to in the Odes, I deemed it not amiss to publish them. To be sure, they add to the price as well as the bulk of the pamphlet; but, as I still profess myself free from political corruption, notwithstanding a wicked report to the contrary, (for GREAT POETS as well as GREAT KINGS may be traduced,) I flatter myself that thou’ [the reader] ‘wilt be proud of the opportunity of paying a small tribute to PUBLIC VIRTUE.’

In the Odes, (*six* in number,) the poet affects, with warm resentment, to treat the report of ‘more money’ being wanted, as a brazen lie, invented by opposition:

‘A poison’d shaft, to wound the best of kings—’

but after a long-continued exclamation, of thirty lines, in this high strain of irony, he admits, at last, the *possibility* that the best of kings *may*

‘—whisper to his minister *strange things*,

And bid him money ask.’ —

On this presumption, the poet instructs Mr. Pitt, as the *nation’s steward*, to remonstrate against the supposed demand, in order to convince his M——y that *more money cannot* now be wanted, as the royal coffers ‘must be running o’er;’ and this is the burthen of the song, through all the Odes:—the Odes themselves, too, ‘running o’er’ with a rich variety of court satire, and Ridicule-royal,—as heretofore.

The *make-weights*, thrown in to eke out the half-crown’s worth are,

1. ‘THE ROYAL BULLOCKS.’ Farmer George’s husbandry always furnishes Peter with rare materials for work!

2. ‘ELEGY on my dying Ass.’ We introduced this harmless acquaintance to our readers, in our account of *The Remonstrance*, a poem, by P. P. See Review for October last, p. 195. In this Elegy, the bard is as gentle and inoffensive as his dead namesake: for the ass, too, was named Peter. We seriously mean to speak with respect of this little poem: it hurts no one, and it abounds with expressions of benevolent feeling, which we cannot but approve, and never fail to commend.

3. ‘AN ACADEMIC ODE.’ Here the poet’s old enmity against the academic painters, &c. breaks out with fresh virulence, mingled, as before, with that drollery, without a tincture of which Peter, even in his most angry moods, seldom puts pen to paper,

A. ‘THE B

4. 'THE PROGRESS OF ADMIRATION.' More Satire-royal.
 5. 'ODE to the VIRTUES.' This is satire in its most unexceptionable form; here is nothing *personal*.
 6. 'THE PROGRESS OF KNOWLEDGE.' Out! abomination! This is *all* personal; all aimed at
 ' A mighty potentate, of *some* discerning,
 Inquisitive, indeed, and fond of learning.'

Who,

 ' From Windsor oft danc'd down to Eton College,
 To make himself a pincushion of knowledge;
 That is, by gleaning pretty little scraps
 Of Cæsar, Alexander, and such *chaps*.'

The ridicule meant to be conveyed in this piece, is surely carried too far. It is out of all *costume* and probability; and must, by its *extravaganza*, miss of its intended effect.—Yet, who can read it without laughing?

Art. 34. *Eugenius; or Virtue in Retirement.* A Poem. By Mary Locke. 4to. pp. 19. 1s. 6d. Hookham. 1791.

Where no high pretensions are made, it would be injustice to withhold the *meed* of praise, even from inferior merit.

Under the circumstances of youth, inexperience, and a want of education, which the authoress pleads as an apology for the defects of the *present* poem, the impartial critic will not treat with contempt the talents which could produce the following simple and harmonious lines, descriptive of Spring:

 ' With renovated hope the farmer swells,
 Surveys his crop, and future wealth foretells:
 While sun-burnt Labour, as the season gay,
 Welcomes in carols rude the genial day.
 The Milkmaid's cheek with ruddier blushes glows,
 Her blood with quicken'd circulation flows.
 Sport calls abroad; see her with haste advance,
 And round the May-pole join in festive dance.
 The village Orpheus, now uncheck'd by cold,
 With nimbler fingers, and a touch more bold,
 With head reclin'd, and foot that beats the ground,
 Swells the full crash of harsh discordant sound.
 Ev'n Age creeps out the general mirth to share,
 Enjoy the season, and forget his care.'

Art. 35. *Rational Religion, or the Faith of Man, a Poem.* In which is introduced a new Discovery in Philosophy, viz: the Cause of Suspension and Motion of the Earth and Planets. 8vo. pp. 67. 2s. 6d. Johnson. 1791.

This writer's ideas, many of which are very just, would have appeared to much more advantage in plain prose, than in the kind of verse, (the style of Withers and Quarles,) in which they are delivered.

The new discovery in philosophy here exhibited, that the earth is a shell, filled with sulphureous flame or heat, and buoyed up in air by gas or smoke, like a balloon, is so exceedingly ridiculous, that

that it is astonishing that it should have found a place in a work which appears to have been the result of serious reflection.

NOVEL.

Art. 36. *The History of Georgina Newille; or, the Disinterested Orphan.* Dedicated, with Permission. to the Hon. Lady Warren. 12mo. 2 Vols. 6s. sewed. Hookham. 1790.

This 'first literary attempt' of a young Lady is unquestionably intitled to some degree of indulgence, especially when it is made, as in the present case, under the protection of a long list of noble patrons. If the performance pleases Lords A. B. and C. and Ladies W. X. and Y. though it should not happen exactly to suit the notions of a few old-fashioned critics, who know little of the great world, it must please the ordinary class of readers; who, in judging of works of taste, certainly can wish for no better guides than people of the first fashion.

POLITICAL.

Art. 37. *Substance of Observations on the State of the public Finances of Great Britain*, by Lord Rawdon, in a Speech on the third Reading of the Bank Loan Bill in the House of Lords, June 9, 1791. 8vo. pp. 47. 1s. 6d. Debrett.

Mr. Pitt produces figures to shew that he has an annual surplus million of revenue above the expenditure, to buy up public debts withal; and he has for some years back actually bought in to that amount. How this has been done, Lord Rawdon now informs us; and moreover produces figures to prove, that the yearly million applied to reduce the national debt, does not spring from a surplus of income beyond expenditure, but has been furnished from extra resources. For these resources, Lord Rawdon's speech must be consulted; according to which, we are deluded by the ostentatious reduction of debts with one hand, while the other is less obviously employed in incurring fresh obligations; and this agrees with what we observed in the Report of the Select Committee, Rev. for October last, p. 235.

MISCELLANEOUS.

Art. 38. *The Theatre*, by Sir Richard Steele; to which are added, the Anti Theatre; the Character of Sir John Edgar; Steele's Case with the Lord Chamberlain; the Crisis of Property, with the Sequel, two Pasquins, &c. Illustrated with Literary and Historical Anecdotes, by John Nichols. 2 Vols. 12mo. 6s. sewed. Robinsons, &c. 1791.

These periodical and occasional pieces, revived from the public prints about seventy years past, contain Sir Richard Steele's disputes with the Duke of Newcastle, then Lord Chamberlain, Dennis the critic, and others, concerning the revocation of the licence for exhibiting dramatic entertainments, granted to Steele, as patentee of Drury-lane theatre. They will amuse those who may interest themselves in the revolving politics of the stage, or in the private and literary history of this famous writer; and the editor's

notes

notes will be very acceptable to every reader who is fond of anecdotes relative to past times; and to persons of whom, recollecting little except their names, and best works, they may wish to know more.

Art. 39. *Suicide rejected*; being a Continuation of that Poem: with a Refutation of the Doctrine inculcated, on Principles of Christianity: addressed to the most melancholy Peer in Great Britain. By Charles James, Esq; Author of Poems dedicated by Permission to his Royal Highness the Prince of Wales. To which is added, Time vanquished by Eternity, an Ode. 4to. pp. 18. 1s. 6d. Debrett. 1791.

By the words, 'continuation of that poem,' Mr. James refers to one of the pieces in his two volumes of poetry; and we must also refer to our review of that work, (Rev. vol. lxxxi. p. 134.) for our opinion of his general character as a poet. The present performances prove the writer to be, at least, a correct versifier.

Art. 40. *The Military Maxims and Observations of TIPPoo SULTAN*; containing general Rules for a Commander, with requisite Information for Dispositions of War, &c.; also a salutary Admonition to Kings in general; with a Panegyric in Honour of Tippoo, and some Account of Hyder; by Zein-ul-Abedeem, the Author. *Translated from the original Persian.* 8vo. 1s. Clarke, &c. 1791.

Could we obtain a sight of the original Persian, we might then, perhaps, be able to speak to the authenticity of this pretended translation: till then, we must only view this very questionable pamphlet with a *suspicious*, if not a *more unfavourable* regard. In the mean time, we can entertain no idea of *Tippoo Saib* as an *author*; though we have sufficient reason to consider him as a *soldier*,—but of the most brutal stamp.

Art. 41. *Letters of the Countess du Barré*; with those of the Princes, Noblemen, Ministers of State, and others, who corresponded with her. To which is added, a considerable Number of entertaining and instructive *Notes*, elucidating the Causes of the principal Events of the latter Years of Louis the XVth. Translated from the French. 8vo. 3s. 6d. Symonds. 1791.

As far as we can depend on our memory, this collection seems to be the same that we reviewed in the year 1780; see Review, vol. lxii. p. 491.

As the name of the Countess du Barré has lately, and frequently, been brought forward in all companies, and in every newspaper, the bookseller, very naturally, for a man of intelligence in *his line*, deemed it a proper time to make a second* offer to the public of this celebrated lady's private correspondence; and, probably he will find his account in this instance of his proper attention to business: but should he not have put *second edition* in the title-page? The present pamphlet is ushered to the reader's notice by the following prefatory advertisement:

* We say this, on the foregoing supposition.

* The

' The following letters develop, in an interesting manner, the polished villany of court intrigue, and that fatal system of PROFLIGACY and OPPRESSION, which, in the latter part of the reign of Louis XV. hurried France to the brink of destruction, and at length brought the affairs of that kingdom to the crisis which gave birth to the present revolution. The French patriots have been reviled, even to a degree of execration, by the ADMIRERS of DESPOTISM. This collection of letters might alone serve as an apology for the National Assembly, were any apology necessary for the GLORIOUS labours of that PATRIOTIC BODY.'

Art. 42. *Various Pieces in Verse and Prose*: By the late Nathaniel Cotton, M. D. Many of which were never before published. 12mo. 2 Vols. pp. about 240 in each. 6s. sewed. Doddsley. 1791.

The ingenious and respected author of these volumes is no stranger to the world of letters. His "*Visions in Verse*" some years ago, transmitted his name, with much esteem, to the public; some others of his compositions have also appeared in print; and several, which the benevolent writer imparted to private inspection, have been by that means diffused. The present collection offers those, together with others which have not before met the public eye, to general notice.

The first of these volumes is devoted wholly to poetry, and contains fables, tales, epitaphs, songs, odes, hymns, riddles, rebuses, &c. concluding with *Visions in Verse*, already well known to many readers.—The second volume is confined to prose, and comprises letters from *Mirza*, &c. allegories, visions, essays on different subjects, with extracts from the Doctor's own letters to his correspondents, which form a considerable number of pages; and (which the reader possibly might not expect,) five sensible and useful *sermons*.

These different productions do honour to their author; they discover a cultivated mind, and good taste: sometimes manifesting sprightliness and vivacity; at others, judgment and graver thought; and always a happy intellectual bias, ever friendly to religion, to truth, and to candour. He was a warm advocate for Christianity, though not for its superstitious abuses; a firm friend to rational religion; and to that enlightened and real devotion which is the best assistant and the sure source of righteousness and charity. We here learn how wisely and properly he employed some of those leisure hours, which family cares and medical engagements left at his disposal; and in this respect, we doubt not, these volumes will prove, separately from professional skill, a lasting monument of his worth.

The editor has surely committed a little error in judgment, in adding a solution at the foot of the enigmas; which is depriving the reader of a part of the pleasure that such compositions are designed to yield; were the solutions to be given at all, we think they ought to have been placed in some more distant part of the work.

The arrangement of the different materials, perhaps, required a little more attention; for instance, to pass directly from the diverting letters of a *little monkey*, to the gravity of sermons, seems rather abrupt.

rupt. These, however, are matters of smaller moment:—on the whole, we think the public indebted to the family for the preservation of these valuable remains of a man who was not less admired for his genius, than beloved for his amiable qualities.—Had we room to enumerate the particular contents of this miscellaneous collection; we could point out many pieces which are well adapted for general and elegant amusement; with others, which ought to be regarded in a higher light, on account of the instruction with which they are fraught, and of the improvement which they are calculated to convey.

THEOLOGY and POLEMICS.

Art. 43. *Remarks on the Charge of the Bishop of St. David's*, delivered at his Primary Visitation, in the Year 1790. By a Dissenting Minister. 8vo. pp. 63. 1s. Matthews. 1791.

Considering what occasion of offence the Charge of Bishop Horsley has given to the friends of free inquiry and rational religion, we little expected to find it made the subject of encomium by a Dissenting minister*. This remarker admires the Bishop's zeal for the doctrines of the gospel, and is particularly delighted with his censure of dry moral preaching; with his distinction between religion and science; and with what he has advanced concerning the *insufficiency of human reason*, and in regard to *justification by faith*. To his panegyric, the author, however, adds a word of plain admonition to the Bishop, exhorting him to act consistently with himself, and with the doctrine of this Charge, 'in the bestowment of such livings as may fall to his gift, and in the ordination of young men,'—that is, as appears from the whole tenor of these remarks, to give the preference to those clergymen who are 'scandalized with the reproach of Methodism.' Some may apprehend that, from this pamphlet, it may be clearly seen toward what point the notions advanced in the Bishop of St. David's Charge naturally tend.

Art. 44. *Discourses on various Subjects*, delivered in the Island of Barbadoes. By the Rev. H. E. Holder, of that Place. 2 Vols. 8vo. Vol. I. pp. 400, Vol. II. 376. 12s. Boards. Dilly. 1791.

Several of these sermons are too much founded on systematic divinity and human schemes, to afford us much satisfaction, or to meet our hearty approbation: for though, we hope, we are known as advocates for liberty, and doubt not the sincerity of many who are partial to particular opinions, we yet wish all persons to be set free from a servile regard to the mere inventions or commandments of men. As *Christians*, the Scriptures are our only sure guide, and they ought to be diligently consulted and carefully attended:—but the remark which we have made above, is chiefly, if not entirely, applicable to the first of these volumes; in which, however, there are some useful and valuable discourses; and candour obliges us to observe that even those of a more speculative or *mystical* cast, are generally applied, in one respect or another, to a practical purpose.

* Every gifted cobbler, and inspired bellows-mender, now, as in the days of Cromwell, styles himself a *Minister*; and thence is confounded with the general body of *Dissenters*.

The subjects of these discourses are important, and most of them are treated in a judicious and sensible manner, suitably to those great ends, which a preacher ought ever to keep in view, to inform and assist the hearer's understanding, to amend the heart, and to render men wise, good, and happy. Mystery and system seldom fail to perplex, and often mislead; they produce sometimes a kind of *piety*, or what is considered as such, which has no useful effect, or not unfrequently a bad one: but a just and rational illustration of Scripture-truth, a sensible and fervent recommendation of Christian virtue, on those motives and principles which Revelation affords, are likely to be followed by the most valuable and happy consequences.—We have only to add, that the language is plain, and clear, and very properly suited to publications of this kind.—We may, indeed, speak of the style as superior to that of the generality of pulpit-compositions.

Art. 45. *Two Discourses*, tending to assuage the Animosity of Party Spirit in Religion, and to explore the merciful Desigas of Providence in the Permission of the worst Offences. By John Duncan, D.D. Rector of Southwamborough, Hants. The second Edition. 8vo. 1s. 6d. Cadell. 1792.

These discourses were long since noticed in our Journal; the first in vol. xlviii. p. 472, the second in vol. liii. p. 278. The author republishes them with some additions, in hopes that their temperate opposition to the violence of party spirit will be accounted as reasonable at this juncture, as it appeared to be at their first publication. The good sense, and the candid spirit, with which they are written, fully justify the writer's expectation.

Art. 46. *Sermons* by the late Rev. John Logan, F.R.S. Edin. one of the Ministers of Leith. Vol. II. 8vo. pp. 427. 6s. boards. Robinsons. 1791.

As some account of the first of these volumes has already appeared*, it is less requisite for us to say much concerning the present. The editor observes that the very favourable reception, which the former obtained, induced this second publication; and he expresses his hope, that the same allowance will be made, as in the other case, for a posthumous work.—He adds, that some of the sermons are incomplete, owing, partly, to their having been left in that state by the author, and, partly, to the manuscript being lost.—It is probable that this, with some readers, will hardly be deemed a sufficient apology, even though it is true, that—‘in those imperfect discourses, some rays of the same genius appear, which distinguish the others.’—

The volume opens with five lectures,—concerning which, we are told in a note, that a *lecture*, or exposition of some passage of scripture, is a stated part of the morning-service of the church of Scotland, immediately following the first prayer. These lectures are on the first psalm, the twenty-fourth psalm, the parables of the rich man and Lazarus, of the ten virgins, and on the transfiguration of Christ. The sermons are twenty; on the following subjects:—Nativity of Christ, Luke, ii. 10.—Repentance, Acts, xvii. 30.—Day

* See Rev. for March, 1791, p. 352.

of Salvation, 2 Cor. vi. 2.—Prodigal returning, Luke, xv. 18.—Spirit of Christianity, 1 Cor. ii. 1, 2.—Divine Influence, Luke, xi. 13.—Religious Retirement, Isai. xxvi. 20.—Misery of the Sinner, Isai. lviii. 21.—Attention to the Law of God, Ps. lxxviii. 1.—Love of God, by his Son Jesus, Rom. v. 7, 8.—Excellence of Virtue, Prov. xii. 26.—True Religion the Strength of the Mind, Dan. xi. 32.—Sinful compliances, Exod. xxiii. 2.—Public Spirit, Ps. cxxii. 6.—Death, Heb. ix. 27.—Reasonableness of Religion, Matt. xi. 30.—Sufferings of Christ, Heb. ii. 10.—Cross of Christ, Subject of Glory, Gal. vi. 14.—*It is finished*, John, xix. 30.—Life and Immortality, John, xi. 25.

Many sensible, practical, and valuable observations are, in these discourses, offered to general notice.—The information, *cetera desunt*, occurs too often, and brings a disappointment. Orthodoxy does not much trouble the reader. The preacher's great aim is to recommend virtue, and that *real* piety which is its best and surest source; and this he does, at times, with persuasive energy.

Art. 47. *The Assembly's Catechism abridged*, for the Use of Children, particularly in the Sunday Schools. 12mo. pp. 36. 2d. Button. 1791.

The shorter Assembly's Catechism has long been known: several families among the Dissenters have used it as a means of religious instruction. The late eminent Dr. Watts abridged it, with a view of rendering it of greater service. On his plan, if we rightly understand the matter, the present editor proceeds. Considerable omissions or abridgments appear to take place, by which we apprehend the catechism is improved. That which we always have considered as the best part of the whole performance was, the account of the Lord's Prayer, and of the Ten Commandments; as to the last of which, perhaps, the editor has curtailed more than is requisite:—but we leave all persons to judge for themselves. Few catechisms are without their objections: the shorter and plainer they are, the better; and the best will need some aid from a rational and pious instructor.

SINGLE SERMONS.

Art. 48. Preached before the University of Oxford, on the 5th of Nov. 1791. By Edward Tatham, D. D. Fellow of Lincoln College. 8vo. pp. 39. 1s. Rivingtons.

Our understanding has not been improved, nor has our fancy been amused, by this political harangue on the nature and advantages of the British Revolution, and on the danger which at present threatens the British constitution. We have neither been entertained nor instructed. All that we learn is, that Dr. Tatham is very desirous of inculcating 'the great duty of *unqualified* subjection to the civil powers, which are ordained of God;' and of persuading mankind, that 'every kind of government, being part of the moral system and necessary to men, is entitled to submission and obedience, and is to be esteemed a *public blessing*;'—and he exhorts all, who 'cannot in conscience comply with the discipline of the government to which they owe the blessings of civil and social life, rather than labour its destruction,

destruction; to have the generosity to leave the country in which such government presides."

This preaching up of "the powers that be," and supporting "whatsoever king shall reign," is a very ancient and established practice;—and doubtless it is no less ancient to exhort the *disaffected*, i. e. all who think that society has not yet reached the summit of perfection in church and state, but may continually go on to make nearer and nearer approaches to it; to leave the country, with the government of which they are dissatisfied. Ye men of Galilee, what have ye to do with our chief priests, and our rulers, and our elders? Why trouble ye our city with your reformation and your improvements? "However useful ye may be in some respects, we will endeavour to do without you, rather than our constitution should be in perpetual danger from your attacks." Get ye to the dispersed among the Gentiles.

To investigate the motive for this style of preaching, which may rather be termed the *experimental*, than the *evangelic*, would be, at best, a work of conjecture; and, in many cases, might expose us to the risk of error: for, as we are told by the poet, on very orthodox authority, the same conduct does not always spring from the same motive:

"A different cause, says Parson Sly,

"The same effect may give."

Without having recourse to conjecture, or travelling at all out of the road of plain fact, we may, without any risk, affirm, that we rarely meet with such preaching, but it brings to our minds the following words of *honest* Will. Whiston: "Oh! what a sad but prevalent topic are we now come to! *The expectation of preferment: more preferment!* The grand thing commonly aimed at, both by clergy and laity; and generally the utter ruin of virtue and religion among them both! Poison, sweet poison; first poured upon the church by Constantine the Great, and greedily swallowed, both by papists and protestants, ever since."

Whiston's Memoirs of his own Life, p. 156.

Art. 49. *On Public Worship and Instruction*, preached Sept. 4, 1791, at the opening of *St. Peter's Chapel*, Edinburgh; with an occasional Prayer. Published at the Request of the Congregation; to whom it is respectfully dedicated, by their affectionate Pastor, Charles Webster. 4to. pp. 37. 1s. Rivington.

This discourse ought to be distinguished from the common run of publications from the pulpit. The author writes with ability as a divine, and his style is nervous and correct. The subject is sufficiently indicated by the mention that is made in the title of the occasion on which the sermon was delivered.—Though we do not accord with the learned preacher, in all his sentiments, with respect to doctrinal points, we cannot but applaud the Christian spirit and good tendency of his performance. The duty and utility of public worship are topics which, at this time, are, in a more especial manner, brought forward, and recommended to public attention, by the singular tract lately produced by Mr. Wakefield; of which we shall give an account in our next Review.

Art. 50. *The Book of Nature*. Preached in a Country Parish. 12mo. pp. 40. 6d. Sherborne, printed, by Goadby. 1791.

A pleasing and useful performance. The author, with a recommending modesty, speaks of it in the title-page, as little more than a compilation. It is, however, a compilation, ingeniously, agreeably, and instructively formed; and we find it added, that 'care has been taken to suit the language to the capacity of the audience.'—From a sensible and entertaining view of nature, in its different parts and objects, the reader is excited to employ himself in the praises of its Great Author. This little work gains our most hearty approbation:—we hope it will be largely diffused. We are almost inclined to wish that the author had added some farther reflections from this subject, to recommend the spirit and practice of contentment, industry, and general virtue: but to this, no doubt, he will attend, when the work, which it is not desirable to have *greatly* enlarged, comes to a second edition. How laudable are such endeavours as these: especially when compared with the labour which some men employ, for entangling their hearers and readers amid doubtful mysteries, and for working them up to an ignorant and fiery zeal for rites and opinions, destructive of that righteousness, benevolence, and rational piety, which, let bigots, hypocrites, and politicians say what they please, are assuredly the great purposes designed by divine revelation.

Art. 51. *A Crown of Eternal Glory preferable to all the Riches of this World*. Occasioned by the Death of the late Right Hon. and most Respected Lady, Selina, Countess of Huntingdon; and preached before the Church in Jewin-street, London, July 17th, 1791. By the Rev. T. Priestley, Minister of the said Church, and Author of the Evangelical Family Bible, &c. 2vo. 6d. Trapp. 1791.

Those readers who expect to find in this sermon any account of the celebrated Lady whose death occasioned it, will be disappointed. It is nothing more than a general discourse on the subject mentioned in the title, in the manner of that class of preachers who profess themselves to be the followers of Mr. Whitefield.

CORRESPONDENCE.

'To the MONTHLY REVIEWERS.

GENTLEMEN,

I Beg leave to submit to your correction a small error in your last Review, note of p. 8, respecting Mr. Scott of Amwell; with which I should not have troubled you, but because the general accuracy of your Journal gives weight to whatever appears in it.

Mr. Scott, as a *strict Quaker*, could not qualify himself to become a *magistrate* by taking the necessary oath.

It is perhaps not improper to add, that when I once asked that worthy and liberal-minded man, if he was in the commission of the peace, with a view of learning his opinion; he answered, without hesitation, that his principal objection to taking the oath, was the offence which it would give the Society. His own opinion was, that an oath and an affirmation are substantially

stantially the same, and that the mode of appeal to the Searcher of Hearts is of little consequence; though he certainly preferred the latter.

‘ He did not advert to the Test Qualification.

‘ Mr. Scott was a very active and useful commissioner of the highways and turnpikes; an employment which he could execute without the intervention of conscientious scruples. I am,

‘ Gentlemen,

‘ Your most obedient servant,

‘ W. M.’

‘ To the MONTHLY REVIEWERS..

‘ GENTLEMEN,

Feb. 10, 1792.

‘ I Was much surprized at seeing in the Review for Dec. 1791, p. 475, the Blacksmith’s Letter, &c. ascribed to my friend Dr. Witherspoon. I can assure you, the Doctor never wrote that Book. It would have been very inconsistent in him to have done so. The author, as it is well known in Scotland, was Mr. Riddock, minister of the episcopal chapel in Glasgow, and afterwards of that in Aberdeen. An answer was made to it by Mr. Vance. I am, Gentlemen,

‘ Your most humble servant,

‘ A Constant Reader and Old Correspondent.’

We print the above letter, without pledging ourselves for the authenticity of its information, as the writer of it has not confided to us his name.

‘ To the MONTHLY REVIEWERS.

‘ GENTLEMEN,

‘ I Am a little surprized, that the liberal Monthly Reviewers should pass, uncensured, a position in their Review for December 1791, which every person, who has read the Anti-Nicene Christian writers, must know to be false, viz. that those writers favoured the doctrine of *Christ’s being a person in the Supreme God*. All the Anti-Nicene writings, transmitted to us, exhibit a very contrary doctrine; and, I humbly presume, that the above falsity should not be permitted to mislead the public. With the sentiments, which I have lately found in the Monthly Review, respecting both religion and politics, I am particularly pleased; and I am sorry to find in it any omission on those subjects, which may be of ill consequence.

‘ The Trinity of Plato, *God, Ideas*, (which, probably, may be what we may call *finesses*), and *Matter*, (or the first principles of things, corporeal and spiritual,) surely have no resemblance to the triune Deity of misguided Christians. Though I am not quite satisfied with all that Justin Martyr says, I believe he well understood Platonism; and that his belief, that Plato had read Moses, is probably just: at least, it seems certain, that Plato, by some means, was acquainted with tradition, corresponding with the Mosaic writings. I am, &c.

‘ A. B.’

We suppose A. B. refers to the first article in our Review for December, though he has forgotten to make a particular reference to the passage which he has in view.—As for the opinion of this learned correspondent, that we have been guilty of an *omission*, in losing an opportunity of interposing our sentiments, relative to the doctrine to which his letter alludes, we have only to observe, that we are glad to find, that *all* our readers do not think we have already said *too much* on that prolific subject of unavailing Christian contention.

* * In acknowledgement of the petulant squib, from (D.R.) the author (as we suppose,) of the *Festival of Beauty*, we will relate to "the angry boy," the following true anecdote:

About twenty years ago, a youthful dangler after THALIA, published—something—which he called a *Poem*, but which we deemed *nonsense*, and treated accordingly. The rhimeller grew wrathful, and took his revenge in kind: he *printed at us*.—At length, however, he reflected; he repented of his foolish common-place abuse of critics and criticism; he treated the MUSE as she had before treated him: he turned his back on her.—He then betook himself to useful studies, for which nature had really qualified him; and now he scruples not to acknowledge, occasionally, in any company, his great obligation to those whom he had once considered as his most malignant enemies:—"I was running head-long into folly, and, probably, into beggary: but, now, I am happily enabled to provide comfortably for a good wife, and six fine children; and all that I and they enjoy, we owe to the honesty of our real friends, the Authors of the Monthly Review."

"GO THOU, AND DO LIKEWISE."

†† 'An Inquirer' requests the *out-line* or *general idea*, of that sense, in which the editor of Montalto's Tract says the fifty-third chapter of Isaiah is unanimously understood by the most eminent of Hebrew writers.—In reply, we shall merely transcribe the following lines from the pamphlet itself:—"The prophecy of Isaiah, now under consideration, is by no means obscure; for, when interpreted of *the people of Israel*, and not of a *Messiah*, the whole becomes not only consistent, but strikingly just, as far as we can yet trace its accomplishment."—How far this is the *unanimous* exposition of Hebrew writers, is a question for which we are not accountable;—all that we can observe, is, that the editor so delivers it.

†† Mr. Halloran is mistaken in his apprehension, that we intended to ridicule his poetical productions, by the slight manner in which we happened to notice them, in our last Review. No 'alteration,' whatever, has taken place, as to the opinion which we formerly expressed in regard to Mr. H.'s character. We still entertain the same favourable sentiments concerning this ingenious Preceptor; and we sincerely wish him all the success to which his merits may justly entitle him.—If our 'advice' were of any consequence to him, we would take this occasion of briefly offering to his candid acceptance, a friendly hint,—viz. Whether it would not be advisable to employ his leisure hours in cultivating the useful, and sometimes profitable, fields of prose, rather than in amusing himself in the flowery walks of poetry.—If we may judge from the specimen which he has afforded us, in his very handsome and well-written letter of the 4th instant, he would, in all probability, find his account in the exchange.

* See Rev. for January last, Art. 33. of the Catalogue.

††† C.R.W.L.

††† C. R. W. L. will find an abstract of the curious case of Somnambulation, concerning which he inquires, in the Appendix to our 80th vol. p. 637. We do not believe that the case was ever inserted in the Lausanne Memoirs, as we find no mention of it in our account of them in our *New Series*, App. to vol. iii. p. 545, *et seq.*

‡‡‡ A correspondent, noting M. Wiegleb's having assigned the year 1730 as the date of Gmelin's account of carmine made with cochineal, (see our last App. p. 546,) has informed us, that a full detail of this process was given in Techmeyer's *Chemica*, printed in 1728.

This correspondent, and Mr. Willis, of the *Hermitage*, suppose that the Abbé Mariti, (see our last Review, p. 50,) or his translator, has made a mistake in the orthography of the word *laudanum*, and that he should have written *labdanum*; and then, says Mr. Willis, 'the account of collecting that resinous substance, which exudes from the *Cistus Ladanifera vera*, will be right, as it agrees nearly with the method described by the ancients, as well as with that by the present inhabitants.'

‡‡‡ Dr. Berkenhout's letters were reviewed in our 5th vol. *New Series*, p. 365; and as we have not the book now in our possession, we cannot discuss the point to which Mr. Molineux's letter refers.

§§‡ H. B.'s vessel is among those which the pressure of public business has long unavoidably kept waiting for examination at our Custom-house;—we hope, however, to dispatch it by the next monthly tide.

§§§ 'An Admirer of the M. R.' will see an account of the work which he mentions, in our next number.

§§§ In the 5th vol. of our *New Series*, p. 7, we noticed some errors in Mr. Willis's paper on the fusion of platina, and supposed them to be typographical slips:—Mr. Willis informs us that they were so. We there also expressed a doubt of the printer's accuracy, when it was said that, in one of the experiments, the specific gravity of pure platina was 23.4: but Mr. W.'s letter says that this was the weight, and that 'it was weighed by two different gentlemen, very conversant in examining the specific gravities of bodies.'

‡‡‡ A second letter, signed *Veritas*, is just received.

☞ In the last Appendix, p. 564. l. 5. for 'nation,' read 'natives.'

ERRATA, in some Copies of this Number.

Page 156. l. 18. *dele* the *s* in 'produces.'

— 167. l. 8. from bottom, *dele* the first *s* in 'Brunsfelfius.'



T H E
MONTHLY REVIEW,

For M A R C H, 1792.

ART. I. *The History of Philosophy*, from the earliest Times to the Beginning of the present Century; drawn up from Brucker's *Historia Critica Philosophiæ*. By William Enfield, LL.D. 4to. 2 Vols. pp. 1100. 2l. 2s. Boards. Johnson. 1791.

DR. ENFIELD justly observes, that *Stanley's History of Philosophy* is written in an uncouth and obscure style; and that his plan extended little farther than to the history of the Grecian sects. Stanley is also defective in the execution of his design, having performed the office of an industrious compiler, rather than that of a judicious critic. To supply the imperfections of the only English work which promises to give an account of the most important speculative opinions, and of the arguments by which they are supported, Dr. Enfield had recourse to Brucker's *Historia Critica*, 'a vast magazine of important facts, collected with indefatigable industry, digested with admirable perspicuity of method, and written with every appearance of candour and impartiality:'—but six closely-printed quarto volumes, each containing about a thousand pages, are neither easily purchased, nor easily read. For the convenience of his countrymen, Dr. E. modestly says that he has undertaken, in this instance, to become their reader, and to communicate to them, in their vernacular tongue, the substance of this valuable Latin work.

The object which Dr. E. had in view, could not have been attained by translating Brucker's Abridgment of his own work; an abridgment which affords only a dry sketch of the subject, neither enriched by a proper detail of facts, nor enlivened by the colouring of style,—deficient in incidents, and destitute of reflections.

In executing his task, Dr. E. though he has greatly reduced the size, has nearly followed the arrangement, of the original.

He has given his author implicit credit for his numerous references and citations. In the selection of materials, he has chosen such particulars as were most likely to be generally interesting; and for the convenience of those who may be inclined to enter into minute inquiries, he has subjoined, at the close of each chapter, a general list of authors, by whom the various subjects treated in it, are more fully discussed.

The history of philosophy is divided by Brucker into three periods. 1. From the earliest times to the decline of the Roman empire. 2. From the decline of the Roman empire, to the revival of letters. 3. From the revival of letters, to the commencement of the eighteenth century. The first period comprehends the history of philosophy among the Hebrews, Chaldeans, Indians, Phenicians, Ethiopians, Celts, and Scythians, all of whom, as well as the Persians and Etrurians, Mr. Brucker degrades with the epithet of *Barbarous*, because they were thus denominated by the Greeks. His complaisance for his Grecian masters will appear, to many, in this instance, to have carried him too far; though it must be acknowledged that the philosophy of the nations, prior to the Greeks, was derived from tradition, blended with fable, and supported by authority; and that the Greeks were the *first*, and, as our author has well proved, for a long time the *only*, nation, who placed knowledge, of every kind, on its true basis,—the clear deductions of unbiassed reason.

It will not therefore appear remarkable, that the history of Grecian philosophy should occupy by far the largest portion of the volumes before us; the first, comprehending the origin, progress, and completion of the Grecian sects; and the second, explaining the diffusion, corruption, and revival, of the doctrines which they taught in various parts of the world. The reader will find a copious and interesting detail of the foundation of the two original sects, the Ionic and Italic, by Thales and Pythagoras; with an account of their respective followers, to the time of Socrates; from whom Grecian philosophy assumed a new form. He will then follow the subdivisions of the Socratic school, under the various, but inferior, sects of Cyrenaic, Megaric, Eliac or Eretriac, philosophers, as well as under the more illustrious names of Academics, Peripatetics, and Stoics, which were of longer duration and greater celebrity.

In the second volume, the author describes the removal of philosophy from Athens to Rome, and the fate of the various sects in that capital of the world; from which their tenets were diffused through the different provinces of the East and West. After the downfall of the Roman empire, the Grecian philosophy

Why was adopted and corrupted by the Saracens, who received it through the impure medium of Latin or Syriac versions. With the Saracenic empire, philosophy was extended to the barbarous nations of the West; among whom it degenerated into a confused mass of notions, compounded of mistaken *Aristotleism*, and polemic theology.

The leading character of the Scholastic philosophy was, that it employed itself in an ostentatious display of ingenuity, in which axioms assumed without examination, distinctions without any real difference, and terms without any precise meaning, were made use of as weapons of assault and defence, in controversies upon abstruse questions, which, after endless skirmishes, it was impossible to bring to any issue, and which, notwithstanding all the violence of the contest, it was of no importance to determine. The Scholastic logic is not to be confounded with the genuine art of reasoning, from which it differs, as much as dross from pure gold. These disputants made use of dialectics, not to assist the human understanding in discovering truth conducive to the happiness of man, but to secure to themselves the honours of conquest in the field of controversy. John of Salisbury complains, that the scholars of his time consumed, not ten or twenty years, but their whole lives, in these disputes; and that when, through old age, they became incapable of any other amusement or pleasure, these dialectic questions still dwelt upon their tongues, and dialectic books still remained in their hands.

It is scarcely to be conceived with what ardour, approaching even to madness, the first geniuses of the age applied to this kind of study. Losing themselves in a wood of abstract conceptions and subtle distinctions, the further they proceeded the greater was the darkness and confusion, till at length what was commonly called philosophy no longer deserved the name. Ludovicus Vives, one of the most intelligent writers of the sixteenth century, speaking of the Scholastic philosophy, says, "From the writings of Aristotle, they have selected, not the most useful, but the most intricate and unprofitable parts; not his Books of Natural History, or his problems, but his *Physics*, and those treatises which most resemble theirs in subtlety and obscurity; for example, his Books upon the First Philosophy, upon Heaven, and upon Generation. For as to the treatise on *Meteors*, they are so entirely unacquainted with the subject, that it seems to have been admitted among the Scholastic books rather by accident than design. The truth is, that these philosophers are less acquainted with nature than husbandmen or mechanics; and so much offended are they with that Nature which they do not understand, that they have framed for themselves another nature, which God never framed, consisting of formalities, hæcceities, realities, relations, Platonic ideas, and other subtleties, which they honour with the name of the *metaphysical world*; and if any man has a turn of mind averse to the study of real nature, but adapted to the pursuit of these visionary fictions, they say, he is possessed of a sublime genius.

The topics, upon which these philosophers spent the whole force of their ingenuity, were of a kind at once the most difficult and ab-

struse, and the most trifling and useless. Intention and remission, proportion and degree, infinity, formality, quiddity, individuality, and other abstract ideas, furnished innumerable questions to exercise their subtlety. Not contented with considering properties and relations as they subsist, and are perceived, in natural objects, they separated, in their conceptions, the former from the latter, and by this artifice transferred them into universal notions. Then forgetting that these notions are merely the offspring of the reasoning mind, they considered them as real entities, and made use of them as substantial principles in explaining the nature of things. This they did, not only in metaphysics, but in physics, in which these imaginary entities confused and obscured all their reasonings. If these creatures of abstraction be brought back to their natural connection with real objects, and with the terms which express them, it will appear, that they had nothing more than an imaginary existence, and the whole contest concerning them will vanish into a mere war of words. Whence some judgment may be formed concerning the value of this most profound, angelic, and seraphic philosophy.' (Vol. ii. p. 386, *et seq.*)

This passage well deserves attention; because it is too common among the half-learned of our own days, to confound the genuine tenets of Grecian philosophy, with the corruptions introduced into it by the Saracens and Goths.

In perusing the history of the third period,—from the revival of letters to the present century,—we think the reader will receive peculiar pleasure; and they who know how heavily this part of the work is treated by Brucker, must acknowledge that the public owe no small obligations to Dr. Enfield. The subject naturally divides itself into two heads. 1. The attempt to restore and correct the sectarian philosophy, owing to the restoration of learning, and particularly to the revival of the study of the Greek tongue. 2. Attempts to introduce new methods of philosophizing, by modern sceptics, theosophists, and scriptural philosophers. 3. Attempts to improve philosophy in general, and its particular branches, by those who, instead of servilely adopting the opinions, imbibed the genuine spirit, of Greece; and who boldly thought for themselves, setting authority at defiance, and admitting no conclusions but those which are deducible from experience and reason.

As a specimen of the agreeable manner in which this abridgment is executed, we shall select a chapter, containing an account of the Theosophists and Rosicrucians, whose extravagant pretensions have been recently revived by the deluders of the great and small vulgar in most countries of Europe.

* Besides the Scripturalists, there is another class of philosophers who profess to derive their knowledge of nature from divine revelation, namely the Theosophists. These men, neither contented
with

with the natural light of human reason, nor with the simple doctrines of scripture understood in their literal sense, have recourse to an internal supernatural light, superior to all other illuminations, from which they profess to derive a mysterious and divine philosophy, manifested only to the chosen favourites of Heaven. They boast that, by means of this celestial light, they are not only admitted to the intimate knowledge of God, and of all divine truth, but have access to the most sublime secrets of nature. They ascribe it to the singular manifestation of divine benevolence, that they are able to make such a use of the element of fire, in the chemical art, as enables them to discover the essential principles of bodies, and to disclose stupendous mysteries in the physical world. They even pretend to an acquaintance with those celestial beings, which form the medium of intercourse between God and man, and to a power of obtaining from them, by the aid of magic, astrology, and other similar arts, various kinds of information and assistance. This they affirm to have been the ancient secret wisdom, first revealed to the Jews under the name of the Cabala, and transmitted by tradition to posterity. Philosophers of this class have no common system; but every one follows the impulse of his own imagination, and constructs an edifice of fanaticism for himself. The only thing in which they are agreed is, to abandon human reason, and pretend to divine illumination. The reader will easily perceive, that it must be a difficult task to decypher the systems of such philosophers, and will not be disappointed if he finds us unable to illuminate this region of obscurity. In pursuit of our plan, we shall enumerate a few of the principal Theosophists.

‘ Many traces of the spirit of Theosophism may be found through the whole history of philosophy; in which nothing is more frequent, than fanatical and hypocritical pretensions to divine illumination.

‘ Among moderns, the first name which appears with distinction in this class of philosophers is Philippus Aureolus Theophrastus Paracelsus, a man of a strange and paradoxical genius. He was born at Einsiedlen, near Zurich, in the year 1493. His family name, which was Bombastus, he afterwards changed, after the custom of the age, into Paracelsus. He was instructed by his father, who was a physician, in languages and medicine. So earnestly desirous was he of penetrating into the mysteries of nature, that, neglecting books, he undertook long and hazardous journeys through Germany, Italy, Spain, Denmark, Hungary, and Muscovy, and probably several parts of Asia and Africa. He not only visited literary and learned men, but frequented the workshops of mechanics, descended into mines, and thought no place mean or hazardous, if it afforded him an opportunity of increasing his knowledge of nature. He consulted all persons who pretended to be possessed of any secret art, particularly such as were skilled in metallurgy. Being in this manner a self-taught philosopher and physician, he despised the medical writings of the ancients, and boasted that the whole contents of his library would not amount to six folios.

‘ Rejecting the tedious method of the Galenic school, Paracelsus had recourse to new and secret medicines procured from metallic substances

substances by the chemical art. And his bold empirical practice was in many cases attended with such wonderful success, that he rose to the summit of popular fame, and even obtained the medical chair in the city of Basil. Among other nostrums, he administered a medicine, to which he gave the name of Azoth, which, he boasted, was the philosopher's stone, the medical *panacea*, and which his disciples extol as the Tincture of Life, given through the divine favour to man in these last days. His irregular practice, and the virulence with which he censured the ignorance and indolence of other physicians, created him many enemies. The rewards, which he received for the cures he performed, were by no means adequate to the expectations of his vanity and ambition. After meeting with many disappointments and mortifications, an incident occurred which determined him to leave Basil. A wealthy canon of Lichfield, who happened to fall sick at Basil, offered Paracelsus a hundred florins to cure his disease. This Paracelsus easily effected with three pills of *his Laudanum*, one of his most powerful medicines. The canon, restored to health so soon, and as appeared to him, by such slight means, refused to stand to his engagement. Paracelsus brought the matter before the magistrate, who decreed him only the usual fee. Inflamed with violent indignation at the contempt which was, by this decision, thrown upon his art, after inveighing bitterly against the canon, the magistrate, and the whole city, he left Basil, and withdrew into Alsace, whither his medical fame and success followed him. After two years, during which time he practised medicine in the principal families of the country, about the year 1530, he removed to Switzerland, where he conversed with Bullenger and other divines. From this time, he seems for many years to have roved through various parts of Germany and Bohemia. At last, in the year 1541, he finished his days in the hospital of St. Sebastian, in Saltburgh.

Different and even contradictory judgments have been formed by the learned concerning Paracelsus. His admirers and followers have celebrated him as a perfect master of all philosophical and medical mysteries. Some, on account of the reformation which he produced in medicine, have called him the medical Luther. Many have maintained, as indeed he himself boasted, that he was possessed of the grand secret of converting inferior metals into gold. On the contrary, others have charged his whole medical practice with ignorance, imposture, and impudence. J. Crato, in an epistle to Zwinger, attests, that in Bohemia his medicines, even when they performed an apparent cure, left his patients in such a state, that they soon after died of palsies or epilepsies. Erasius, who was for two years one of his pupils, wrote an entire book to detect his impostures. He is said to have been not only unacquainted with the Greek Language, but so bad a Latin Scholar, that he dared not speak a word of Latin in the presence of learned men. It is even asserted, that he was so imperfect a master of his vernacular tongue, that he was obliged to have his German writings corrected by another hand. His adversaries also charge him with the most contemptible arrogance, the most vulgar scurrility, the grossest intemperance,

perance, and the most detestable impiety. The truth seems to be, that Paracelsus's merit chiefly consisted in improving the art of chemistry, and in inventing, or bringing to light, several chemical medicines, which to this day hold their place in the *Pharmacopœia*. Without either learning, or urbanity, or even decency of manners, by the mere help of physical knowledge and the chemical arts, he obtained an uncommon share of medical fame; and to support his credit with the ignorant, he pretended to an intercourse with invisible spirits, and to divine illumination.

Paracelsus wrote, or rather dictated to his amanuensis, many treatises; but they are so entirely void of elegance, so immethodical and obscure, that one may almost credit the assertion of his chemical assistant, Oponinus, that he dictated most of his books in the night, when he was intoxicated. They treat of an immense variety of subjects, medical, magical, and philosophical. His *philosophia sagax*, "Subtle philosophy," is a most obscure and confused treatise on astrology, necromancy, chiromancy, physiognomy, and other divining arts, calculated for no other purpose than to promote vulgar superstition. Several of his pieces treat of philosophical subjects, such as "The production and Fruit of the Four Elements;" "The Secrets of Nature, their Origin, Causes, Character, and Properties," and the like; but they are such a confused mass of words, that it would be an Herculean labour to draw out from them any thing which would have the least appearance of a consistent philosophical system.

The chemical, or Paracelsic, school produced many eminent men, whose memoirs rather belong to the history of medicine than of philosophy. Many of these took great pains to digest the incoherent dogmas of their master into a methodical system. A summary of his doctrine may be seen in the preface to the *Basilica Chymica* of Crollius; which after all is nothing better than a mere jargon of words, with which it is wholly unnecessary to trouble the reader.

What Paracelsus was in the sixteenth century, Robert Fludd, an English physician, attempted to become in the seventeenth. He was born in the year 1574, at Milgate in Kent, and became a student in the university of Oxford in 1591. After he had finished his studies, he spent six years in travelling, in order to observe and collect what was curious in nature, mysterious in the arts, or profound in science. Returning to England, he was admitted into the college of physicians in London, where he obtained great admiration for his singular piety, and the profundity of his chemical, philosophical, and theological knowledge. After a long course of extensive practice, he died in the year 1637.

So peculiar was this philosopher's turn of mind, that there was nothing which antient or modern times could afford, under the notion of occult wisdom, which he did not eagerly gather into his magazine of science. All the mysterious and incomprehensible dreams of the Cabalists and Paracelsians, he compounded into a new mass of absurdity. In hopes of improving the medical and chemical arts, he devised a new system of physics, loaded with wonderful hypotheses,

theses, and mystical fictions. He supposed two Universal Principles, the Northern or condensing power, and the Southern, or rarefying power. Over these he placed innumerable intelligencies and geniuses, and called together whole troops of spirits from the four winds, to whom he committed the charge of diseases. He applied this thermometer to discover the harmony between the macrocosm and the microcosm, or the world of nature and of man; he introduced many marvellous fictions into natural philosophy and medicine; he attempted to explain the Mosaic cosmogony, in a work entitled *Philosophia Mosaica*, wherein he speaks of three first principles, *darkness*, as the first matter; *water* as the second matter; and the *divine light*, as the most central essence, creating, informing, vivifying all things; of secondary principles, two active, cold and heat; and two passive, moisture and dryness; and describes the whole mystery of production and corruption, of regeneration and resurrection, with such vague conceptions and obscure language, as leave the subject involved in impenetrable darkness. Some of his ideas, such as they were, appear to have been borrowed from the Cabalists and Alexandrian Platonists. The reader will easily judge, what kind of light may be expected from the writings of Robert Fludd, when he is informed that he ascribes the magnetic virtue to the irradiation of angels. His philosophical works are, *Utriusque Cosmi Historia*; *Veritatis Proscenium*; *Monochordium Mundi Symphoniacum*; *Clavis Philosophiæ et Alchymicæ*; *Meteorologia cosmica*, &c. His extravagancies were reprobated by several writers, particularly Kepler and Merfenus. In reply, he wrote an allegoric piece, under the title of "The Contest of Wisdom with Folly." Merfenus, who did not chuse to continue the controversy, engaged Gassendi to chastise him, in his *Examen Philosophiæ Fluddianæ*; "Examination of the Fluddian Philosophy;" a work which should be read by those who wish to form an accurate judgment of Fludd and other Theosophists.

One of the most dazzling luminaries in the constellation of Theosophists was Jacob Boehmen, a famous German philosopher, born near Gorlitz, in Upper Lusatia, in the year 1575. He was brought up a shoe-maker, and at twenty years of age married a butcher's daughter, with whom he lived happily thirty years. Though he never entirely forsook his occupation, his singular genius soon carried him *ultra crepidam*, "beyond his last." The theological controversies which were at this time spreading through Germany, made their way among the lowest classes of the people; and Boehmen, much disturbed in his mind upon many articles of faith, prayed earnestly for divine illumination. The consequence, according to his own account, was, that, rapt beyond himself for seven days together, he experienced a sacred sabbatic silence, and was admitted to the intuitive vision of God. Soon afterwards, he had a second ecstasy, in which, as he relates, whilst he was observing the rays which were reflected from a bright pewter vessel, he found himself on a sudden surrounded with celestial irradiations; his spirit was carried to the inmost world of nature, and enabled, from the external forms, lineaments, and colours of bodies, to pe-

netrate into the recesses of their essences. In a third vision of the same kind, other still more sublime mysteries were revealed to him, concerning the origin of nature, and the formation of all things, and even concerning divine principles and intelligent natures. These wonderful communications, in the year 1612, Boehmen committed to writing, and produced his first treatise, entitled *Aurora*; of which, however, the principles, the ideas, and the language are so new and mysterious, that we find it wholly impracticable to attempt an abridgment. Indeed, the author himself declares these mysteries incomprehensible to flesh and blood; and says, that though the words be read, their meaning will lie concealed, till the reader has by prayer obtained illumination from that heavenly Spirit, which is in God, and in all nature, and from which all things proceed.

The *Aurora* falling into the hands of the minister of Gorlitz, he severely reprimanded the author from the pulpit, and procured an order from the senate of the city for repressing the work, in which Boehmen was required to discontinue his attempts to enlighten the world by his writings. Boehmen payed so much regard to this order, which must be confessed to have been as injudicious as it was oppressive, as to refrain from writing for seven years. His projected work, however, found its way to the press at Amsterdam in the year 1619; and the author was encouraged by this circumstance to resume his pen, and from that time sent forth frequent publications. It is said, but upon uncertain authority, that he was summoned to the supreme ecclesiastical court at Dresden, and there underwent an examination before a body of Theologians, in which he pleaded his cause so successfully, that he was dismissed without censure. Boehmen died in the communion of the Lutheran church, 1624.

It will be easily perceived, from the particulars which have been related, that, in Jacob Boehmen, a warm imagination united with a gloomy temper, and unrestrained by solid judgment, produced that kind of enthusiasm, which, in its paroxysm, disturbs the natural faculties of perception and understanding, and produces a preternatural agitation of the nervous system, during which the mind is filled with wild and wonderful conceptions, which pass for visions and revelations. Every page of his writings, and even the hieroglyphic figures prefixed to his works, speak a disordered imagination, and it is in vain to attempt to derive his Theosophics from any other source; unless indeed we were inclined to believe the account which he gives of himself, when, boasting that he was neither indebted to human learning, nor was he to be ranked among ordinary philosophers, he says, that he wrote, "Not from an external view of nature, but from the dictates of the spirit; and that what he delivered concerning the nature of things, and concerning the works and creatures of God, had been laid open before his mind by God himself." The conceptions of this enthusiast, in themselves sufficiently obscure, are often rendered still more so by being clothed under allegorical symbols derived from the chemical art. As he frequently uses the same terms with Paracelsus, it is probable that he was conversant with his writings; but he certainly followed

followed no other guide than his own eccentric genius and enthusiastic imagination: and every attempt which has been made by his followers to explain and illustrate his system, has been only raising a fresh *ignis fatuus* to lead the bewildered traveller still further astray.

‘ We honestly confess it to be wholly beyond our power to give any summary of the Boehmian system. This mystic makes God the essence of essences, and supposes a long series of spiritual natures, and even matter itself, to have flowed from the fountain of the divine nature. His language, upon these subjects, nearly resembles that of the Jewish Cabala. The whole divine Trinity, says he, sending forth bodily forms, produces an image of itself, *velut deum quendam parvum*, “ as a God in miniature.” If any one name the heavens, the earth, or the stars, the elements, and whatever is beneath or above the heavens, he herein names the whole deity, who, by a power proceeding from himself, thus makes his own essence corporeal.

‘ The elements of Boehmen’s theosophy may be read in his *Aurora*, and his treatise *De tribus divinæ essentie Principiis*, “ On the Three Principles of the Divine Essence.” That Jacob Boehmen had many followers will not be thought surprising, by those who have observed the universal propensity of weak and vulgar minds to be delighted with whatever is mysterious and marvellous, especially when it is clothed in obscure and allegorical language.’ (Vol. ii. p. 488, &c.)

[To be concluded in our next Number.]

ART. II. *Discoveries of the French, &c.* By M. Fleurieu.

[Article concluded from p. 185.]

HAVING given a general statement of the contents of this ingenious work, we now proceed, according to our intimation in the last Review, to make some observations on such parts of it as have excited our particular examination.

Page 6, note H, M. Fleurieu says, ‘ it is certain that, in general, the tribes of savages inhabiting the islands of the South Sea, eat the prisoners they have taken in war.’ There is, we think, no good authority for this assertion: they certainly do, at New Zealand, and probably in many other places, eat those whom they kill in war, and can carry off: but there does not occur an instance in any of our modern voyages, of their killing a prisoner, after they had taken him, for the purpose of eating him. It is, indeed, rather probable that they take no prisoners.

Page 23, note D, Mr. Byron’s Isles of Danger are said to be the St. Bernardo of Mendana; and it may be so, though we have our doubts of it. Mendana says, that St. Bernardo is in lat. $10\frac{1}{2}^{\circ}$ S. *, and 1400 (Spanish) leagues from Lima; and

* Mr. Dalrymple, p. 74. says, by Quiros’s letter to Morga, $10^{\circ}\frac{1}{2}$; by Thevenot $10^{\circ}\frac{1}{2}$.

as 1400 leagues in the lat. of $11^{\circ}\frac{1}{2}$ make $81^{\circ} 30'$ of long. St. Bernardo will be in about $158^{\circ}\frac{1}{2}$ W. reckoning Lima to be in $77^{\circ} 50'$ W. : but the situation of St. Bernardo may be determined with more probability of success from the situation of the Marquesas, seen in Capt. Cook's second voyage, and there placed in long. $139^{\circ} 9'$ W.—for Figueroa says, that Mendana sailed west 400 (Spanish) leagues from the Marquesas, before he made St. Bernardo ; and 400 Spanish leagues, in the lat. of 10° , make $23^{\circ} 13'$ difference of long. which being added to $139^{\circ} 9'$, give $162^{\circ} 22'$ W. for the longitude of St. Bernardo ; and as we find that the errors in the reckonings of the early Spanish voyages were continually in defect, something ought, undoubtedly, to be added to this quantity. Com. Byron places the Islands of Danger in lat. $10^{\circ} 58'$, and longitude $160^{\circ} 53'$ W. (not $158^{\circ} 28'$ E. as M. Fleurieu has it :) but Mr. Wales, who collated and published the astronomical observations which were made in Hawkesworth's Voyages, for the Board of Longitude, reduces this longitude to $165^{\circ} 59'$ W. *, exceeding that of Mendana, only by $3^{\circ} 37'$: but will not even this be thought too great an error to be committed in a run of 400 leagues, before a trade wind, and in the midst of an immense ocean, where currents are seldom found ? M. Fleurieu joins M. Pingré, (see *Memoire sur le Transit de Venus*, Paris, 1767, p. 51,) in thinking that this island is not the same with that which Quiros saw and called St. Bernardo in 1605 : but notwithstanding all that both gentlemen have said on the subject, we are inclined to be of Mr. Dalrymple's opinion, (p. 4 and 5 of the data on which his chart of the South Sea is founded,) and to think that they are ; or, at least, that Quiros thought so : for it is very evident that, in enumerating *his own* discoveries to Philip II. of Spain, in the memorial which he presented to that monarch †, he omitted this island ; for which we can see no reason, but that he thought it a discovery which belonged to another person.

In the note H, p. 36, 37, 38, M. Fleurieu contends that Otaheite is the island which Quiros saw and called *Sagittaria* ; and appears very proud of the support which his opinion meets from Mr. Forster ‡ : but how happens it that M. Fleurieu has to learn, that Mr. Forster only took up this opinion from Mr. Dalrymple, who first started it in his Letter to Dr. Hawkesworth, published at London in 1773 ? M. Fleurieu will undoubtedly be happy to find that he has another adjunct, and

* See preface to that work, p. 11.

† See Dalrymple's Collection, vol. I. p. 145.

‡ See G. Forster's Voyage round the World, vol. I. p. 250.

one so greatly superior to him whom he had before.—Mr. Dalrymple may indeed be termed a giant in controversies on this subject: but notwithstanding this formidable phalanx of supporters, we are hardy enough to declare, that we have not a doubt of the opinion being wholly unfounded; and we think that Mr. Wales has clearly proved it to be so, in his “*Remarks on Forster’s Voyage*” published at London in 1778. In one point, only, we dissent from what Mr. W. has there advanced. He seems to think that the *Sagittaria* of Quiros must be fought near the Friendly Islands of Cook; and he appears to have been led into this supposition, by the description which M. des Brosses gives of the dress of the women at p. 313 of his “*Hist. des Navig. aux Terres Austr.*” Vol. I. which accords with the dress of the natives of those islands: but it may be observed, that no other relator of the voyage of Quiros mentions the word *matts*, which seems to have misled Mr. Wales. On the contrary, we think that *Sagittaria* will be found but a little to the eastward or westward of Otaheite; we suspect, the latter; and that it is one of the larger sort of those low islands with which that part of the Pacific Ocean is so thickly strown: or probably it may consist of two or more of them which lie near to each other; for it does not seem clear, from any of the relations, that the Spaniards could be certain that they had not drifted past a separation in the night. We acknowledge that we found our supposition, that *Sagittaria* is in the neighbourhood of Otaheite, and rather to the westward of it than to the eastward, on the identity of the two St. Bernardo’s, stated in the preceding paragraph; for the longitude of St. Bernardo being fixed with certainty within a very few degrees of longitude, and as Mendana employed 15 days in going from the Marquesas, and Quiros 9 in going from *Sagittaria* to that island, we may presume the distances to be nearly in that proportion: that is, as 15 are to 9, so are 400 to 240 leagues, which, granting the identity of the two St. Bernardo’s, and that they are the Isles of Danger, all which appears to us very reasonable, will fix the longitude of the west end of *Sagittaria* in 154° W.; that is, a little way to the south-west of Maurua, the most westerly of the Society Isles. It may be seen at p. 190, vol. i. of Captain Cook’s second voyage, that he thought Hervey’s Isles, lat. $19^{\circ} 17'$ S. long. $158^{\circ} 48'$ W. might, not unlikely, be the *Dezana* of Quiros; and, consequently, that his *Sagittaria* lies north, a little westerly of that situation; that is, a little to the eastward of Palmerston’s Island. We shall add the following arguments to those which Mr. Wales has adduced in support of the negative side of this question: 1st, We are told by Mr. Dalrymple, p. 112, that the Spaniards walked across the island without

without seeing a single inhabitant; and that, on their return, they met but with one, a very old woman; which affords us no idea of the populous island of Otaheite. 2d, As the ships had drifted 8 Spanish leagues down the coast, the place where they landed the second time, must have been toward the north-west end of Otaheite almost in its broadest part, and where it is so mountainous as to render walking across it utterly impracticable. 3d, The inhabitants of *Sagittaria* had spears of 25 or 30 palms long, *burnt at the end* to a point; which does not accord with the arms in use at Otaheite, but with those which have been seen at some of the low islands in its neighbourhood: the spears in use at Otaheite are more artfully made, being headed with the stings of the sting-ray. Hawkesworth, vol. ii. p. 244. In what we have here said relative to Otaheite, we have quoted Mr. Dalrymple in preference to the author before us, because they differ essentially in several instances; in one of which, M. Fleurieu's note contradicts the translation. Page 100, Mr. Dalrymple says, "The chief pilot ordered them to go to it, (the island,) *directing their heads to it to the north*;" consequently, they must have approached it on its southern side. M. Fleurieu says, p. 31. 'They bore down to the land *on the northern side*,' which is directly contrary to Mr. Dalrymple's translation: but in the note, p. 37, M. Fleurieu says, 'We judge from the recital of Torquemada, that Quiros came to land *on the southern coast of Sagittaria*.' A flat contradiction to the preceding text! However, as the original French is not before us, we mean not to assign the mistake to M. Fleurieu:—it may be in the English translation.

We come now to our last and general remark. M. Fleurieu has said, that his work 'is the homage of a citizen to his country;' that it is written for the purpose of 'restoring to the French nation its own discoveries, which an emulous and jealous neighbour *has endeavoured to appropriate to herself*.' We will not be too rigid: we will suppose that, by 'discoveries,' M. Fleurieu understands the meeting with lands which had been discovered long before, but which, on account of the defective manner in which their situations had been given by the first discoverers, had not been again found; for if we are to understand the word *discoveries* in its strict and literal sense, it is very certain that the claims of the French are very small indeed, either in the part of the world to which M. Fleurieu's work relates, or in any other. In the part of the world in which M. Fleurieu makes his claim, the only lands which can, with certainty, be claimed by French navigators, as real discoveries,

veries, are the islands of Aurora and Whitsuntide, and some parts of the coasts of Ambrim and Mallecollo ; for M. Fleurieu has rendered M. de Bougainville's claim to the lands of the *Louisiade* doubtful, by his endeavours to deprive Capt. Cook of the honour of being the first who sailed through the Straits which he called after the *Endeavour*. See note Y, p. 49. So much for the real discoveries of the French in this part of the world. In respect to the recognition of lands which had been seen before, the claims of the French are very considerable: but not quite so great as M. Fleurieu would make them. Of this kind, we reckon M. de Bougainville's *Pic de l'Etoile*, the Isle of Lepers, and the island which lies to the north of the strait through which he passed: the first is the *Neustra Senora de la Luz*, and the last the *Tierra del Espiritu Santo*, of *Quiros*: the Isle of Lepers is undoubtedly the land which *Quiros* saw between them: the land of the *Louisiade*, which must be the coast along which *Luis Vaez de Torres* sailed 800 leagues, if he really passed the Straits which separate New Holland from New Guinea: the lands which form the Straits of Bougainville; and the greater part of the northern coast of the land called by M. Surville the Archipelago of the *Arfacides*, which undoubtedly form part of the Solomon Isles of *Mendana*. These are all the discoveries, either real or secondary, that the French can possibly claim within the confines of the map, entitled by M. Fleurieu, *Discoveries of the French to the South-East of New Guinea*. We will not discredit the French discoveries, by placing in competition, those either of the Dutch, English, or Spaniards, which are within the limits of that map; though it is entitled '*Discoveries of the French.*'

We must next inquire how far M. Fleurieu's complaint, that the English have 'endeavoured to appropriate to themselves the discoveries of the French,' is just. If they have, indeed, David-like, been guilty of stealing "the poor man's ewe lamb," while they were possessed of such large flocks and herds of their own, M. Fleurieu is undoubtedly highly justifiable in stepping forth, like Nathan, and reproving them for it:—but though we fear "the accursed thing" is among us, we have no doubts of being able to prove that it is, as in the time of Joshua, with but one of us: however, as all Israel suffered then for the crime of one person, M. Fleurieu thinks, we suppose, that he has a right to brand all England for the fault committed by Capt. Shortland. Nothing, it must be allowed, can be said in defence of Capt. Shortland, for what he has done, after the declaration of Mr. Dalrymple; namely, that "before the publication of his chart, he (Capt. S.) had seen the printed map in which the north coast of his

his land was laid down from M. Surville *." For our own part, we are ready to acknowledge, that, at the time when Governor Phillip's voyage came before us, we knew no more relative to M. Surville's discoveries, than is to be found in Capt. Cook's second voyage; and we much doubt whether there were nine men in England at that time, who knew more of it than ourselves †. That nothing more was known on this head in England in 1784, is pretty evident from the general map, which is inserted in Capt. Cook's last voyage; as that map seems to have been an aggregate of all the general geographical knowledge in England, at that time; for we believe there was no person of any reputation in that science, who was not consulted by Captain Roberts while he was drawing it up. We believe, farther, that nothing more appeared on the subject in question, till the latter end of 1790, when the land of the Arfacides was first laid down, in England, on Mr. Arrowsmith's very valuable map of the world. We could not, therefore, suspect that Mr. Shortland's discovery had

* See P. S. to "Considerations on M. Buache's Memoir." London, 1790.

† We know that M. Fleurieu asserts the direct contrary of this, and quotes Mr. Dalrymple's "Memoir concerning the passage to China," published in 1785, as a proof of what he asserts. Mr. Dalrymple's words, p. 6. after enumerating the several passages by which a ship may sail to China, and describing some of them, are, "the passage between New Holland and New Zealand is branched out into several, by the clusters of islands from the Tropic to New Guinea. First, between New Holland and New Caledonia, passed by Surville in 1769; this again branching into two: Bougainville's Strait, between New Guinea on the west, and Guadalcanal on the east; and Surville's Passage to the east of Guadalcanal."

Again, p. 27, "The St. John Baptist, commanded by the Chevalier Surville, left the Bashees on the 24th of August 1769, saw no land till the 7th of October, when they fell in with the east coast of Guadalcanal in about 7° South latitude. They coasted this land till the 7th of November, when they left it about the latitude of 12° S. and went to the westward of New Caledonia."

This is all that we can find in Mr. Dalrymple's publications relative to these lands of M. Surville. It certainly proves that Mr. Dalrymple knew something of them: but we readily appeal to every reader, whether any thing can be gathered from what he has said concerning their form or situation, by any other person, farther than that they lie between the latitudes of 7 and 12 degrees south. We never could understand these two passages; and we always thought there was some mistake in them, until we saw Mr. Arrowsmith's map of the world; and even then, we were utterly at a loss to conceive how Mr. Dalrymple could retain his idea of the Solomon islands, and yet call that land, Guadalcanal.

any relation whatever to those of M. Surville. That we had no doubts of Captain Shortland's Strait being the same with that of M. de Bougainville, is true : but as we then thought, and still think, that M. de Bougainville has no more claim to it than Capt. Shortland ; as we were ignorant who had the command of the detachment which circumnavigated San Christoval ; and, as, of course, we could not tell to whom, of right, that passage did belong ; we did not think the matter worth a remark.—M. Fleurieu thought so differently, that this circumstance alone has produced a quarto volume ; for we positively assert, that no Englishman has assumed a single inch of land in this quarter of the globe, that had been seen before by a Frenchman. The discovery of the southern coast of the land in question, from Cape Sidney to Cape Middleton, belongs as indubitably to Capt. Shortland, as the discovery of the northern coast does to M. Surville ; and it was as ridiculous in the one to call it “ The land of the Arfacides ” as it was in the other to call it “ New Georgia.”

We think M. Fleurieu brings but one charge more of injustice against the English navigators, on behalf of the French ; and that is against Capt. Cook : a charge which he must pardon us for styling most *glaringly unjust*. His words are, p. vi. of his preface, ‘ It was not possible to cast our eyes on this side of the globe, without fixing them on the *Tierra Austral del Espritu Santo*, discovered long ago by *Fernand Quiros* ; which M. de Bougainville drew forth from the oblivion wherein it had remained, from ignorance of its true position, and which *Capt. Cook was desirous to add to his own discoveries*.’ Again, p. 254.

‘ Capt. Cook has preserved the names which M. de Bougainville gave to the islands, *Pic de l'Etoile*, *Aurore*, *Des Leprenx*, and *La Pentecôte*, and to his passage between the islands of *Manicoll* and *Espritu Santo*, that of *Bougainville's Passage** ; but he thought that the complete review which he took of this Archipelago gave him a right to change the general name of *New Cyclades*, imposed by the French navigator, into that of *New Hebrides*. It does not appear what advantage this substitution could promise to geography ; and it is with pain that we see reason to suspect the famous Cook, so rich in great discoveries, of desiring to weaken, in some mea-

* M. Fleurieu has here expressed himself very inaccurately ; we hope it was not by design : but, the subject considered, some may be apt to suspect that it was. Capt. Cook could not preserve what was not in existence ; and the appellation, *Bougainville's Passage*, did not exist till Capt. Cook himself gave that name to the strait which separates the two islands here mentioned. If Capt. Cook had given half the cause for suspicion which M. Fleurieu has here done in his attack on him, we should not have undertaken his defence.

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sure, the remembrance of those navigators who had pre-occupied his successes.*

It is necessary to state the grounds for this charge at some length, in order to be able to repel it. In 1606, Quiros, first of all, discovered some parts of the land in question; and the manner in which he fell in with it is thus related by M. Fleuriu, p. 44, from Torquemada's account of his Voyage:

'They proceeded southward, till the 25th of April; when, at day-break, an extensive high land was seen in the lat. of $14\frac{1}{2}^{\circ}$, which they named *Nuestra Señora de la Luz*.

'Soon after, another land was perceived to the west, and a third, larger, to the south, and one still more extensive, to the south-east. The mountains of the latter, which extended as far as the eye could reach, were of very great height*. In steering for that which lay to the west, they perceived another still larger, and apparently higher.—Among these numerous islands, which at once presented themselves to view, in different directions, Quiros determined to sail the next day for that which remained to the west of *Nuestra Señora de la Luz*, and approached it on the southern side: but before he could reach it, he perceived another yet more elevated and larger, to the south-east, which, however, did not prevent him from pursuing his former plan.'—'They failed that way, and, in the afternoon of the 30th of April, arrived at a large open bay. The next morning the *Zabra* was sent off, with a boat, to view it, and look for a harbour. She returned to the ships in the afternoon, and reported that the bay was spacious, and defended from the winds; that the depth of the water very near the shore was from 30 to 8 fathoms, with a good bottom;—and that there was another bay running south, and south-east, of which they could not see the end.—Quiros determined to make for this second bay, which lay to the leeward of the first.'

This bay is described to be in $15^{\circ} 20'$ S. about 12 leagues deep on its eastern side, 15 on its western side, and about 8 leagues across at its entrance. Quiros called the bay, from the day on which he entered it, the Bay of *San Felipe* and *San Yago*, and the land, *Tierra Austral del Espíritu Santo*.

In 1768, M. de Bougainville saw several islands, which, from their situation, appear undoubtedly to be those discovered by Quiros in 1606; to four of which he gave particular names, and to the whole cluster the general name of *Great Cyclades*. Of all the islands seen by M. de Bougainville, he only determined the whole extent of three; three of the others, as he has laid

* M. Fleuriu entertains no doubts, any more than ourselves, that the *Nuestra Señora de la Luz* of Quiros, is the *Pic de l'Etoile* of M. de Bougainville; and if it be, the land here said to lie to the south-east, must be M. de Bougainville's *Aurora*, and that to the south must be his *Ile des Lepreux*: hence one half of the real discoveries of the French, in this part of the world, are swept away.

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them down, have the appearance of lands of considerable extent. To determine this point, (as it appears to us,) Capt. Cook made the same islands in 1774, and not only verified the islands seen by M. de Bougainville, but extended his researches to the whole group, which reaches from $14\frac{1}{2}^{\circ}$, to upward of 20° degrees of latitude; whereas the discoveries of M. de Bougainville scarcely exceed one degree in latitude. He also discovered, and described very accurately, the bay called by Quiros the Bay of St. Philip and St. James; and by that means proved, beyond a doubt, that the lands seen by the three navigators were the same; and of course that Quiros was the original discoverer of them.

Thus we have stated, in a manner which, we think, will bid defiance to contradiction, what each navigator effected; and we shall next inquire what Capt. Cook has done to merit the stigma which M. Fleurieu has endeavoured to fix on him. Quiros gave names only to three places; viz; to the island which he saw first, to the bay in which he anchored, and to the island to which that bay belongs. Capt. Cook has retained the names which Quiros gave to the two latter; and, lest the original discoverer should not be remembered, he has called the cape, which Quiros must have doubled in going into the bay, by *his name*. He has indeed, and we are sorry for it, let M. de Bougainville's name of *Pic de l'Etoile* remain to the island which Quiros called *Nuestra Senora de la Luz*: but M. Fleurieu will remember, that it was his countryman, and not Capt. Cook, who gave it that name; and it is possible that Capt. Cook might entertain some doubt of their being the same islands, though M. Fleurieu and we have none. M. de Bougainville gave names to four islands, all of which Capt. Cook retained; and that M. de B.'s name, as a navigator who had preceded him, might not be forgotten, Capt. C. has called the strait by which M. de Bougainville passed, when he quitted these islands, after his name. All the other islands are called by the native names, where Capt. C. could procure them; and it would have been well for geography if former navigators had been as particular in this respect as he has been. Unfortunately, and wickedly too, as M. Fleurieu represents it, Capt. Cook has struck out the general name of "Great Cyclades," and has put, instead of it, "New Hebrides;" for which he assigns a reason, amounting to this, that he had not only more than tripled the number of islands seen by the two former navigators, but had also determined the extent and figure of all those of which they had only seen parts. Let the unconcerned part of the world judge, whether he or M. de Bougainville had the greater right to impose a general name, if a general name was to be given

to them: but let it be remembered, at the same time, that Capt. Cook has most scrupulously preserved every name that had been given by those who preceded him, as far as he was able to assign them with certainty; and has added the names of the discoverers also to those parts of their discoveries which appeared to him best adapted for transmitting them, with propriety, to future ages.

Such have been the means by which Capt. Cook has attempted to lessen the merits, and blot out the remembrance, of those navigators who had pre-occupied his discoveries! Will not the disgrace which M. Fleurieu has endeavoured to fix on the memory of one of the greatest navigators and most candid of men, recoil on himself; and stand as a notable example of his partiality, and national prejudice? from which, notwithstanding the declarations in his preface, he has not been able to keep himself free, even in a work written for the express purpose of exposing these partialities in other persons.—Nor must our readers suppose that we found this charge on a single instance;—his work contains several; and we shall quote another as self-evident as this. P. 70 and 71, he ridicules Captain Carteret, for *taking possession* of the land which he calls New Ireland: but when, p. 77, he relates the same piece of mummery, as practised by his countryman M. de Bougainville, at the islands of the *Tierra Austral del Espiritu Santo*, he is persuaded that it could not possibly be done for the ridiculous purpose for which the navigators of other countries have done it, but merely for the purpose of establishing the date of the discovery (which, by the bye, was no discovery,) of those islands; notwithstanding M. de Bougainville's words * are as expressly to the purpose as they well can be.

ART. III. *Miscellaneous Poems, and a Tragedy.* By Mrs. West. 8vo. pp. 222. 5s. sewed. Faulder. 1791.

TO these poems is prefixed a list of most respectable subscribers, whose patronage they well deserve. Mrs. West's poetry is natural and simple;—if not always correct, it is always sensible, generally animated, and sometimes rises to sublime. The volume opens with odes on various subjects: to these are added some pleasing elegies: next follow pastorals; the second of which we shall present to our readers;—who will readily excuse some slight inaccuracies:

* "Je fis aussi enterrer au pied d'un arbre l'acte de prise de possession de ces îles." *Voyage autour du Monde*, 2de Edit. tom. ii. p. 141.

' FLORIZEL.'

' Intreat me not, Stella, to go
 Any more to the sports on the green ;
 My heart is too heavy with woe,
 To partake in the festival scene.
 Where laughter and pleasure invite,
 Let the gay and the happy repair,
 But think'st thou these scenes will delight
 The dim vacant eye of despair ?

You tell me my tresses hang rude,
 That my garments ungracefully fit ;
 Can a mind, by affliction subdu'd,
 These trivial attentions admit ?
 Whilst musing on Florizel's worth
 Shall my hands my loose tresses restrain ?
 Oh ! never, unless the cold earth
 Will give me my shepherd again.

When the bells of the village, to-day,
 The bridal of Philida told,
 I fear'd I should quite faint away ;
 My heart in an instant was cold.
 Did you fancy it envy ? oh ! no,
 I thought of the deep tolling bell,
 When with cadence, so solemn and slow,
 It rung out my Florizel's knell.

He droop'd as the flow'rs droop beneath
 The scythe, when it cuts down the vale ;
 He shrunk, in the chill grasp of death,
 Like blossoms in tempests of hail.
 Those flowrets the spring will renew,
 And restore the green tint to the grove ;
 But the grave, from my passionate view,
 Will for ever detain him I love.

His father, in agony wild,
 Has torn the grey locks from his head ;
 His mother still calls for the child
 By whom she was cherish'd and fed.
 Him the aged world ever commend,
 They pointed him out to the young ;
 Yet his manners did never offend,
 For gentleness dwelt on his tongue.

His eyes, oh ! they sweetly express'd
 Peace and love in their radiance serene,
 Sincerity glow'd in his breast,
 And appear'd in his frank open mien.
 I could dwell on this passionate theme,
 Still musing on joys that are fled ;
 They are vanish'd, as flies the faint dream
 That hovers around the sick bed.

You tell me my lambs are all lost,
The tidings are nothing to me;
That my bow'r too is strip'd by the frost,
That bower I will never more see.
Let not spring bid the violet blow,
Nor the pallid leav'd primrose unfold;
Shall the woodbine luxuriantly grow
When the hand of the planter is cold?
You talk of my beauty and wit,
Saying grief is more fatal than time;
That mortals are born to submit,
And sorrow indulg'd is a crime:—
When the heart is serene and at ease,
These precepts sound smooth to the ear;
But reasons so futile as these,
Affliction refuses to hear.
Would you soothe me, oh! talk of the youth;
Of the graces he largely possess'd;
His virtue, his courage, his truth,
And the grief that the village express'd.
Of Love! too intense to deceive,
Recall all the proofs that he gave,
And still at the summons of eve
Go with me to weep o'er his grave.
There I yield all my soul up to grief,
Could you think there is pleasure in tears?
Nor blame my too easy belief,
There I fancy his spirit appears.
I hear his lov'd voice in the breeze,
He calls for his Mira aloud:
Now I see him glide light through the trees;
Now he floats on the swift sailing cloud.
To my cottage exhausted I creep,
Tir'd Nature some respite demands;
'Tis in vain that I seek it in sleep,
By my side my lov'd Florizel stands.
Now he seems like the youth that I lost,
With the smile I was wont to adore;
Now he fades to a pale visag'd ghost;
Now I see the lov'd vision no more.
My friends talk of comfort, oh! where
Can I find it, in meadow or grove?
Can the heart-soothing blessing be there;
They are full of the image of love.
To hear the sweet nightingale sing,
With him have I walk'd through the grove;
And still at the coming of spring
My flocks to the meadow he drove.

Thus through the sad visions of night,
 And the scenes which the morning restores,
 My soul, still with pensive delight,
 Its dear but lost idol explores.
 Oh! my friends, I'm in haste to be gone,
 Life seems to me dreary and bare:
 I have form'd one poor wish, only one,
 'Tis the comfortless wish of despair.
 But ye who compassionate grieve,
 O'er sorrows ye cannot remove,
 Allow me, to each, to bequeath
 Some slender memorial of love.
 While to these fond remembrances imparts
 A sacred though fanciful worth,
 Poor Mira shall live in your hearts,
 When she moulders away in the earth.
 I've a treasure from which I'll ne'er part,
 'Tis a lock of my Florizel's hair:
 I hold it full oft to my heart,
 And it softens the pangs that are there,
 Dear ringlet! no more shalt thou wave
 In curls o'er his forehead benign:
 I snatch'd thee from Florizel's grave,
 To make thee companion of mine.
 Not with sorrow, nor agony wild,
 I look to that harbour of rest;
 Thou hast seen a tir'd petulant child
 Drop asleep on its mother's fond breast.
 Let yon weary labourer speak,
 When at noon-tide he faints o'er his spade,
 When he wipes the big drops from his cheek,
 And wishes for night's dewy shade.
 That long awful night which shall last
 To the dawn of unlimited day:
 That slumber which will not be past
 'Till the world, like a dream, fades away.
 My friends, if your aid I decline,
 And these blessings with eagerness crave,
 Forgive me; affliction like mine
 Can only repose in the grave.
 Prepare then the slow moving herse,
 On my corse be the rosemary sung;
 Let the choristers o'er me rehearse
 The dirge they o'er Florizel sung.
 When in winter ye meet round the hearth,
 The days that are past to review;
 When ye talk of my Florizel's worth,
 Remember his Mira was true.

the next pastoral, the scene of which is supposed to be in Highlands, some of the imagery is so bold, that we are led to quote a part of it:

My language is rude and uncouth,
My manners are simple and plain;
Oh! Geraldine, scorn not a youth
Whose heart is too honest to feign.
By others thy charms are describ'd;
They talk of their kind and degree;
Such passion my soul hath imbib'd,
Thou seem'st all perfection to me.

In thy eye a mild energy flames,
Soft elegance floats in thy air,
And methinks every feature proclaims
A mind correspondently fair.
Dear maid! I conjure thee, appear
The angel that Nature design'd;
Be honest, at least be sincere,
Though sincerity makes thee unkind.

My temper is ardent and warm,
I was bred on the mountain's rough side;
The labour, that strengthen'd my arm,
With courage my bosom supply'd.
My virtues resemble a soil
That boasts no improvement from art;
The offspring of nature and toil
They glow with full force in my heart.

I have met the keen wind of the North,
When it brought the thick tempest of snow;
I have seen the fork'd lightning burst forth,
When the forests have shrunk from the blow.
To rescue my lambs and my sheep
The loud mountain torrent I've brav'd;
It was clamorous, stormy, and deep,
But the tremblers I happily sav'd.

I have climb'd to the top of the cliff,
Whose summit bends far o'er the main,
From thence I've look'd out for the skiff
Of the fisher, beneath me, in vain.
Yet here, on its uttermost verge,
Their young ones the Penguins will rear;
What time they from ocean emerge,
And spread their broad pinions in air.

There the eggs of the sea fowl I sought,
And the sapphire that redolent blooms;
From that eminence haply I brought
The feathers that form thy light plumes.

There I clung while the spray of the waves
 Rose like mists o'er the rocks at my feet,
 And the birds darting fast from the caves,
 Seem'd with clamour to guard their retreat.

I have sail'd on the lake in my boat,
 When the West hath look'd dusky and red,
 When the sea-mew, with ominous note,
 Seem'd to call to the feast of the dead.
 From the hills the storm menacing howl'd,
 The first thun'dring fell down the steep;
 O'er the sky darkness awfully scowl'd,
 And horribly roar'd the vex'd deep.

My vessel o'erwhelm'd in the shock,
 I rose on the salt surge up-born;
 I swam to the caves in the rock,
 And waited the coming of morn.
 There chill'd by the keen driving blast,
 And drench'd by the pitiless rain,
 The day has reliev'd me at last,
 But the night never heard me complain.

I have pass'd o'er the mountain, which shrouds
 Its summit in regions divine,
 When the moon, sailing swift through the clouds,
 Tipp'd with silver the arrowy pine.
 There I met the procession of death;
 It pass'd me in shadowy glare,
 Slow it mov'd to the valley beneath,
 Then melted illusive in air.

A spirit intrepid as mine,
 These dangers, these terrors, could prove;
 But do not, oh! damsel divine,
 Bid it feel the long anguish of love.'

Among the poems, is one, entitled *Peluw*; and which contains an account of the circumstances attending the amiable, but unfortunate, LEE BOO's voyage to England. The readers of this poem may, perhaps, be disappointed in their expectations: nor need they wonder at it: the subject is indeed well adapted for poetry; but it must be recollected, that Mr. Keate's narrative is itself a poem.

The tragedy is called 'Edmund, surnamed Ironside.' It contains many well-written scenes, but perhaps is not, on the whole, calculated for public representation.

A former volume of poetry, by Mrs. West, was noticed in our 75th vol. p. 69.

ART. IV. *Wanley Penfon*; or, the Melancholy Man : A Miscellaneous History. 8vo. 3 Vols. 13s. 6d. Boards. Kearsley. 1791.

THIS is one of those few novels which prove that it is possible to write an amusing as well as instructive fictitious story, with other materials than a series of love adventures. The hero of this work, though not insensible to the charm of beauty, nor without his tender attachments, chiefly interests the reader by the general benevolence and humanity of his character, and by the sufferings which were brought on him in consequence of his excessive sensibility. It seems to have been the author's opinion, that, the general tendency of novels being to increase susceptibility, their effect has been such as to produce an enfeebled and diseased state of mind which requires an antidote. This antidote he has attempted to provide, in the *Melancholy Man*. The plan is executed with a degree of ability, which entitles the work to commendation. We have not, indeed, met with any great refinement of thought, nor superior elegance of language; on the contrary, we have observed frequent vulgarisms in the phraseology; and we have found the author sometimes descending farther into the region of low humour, than seems perfectly consistent with the general intention and spirit of the piece: but the narrative is related in a manner not ill adapted to fix our attention and excite emotion; the exhibition of incident and character is natural and lively; and many observations and reflections are introduced, which discover the writer to have been conversant, not unprofitably, both with books and men. Of the principal character in this tale, Wanley Penfon, whose melancholy turn of mind was the effect of disappointed love, we will extract the following sketch:

' From the death of Miss Bountly, Penfon became habitually abstracted and solitary.

' His mind, naturally formed for reasoning and reflection, taking from that period a gloomy turn, he employed his faculties, so soon as he could be said to employ them at all, principally in the endeavour to convince himself that the apathy he indulged was perfectly rational; and that the general pursuits of mankind were the effects of mistaken calculations.

' If any one endeavoured to persuade him to push his fortune in the world, he would immediately ask them, how that fortune was to reward him for the pains of obtaining it. "Nature," would he say, "requires but little: I have already more than enough to satisfy it. Why then aim at a greater acquisition? The man who has already sufficient clothing to exclude the cold, yet loads himself with more, is a fool. He whose appetite is satisfied, yet continues to eat, is worse than a beast."

• This Scotticism marks the writer's country.

• La

‘ In consequence of these maxims, he viewed with a negligent eye every thing that, in the estimation of the world, is desirable, even to the article of amusement. “ To what end,” said he, “ shall I follow the tinkle of dissipation ? Can rationality be satisfied with that which experience avows to be unsubstantial ; or whose momentary bliss expires in debauch ? ”

‘ Thus he — But nature instinctively endeavours to relieve itself when diseased, though in peculiar cases it may reject the usual means. Thus it was with Penfon. The complexion of his mind was indeed unsuited to the association of his fellow men ; yet, whilst he thought he shunned amusement, he involuntarily sought it, though of a kind one would not have prescribed to one in his predicament.

‘ To roam the lonely field ; to tread the unfrequented path ; to contemplate the green ivy creeping up the withered oak, like hope endeavouring to disprove a certainty ; or the blighted leaf dropping like disappointed expectation ; to ruminate over the unimportant bustle of an ant-hill ; to spread himself on the grass, and trace the little minims of nature, like the native Americans, exploring their unbounded forests ; and to moralize if a thwart straw impeded their intent progress ; to pore over a brook, and, emulative of the universal Benefactor, feed the minnows with crumbs from his pocket : these unlikely means were what nature adapted to relieve his mind, by giving just such a play to its functions as they found a pleasure in indulging. Nor did the operation end here. Nature is ever consistent in its design, though it be sometimes imperfect in the execution. Man was made to enjoy the society of man. Penfon, though he yet avoided, and never after found his mind sufficiently light to play with either the roughness or artifice of the adult, began to experience a peculiar propensity to enjoy the simplicities of children. Their affections explicit, and their manners direct and gentle, constituted them companions with whom he would associate, without the necessity of rousing his circumspection, or exerting his faculties, beyond their inclination.

‘ Propitious to their wishes, he would lead the little coquette to the cowslip-field, and braid her temples with flowers ; the little hero to the heath, and augment his stature with a rush cap ; or, repairing to the solitary bird-keeper, help the little urchin to erect his hut ; then sit down with him, and partake the blaze of his fire, or play at quoits with him to exercise his benumbed limbs : which, together with his occasional gratuities to them, rendered him the acknowledged friend of all the children in the parish.

‘ But with all his oddities, he was yet respected. His way of thinking and acting was opposite to that commonly pursued ; not from a want of thought, but from too much intemperance ; consequently, however puerile, he was never mean.

‘ At length, books, a succedaneum still of the abstracted kind, presented themselves, and were accepted. He had formerly derived both knowledge and pleasure from them ; and he now congratulated himself that, by their means, he could enjoy the benefit of society without the impertinence of it ; the conversation of the first of men without being wounded by the ‘skance looks of conscious superiority.

But

But that he proposed to himself any farther end in this renewal of his studies, seems improbable; nevertheless, being naturally reflective, his mind, without an effort, retained and adjusted what was administered to it without method, or any view beyond that of indulging the inclination of the moment. Whence the neighbourhood generally named young Penfon as an oracle of good sense; and frequently appealed to his decision in abstruse points: whilst it rated his conduct in common life, little better than that of a fool.'

To this extract, we shall add an example of the author's powers of pathetic narrative;

' I was yesterday strolling down the lane towards Blackthorn-bridge, when midway I espied a young woman, in mean apparel, sitting on the farther side of the road, leaning her elbows on her knees, and her head on her hand, in a very disconsolate posture.

' Sorrow, my Bountly, has been so long an intimate of my breast, that methinks all the family of distress are of my acquaintance.

' I gazed at her as I approached. Poor thing! thought I; of what branch of the family art thou?

' But the wind blew keen: it quickened my steps. I passed her, She regarded me not.

' But the same air pinches her, thought I; yet does not she flinch. Perhaps, having no resource, she submits in despair to its insult.

' I kept back.

' O Maker of man! thought I; possessed I but thy power of relieving distress, thy other attributes would be by me unenvied! But let me not add neglect to inability. If I cannot relieve, I can however commiserate.

' She noticed my return, and lifted up her face, wet with the trickling tear.

' She was young; her features were pleasing, though her complexion was tarnished; but every lineament was touched with infelicity.

' My bosom was moved. I paused before her. She cast her eyes down. I was close by her; and she gently moved my cane.

' I had set it on a worm.

' Her sensibility quickened mine. I instantly threw myself on the bank beside her.

' "Daughter of distress," said I, "let me share thy griefs."

' She eyed me, Bountly, suspiciously. She checked her sorrow—she arose—I guessed her motive.

' Thou dost well, thought I. Man is insidious; his very sympathy is guileful: but his treachery is his punishment. He has thereby lost what he nevertheless covets—the confidence of woman: having taught her hypocrisy for simplicity, and suspicion for open-heartedness.

' "Sir," said she, "you cannot relieve me."

' Methought I felt a reproach in her accent; the reproach of my sex. She would not trust my appearance: she would not accept me for a maiden's benefactor.

' I was hurt, Bountly. The little gypsey (for she appeared no other) would not credit my tenders.

' I moved

‘ I moved off.

‘ But methought I could not leave her:—yet to remain, evidently distressed her.

“ No !” said I (and I threw her some silver) ; “ not in his most wanton moments would Penfon *wittingly wound a worm*.”

‘ I left her ; but I acquitted her for her suspicion. Doubtless, thought I, the weeping one has reason for her apprehensions.

‘ I passed on to the bridge ; but the little instance of the girl’s humanity solely occupied my recollection.

‘ Ah ! thought I—why will she not suffer me to be to *her*,—what she was to the *worm*—an instrument to lift the pressure of adversity from her, that so she might crawl from under it ?

‘ The idea so wrought on me, that I instinctively returned.

‘ She was again sat down. The silver yet lay on the ground before her.

‘ Drug ! thought I, where is thy boasted power ?—Lo ! thou canst not ease the heart of a beggar !

‘ But at my approach she stooped and picked it up.

“ No, Sir,” said she, seeing me eye it—“ I am not ungrateful ; but I would fain be honest. You are good, but I am fearful. I would thank you heartily” (and she fell on her knees)—“ but let me not thank you dishonestly.”

“ Never,” said I ; and I raised her up : “ never.” And I could have kissed her smutty face, Bountly.—“ Be honest still, and Penfon will be thy friend.”

‘ At that word her tears began to flow afresh.

‘ What is thy calamity, weeping one ?”

“ That I have *no* friend, *no* acquaintance, *no* one that regards me on the face of the whole earth.”

‘ Bountly, thou canst not think how the idea of one so forlorn struck me. I imagined myself in her stead. My heart sunk within me at the imagination. Is she not more miserable than myself ! thought I. I am degraded from my expectations, and I have lost my love ; but I have still parents—I have still a friend. The thought worked me beyond the bounds of prudence.

“ And I will be *these* to *thee*, poor forlorn one !” said I.—“ But who art thou ?”

“ I can scarcely tell you,” said she. “ I was bred among vagabonds, and even they have cast me off. I have been used hardly of a long time.—Often have I been told, I had no heart, and that I should come to nothing ;—and indeed I think ’twas truly said. But still I had some one to *speak* to, and now I have none.”

“ How long have you been so abandoned ?”—“ Sir” said she, “ you are good : I’ll tell you all.”

The writer has introduced into this work, (we do not clearly see for what reason, nor in what connection with the leading subject,) an account of the sect of the Moravians, or United Brethren. Their public worship is thus described :

‘ I entered the meeting, where the most solemn stillness prevailed, though the benches (and they admit no pews, as distinctions, they say, suit not with the character of brethren) were nearly full. No whispering,

ering, no nodding, no ogling, howing, or cringing; yes, the was checked, and the sneeze methought repressed, as by a ; not to break which, the sexton (or whom these people call *ruant*, and whose avocations frequently called him from one to another) walked so on tip-toe as hardly to be heard. In every thing was as awful as though a God had presently been led to fill the pulpit instead of a man.

do not know how it may be with others, but on my own imagination I have always found that silence has had a greater effect, used as an Introduction to something expected, than any thing whatsoever; my mind, left without local employ, going out were, with all its powers, to meet its expectation, like citizens ell a triumph.'—

after this silence had continued about ten minutes, the organ d on my ear in a very solemn air. It was again silent. Thou est the effect music has on me. Now swelling on this awful e, it wound my soul up to a pitch of what I can find no name ut the contradictory one of ecstatic melancholy. After a , it again gently echoed through the attentive space; and the rising by degrees, ushered in, from a door near the pulpit, a able looking man in black, who approached the pulpit with a ind solemn step; and, having mounted it, sat down a minute, ough for recollection; the organ ceasing, and all again be- ing so silent that you might have heard a feather fall.'—

after the minister had sat a minute or two, he rose up, and all ongregation rose with him. He then read a litany, very little e our church litany, and the people made the responses: but rading was frequently interrupted by singing. They are fond ing: and there is something solemn in the airs of their tunes; h withal so odd, that I believe, to light and spirited minds, cannot be always pleasing. But I acknowledge it was other- with me. Their gentle plaintiveness (for they sing, contrary l singing I ever heard in public worship, only in a kind of hing tone) suited the languor of my soul; which however not be affected by the sentiments of their hymns, as their age was hardly intelligible to me.

The litany read, and the singing ended, the minister proceeded s sermon. It was a plain discourse. The point principally d on (and I am told it is almost the sole subject that occupies pulpits), was the merits of the *Saviour* (a term these people, degree of peculiarity, always apply to the Redeemer of the l), and the necessity of a human soul being quickened to a pe- sence of the miseries of its fallen state, in order to induce it scit and obtain a share of that happiness which *the Saviour* is ready on such conditions to bestow.

He touched on good works but slightly, observing that they d follow of course when the heart was purified.

As to the method of reclaiming the guilty by denunciations of eance, it here had no place: and I find it makes, in general, art of the rhetorical system of this sect; who rather endeavour are mankind to virtue, by representing in the most glowing

figures,

figures, the immeasurable love of God, in appointing and effecting a propitiation for man.'

Other particulars are added, concerning this sect.

To the specimens which we have given of the miscellaneous entertainment to be expected from this novel, we shall only add, as a general opinion concerning the merit of the work, that, with all its irregularities and defects, it is superior to those insipid tales, in which, if there be not much to blame, there is little to admire. The writer's attempts at versification afford scarcely any room to expect that he will ever acquire much reputation as a poet.

ART. V. *Curiosities of Literature.* Consisting of Anecdotes, Characters, Sketches, and Observations, literary, critical, and historical. 8vo. pp. 531. 6s. Boards. Murray. 1791.

THIS publication has afforded us more amusement than we expected. The first idea that the title excited, was that of a *Common-place book*, from which the compiler wished to disincumber himself, in order to make way for more new and select materials; and though our conjecture was perhaps not very distant from the truth, it must be acknowledged that the editor not only manifests taste in selection, and a wide range of reading, but frequently becomes something more than a mere compiler, in the manner of preparing the reader for his narratives, as well as in the reflections which they produce. As he is more frequently obliged to the *Menagiana*, and other French *ana*, *Memoires*, and *Dictionnaires d'Anecdotes*, than to any other course of reading, for his materials, they will be more particularly new and amusing to English readers, who are not much conversant with Gallic authors or their language: to others, the novelty can only be proportioned to the extent of their reading.

It is observed in the preface, that

'The fashionable and commercial world are too much occupied to attend to serious discussion and scientific research: the one laboriously employed in doing nothing, and the other indefatigable in doing every thing. To the literary labourer they leave the cultivation of the fields and the gardens of literature. They are willing to purchase the productions of his talents: but they expect to receive only the fruits and the flowers. To such, who form indeed the generality of readers, it is presumed, the present collection will not be found useless. Whatever is most interesting in books rarely to be met with, or whatever is most agreeable in compilations which it would be impossible for them to peruse with patience, is here selected: and, if it is not presumptuous to add, the man of letters, at the same time, may be reminded of important observations,

tions, striking anecdotes, and Attic pleasantries; which, however they deserve to be retained, will, without some *Vade Mecum* of this kind, soon escape from the most tenacious memory.'

This publication is divided into three sections: *Literature and Criticism*, *Historical Anecdotes*, and *Miscellanea*. We shall present our readers with a few articles from each of these several classes, as specimens of the editor's selection.

The article concerning the inventions and persecutions of Friar Bacon, though taken from so recent a writer as Henry, the historian, deserves to be more generally known, for the honour of our nation, and to the disgrace of the age in which he lived. Perhaps we carry our patriotic zeal beyond the exact limits of truth, when we assert, that this wonderful man absolutely invented reading-glasses, telescopes, and microscopes. He proposed, indeed, the means for making and improving these discoveries, though they were not pursued and perfected till several ages after. He discovered the properties of saltpetre, but did not absolutely complete the invention of gun-powder. Being accused of sorcery for his discoveries, and thrown into prison, the most difficult of all his undertakings was, to demonstrate that he did not deal with the devil. Though he so far surpassed his contemporaries in real science, he could not divest himself of all their imbecilities. He adopted the chimera of the philosopher's stone, and the still more absurd reveries of judicial astrology: but it is to be remembered, that he lived in the middle of the thirteenth century.

The recovery of manuscripts, sketches of criticism, and portraits of *ancient* authors, will be read with avidity by persons possessed of literary curiosity.

We were eager to know the contents of a short chapter entitled, *The six follies of science*; and we shall give entire what the author says on this subject:

'Nothing is so capable of disordering the intellects as an intense application to one of these six things: the quadrature of the circle; the multiplication of the cube; the perpetual motion; the philosophical stone; magic; and judicial astrology. While we are young, we may exercise our imagination on these curious topics, merely to convince us of their impossibility; but it shews a great defect in judgment to be occupied on them in an advanced age. "It is proper, however," Fontenelle remarks, "to apply one's self to those enquiries; because we find, as we proceed, many valuable discoveries of which we were before ignorant." The same thought Cowley has applied, in an address to his mistress, thus—

"Altho' I think thou never wilt be found,
Yet I'm resolv'd to search for thee:

The

The search itself rewards the pains.
 So, tho' the chemist his great secret miss,
 (For neither it in art nor nature is)
 Yet things well worth his toil he gains;
 And does his charge and labour pay
 With good unsought experiments by the way."

* The same thought is in Donne. Perhaps Cowley did not suspect that he was an imitator. What is certain, Fontenelle could not have read either; and, perhaps, only struck out the thought by his own reflection.'

The author sometimes cites from writers so obscure, that even professed biographical lexicographers seem never to have heard of them; and what he has given us from the *Matanafiana*, concerning SOCRATES, has been more amply and better said by Xenophon, Plato, Diogenes Laertius, Plutarch, Stanley, Gilbert Cooper, and all the numerous authors who have written his life or character.

Under the article *Fine Thoughts*, we expected something more than we found: nor do we quite comprehend what the author means by asserting, p. 76, that 'Physicians write little on professional subjects.' Does he mean on subjects that concern their *own* profession? If he does, let him look into any catalogue of books written during the present century, article *Medicine, Chemistry, Surgery*—and see by whom the innumerable treatises on those subjects have been written.

The following articles, however, will be new to many readers, and amusing to all: *Cardinal Richelieu, Adam not the first Man, Mademoiselle de Scudery, The Port Royal Society, The Progress of Old Age in new Studies, and Spanish Poetry.*

As we think that most readers may extract use and comfort from the practical character which St. Evremond has given of himself, we shall insert it here entire, with the editor's introduction:

'A French critic has observed of this writer, that he had great wit, and frequently has written well; but there is a strange inequality throughout his works.

'The comparisons which he has formed betwixt some of the illustrious ancients, are excellent; the criticisms which he has given on several authors, are valuable; but, in the greater part of his works, he sinks to mediocrity. His poetry is insipid, and not the composition of genius, but study. His prosaic style is too full of points: the antithesis was his favourite figure, and he is continually employing it.

'This last censure, I am fearful, may reach the present character which he has given of himself: but still it is ingenious, and offers a lively picture to the imagination—

"I am a philosopher, as far removed from superstition as from impiety; a voluptuary, who has not less abhorrence for debauchery than

than inclination for pleasure; a man, who has never known want nor abundance. I occupy that station of life, which is despised by those who possess every thing; envied by those who have nothing, and only relished by those who make their felicity to consist in the exercise of their reason. Young, I hated dissipation; convinced that a man must possess wealth to provide for the comforts of a long life: old, I disliked economy; as I believed that we need not greatly dread want, when we have but a short time to be miserable. I am satisfied with what Nature has done for me; nor do I repine at Fortune. I do not seek in men what they have of evil, that I may censure; I only find out what they have ridiculous, that I may be amused. I feel a pleasure in detecting their follies; I should feel a greater in communicating my discoveries, did not my prudence restrain me. Life is too short, according to my ideas, to read all kinds of books, and to load our memory with an infinite number of things, at the cost of our judgment. I do not attach myself to the sentiments of scientific men, to acquire science; but to the most rational, that I may strengthen my reason. Sometimes, I seek for the more delicate minds, that my taste may imbibe their delicacy; sometimes, for the gayer, that I may enrich my genius with their gaiety: and, although I constantly read, I make it less my occupation than my pleasure. In religion, and in friendship, I have only to paint myself such as I am—in friendship, more tender than a philosopher; and, in religion, as constant, and as sincere, as a youth who has more simplicity than experience. My piety is composed more of justice and charity, than of penitence. I rest my confidence on God, and hope every thing from his benevolence. In the bosom of Providence I find my repose and my felicity.'

In the article *Corneille and Addison*, (p. 155.) the reader will find that this book is not the work of a mere dry compiler; and we may venture to recommend the perusal of the articles *Vida—Noblemen turned Critics—The Student in the Metropolis—*and *Literary Composition*, as drawn up with peculiar skill and good taste.

In the article, *Virgil*, the editor quits the leading-strings of authority, and ventures to go alone, though the ground is slippery and perilous. To start new objections to Virgil at this time of the day, requires not only erudition, but courage, and weight of name. It would be derogatory to the dignity of their master, if any of that poet's numerous champions were to enter the lists to fight with anonymous adversaries in *masks*.

Milton. This is an article of considerable length, in which the rancour, virulence, and scurrility, employed by Salmasius against our countryman's republican principles, and retorted with no dove-like gentleness by the Bard, are revived and brought into notice; much, we think, against the interest of literature, and the honour of human nature. Political frenzy and party passion, in violent times, which breathe desolation,
 . Rev. MARCH 1792. U flames,

‘ Mr. Moore has lately given to the public an elaborate work, which professedly treats of the three most important topics which a writer of the present day can discuss—Suicide, Gaming, and Duelling. He has collected a variety of instances of this destructive passion being prevalent in all nations; and I shall just notice those which appear most singular.

‘ *Dice*, and that little pugnacious animal the *cock*, are the chief instruments employed by the numerous nations of the East, to agitate their minds and ruin their fortunes; to which the Chinese—who are desperate gamblers—add the use of *cards*. When all other property is played away, the Asiatic gambler scruples not to stake his *wife*, or his *child*, on the cast of a die, or courage and strength of a martial bird. If still unsuccessful, the last venture he stakes is, *himself*!

‘ In the island of Ceylon, *cock-fighting* is carried to a great height. The Sumatrans are addicted to the use of dice. A strong spirit of play characterizes a Malayan. After having resigned every thing to the good fortune of the winner, he is reduced to a horrid state of desperation; he then loosens a certain lock of hair, which indicates war and destruction to all the raving gamester meets. He intoxicates himself with opium; and, working himself up into a fit of phrenzy, he bites and kills every one who comes in his way. But, as soon as ever this lock is seen flowing, it is *lawful* to fire at the person, and to destroy him as fast as possible. I think it is this which our sailors call, ‘ To run a muck.’ Thus Dryden writes—

‘ Frontless, and satire-proof, he scours the streets,
And *runs* an Indian *muck* at all he meets.’

Thus also Pope—

‘ Satire’s my weapon, but I’m too discreet
To *run a muck*, and tilt at all I meet.’

‘ Johnson could not discover the derivation of the word *Muck*. I think I have heard that it refers to their employing, on these fatal occasions, a *muck*, or lance; but my recollection is, probably, imperfect.

‘ To discharge their gambling debts, the Siamese sell their possessions, their families, and, at length, themselves. The Chinese play *night* and *day*, till they have lost all they are worth; and then they usually go and hang themselves. Such is the propensity of the Japanese for high play, that they were compelled to make a law, that ‘ Whoever ventures his money at play, shall be put to death.’ In the newly-discovered islands of the Pacific Ocean, they venture even their hatchets, which they hold as invaluable acquisitions, on running-matches. “ We saw a man,” as Cook writes in his last voyage, “ beating his breast, and tearing his hair, in the violence of rage, for having lost three hatchets at one of these races, and which he had purchased with nearly half his property.”

‘ The ancient nations were not less addicted to gaming. In the same volume are collected numerous instances amongst the ancient Persians, Grecians, and Romans; the Goths, the Germans, &c. To notice the modern ones were a melancholy task: there is hardly
a family

a family in Europe who cannot record, from their own domestic annals, the dreadful prevalence of this unfortunate passion. Affection has felt the keenest lacerations, and genius been irrecoverably lost, by a wanton sport, which doomed to destruction the hopes of families, and consumed the heart of the gamester with corrosive agony.'

Italians. In this article the editor has, we think, illiberally, collected into a point the most terrible stories of Italian murders and assassinations which he could find. The Italians are universally allowed to be an intelligent and ingenious people, not only for their skill in the fine arts, but for sciences, commerce, and almost every species of human knowledge, in which they have been masters to the rest of Europe. It is probable that villainy may be heightened and refined by this same ingenuity, among the bad part of the inhabitants: but to stigmatize a *whole* people for the crimes of a few, is as unjust as it would be in an Italian, who, in reading our sessions-papers, and the ordinary of Newgate's account of the criminals of this country, should conclude, that the English nation is wholly composed of pick-pockets, housebreakers, highwaymen, and murderers.

"Revenge and treachery are the great sins of the Italians and the Easterns; and they poison to the very mice in their houses."—Surely this passage was not worth repeating after so weak and prejudiced a man as Naudé; who, if he had known that it has long been a common practice with the Germans and English to destroy vermin by *ratsbane*, would probably have said, that *they poison even the rats of their houses*, and that therefore "revenge and treachery were *their* characteristics." The English nobility, gentry, and artists, who so frequently travel through Italy, must be allowed to escape daggers, drugs, and assassinations, in a most marvellous manner, if their use be so general in that country.

The next two articles, *Critical History of Poverty*, and *Slavery*, are full of curious information; and the latter is well calculated to stimulate zeal in favour of the poor oppressed Africans.

The old French historian, Philip de Comines, has furnished a very entertaining article concerning our King EDWARD IV. —Even HELL has not been neglected by our indefatigable editor, in his endeavours at *pleasing* and entertaining his readers; and as the information which he gives us concerning this *naughty place*, is classed amongst *Historical Anecdotes*, we suppose we may depend on it as authentic.

The rest of this work is appropriated to *Miscellaneous Articles*; among which there are many that are both curious and amusing. In speaking of *wax-work*, we have the following account from Menage:

' In the year 1675, the Duke of Maine received a gilt cabinet, about the size of a moderate table. On the door was inscribed—*The Chamber of Wit*. The inside displayed an alcove and a long gallery. In an arm-chair was seated the figure of the Duke himself, composed of wax, the resemblance the most perfect imaginable. On one side stood the Duke de la Rochefoucault, to whom he presented a copy of verses for his examination. Mr. De Marcillac, and Bossuet, Bishop of Meaux, were standing near the arm-chair. In the alcove, Madame de Thianges, and Madame de la Fayette, sat retired, reading a book. Boileau, the satirist, stood at the door of the gallery, hindering seven or eight bad poets from entering. Near Boileau, stood Racine, who seemed to beckon to La Fontaine to come forwards. All these figures were formed of wax; and this imitation must have been at once curious for its ingenuity, and interesting for the personages it imitated.'

The variety in the ideas of *female beauty and ornaments*, in different countries, furnishes an entertaining article; and *A Traveller's Singularities*, and *Pasquin and Marforio*, are of this kind. The story under the article *Music* has been too lately told by Sir John Hawkins, to affect us with much surprize at the miraculous powers of that art over *mice* and *spiders*. The origin of *antimony*, *coffee*, and *Jesuit's bark*, though less known, is more credible. In the account of *Poets reciting their works in public*, there is a small mistake: in the Market-bell story, from Strabo, it was a *musician*, not a *poet*, that was left in the lurch by his whole audience, except a deaf man, who had not heard the signal for going to market. The consultation of *the bells in the steeple about marriage*, is a truly comic tale, and well told.—Punsters will be amused by the editor's selection of *Attic Pleasantries*.—The remarks on the beauties and defects of different *languages*, will awaken the attention of the philologer; and what he says *on the use of the pagan mythology in poetry*, will be allowed, by many of his readers, to be founded on good taste and sound judgment. He has defended his principles in no contemptible verse; and after *sipping each flower* of literature, he concludes his interesting selection with an admirable character of *the Poetry of Baron Haller*; and gives us not only a literal prose translation of one of his poems from the German, but an excellent metrical version of the same piece, by a friend.

N. B. A strange mistake has crept into this volume, which, in justice to a person of uncommon merit, ought to be corrected. It occurs at the bottom of p. 385, where the author says, 'A book published by the *Athenian Stuart*, as he is called, is not less to be distinguished,' &c.; alluding to another work, 'by a Mr. T. Taylor, who,' he says, 'openly professed *Paganism*.' The late learned and worthy Mr. James Stuart, surnamed

surnamed *the Athenian*, never published any book beside his celebrated *Antiquities of Athens*, written in conjunction with his friend Mr. *Revet*.—We are persuaded that the ingenious collector of these Curiosities had his eye on *another* Mr. Stuart, still living; and if so, we leave it to him to determine whether he ought to suffer another copy of his book to be sold, till the offending leaf be cancelled.

ART. VI. *An Essay on the Scurvy*: shewing effectual and practicable Means for its Prevention at Sea. With some Observations on Fevers, and Proposals for the more effectual Preservation of the Health of Seamen. By Frederick Thomson, a Surgeon in the Royal Navy, Resident at Kensington. 8vo. pp. 206. 4s. Boards. Robinsons. 1790.

FROM the frequent occurrence of scurvy, and its dangerous tendency, we are naturally interested in every attempt toward providing means for its prevention, or its cure. Many writers, of great abilities, have favoured us with the result of their experience on this subject, but they have by no means exhausted it: if much has been performed, there is also much to be added. In the present essay, we meet with many practical remarks, which are creditable to Mr. Thomson's attention and judgment. We may pass over the first part of his treatise, in which he gives a history of the disease, and inquires into its causes, &c.; as containing either facts in which all agree, or hypotheses, about which most persons dispute; and proceed to the modes of prevention: but first we shall give the substance of a note, in which are some observations on the victualling of ships in this country and in France:

‘ I believe there is reason to imagine that the means practised in the French marine for the preservation of the health of their seamen; and particularly for restoring health to the sick and convalescents; are, in many respects, preferable to the means, which have, in general, been used on board of British ships of war; and this is chiefly owing to the mode of victualling, and the greater proportion of light vegetable, nourishing diet, with the use of wine, on board of French ships. This is an unpleasant reflection to those, who are interested in the comfort and happiness of British seamen; but I think it right to be mentioned, as I wish to stimulate, excite, or invite, attention to those important objects; and what gives some cause for the above idea, is, that the French squadrons in the East and West Indies during the late war, were in general much less afflicted with diseases, *particularly the Scurvy*, than the British. The squadron commanded by the Comte D’Estaing arrived on the Coast of America in 1778 without a scorbutic on board;—whereas, in that commanded by Admiral Biron, which arrived immediately afterwards, there were great numbers afflicted with the Scurvy, and

flames, and death, are seldom kept within the bounds of decency and moderation. In revolutions, such as that of England in the last century, and of France at present, the best writers on both sides lose their tempers, exaggerate evils and crimes, blacken and defame characters, and attack with their poisoned pens as furiously as the contending heroes with their swords:—but royalists killing rebels, and rebels slaying royalists, are not remembered with so much indignation by distant times, as the wounds given to characters, and the bitterness of invective in party-writers. The friends of monarchy seem to reflect on the misdeeds of the secretary, with more implacability than on those of his master. Cromwell the country gentleman, and Cromwell the protector, were as different characters, as Milton the republican politician, and Milton the epic poet. If the government of this country had continued its republican form, Milton's political principles and abilities would have received more praise than his poetical; and it seems as if a revolution in politics were always to affect the character of a poet. If Milton were an enemy to kings, Dryden was too indiscriminately their friend. Pope and Swift were Jacobites, and Mason has been thought too violent a stickler for liberty; which imputations have frequently hurt their fame, and diminished the number of their admirers. The subjects of politics and religion seem too serious for poetical imaginations. Poets should neither stoop to the dirty work of the one, nor try to ascend to the unspeakable sublimity of the other. Ethics, science, liberal arts, the flowery fields of invention, are open to them all. There is a Muse appointed by antiquity to preside over each of them, but none over party rage and polemical fury.

The iid section, containing *Historical Anecdotes*, begins with *Trials and Proofs of Guilt in superstitious Ages*. This, and the subsequent articles, are entertaining, till we come to *Joan of Arc*, which the author has inserted for the sake of a sceptically-humorous epitaph on that heroine; and we shall present it to our readers for the same reason:

'Of the Maid of Orleans, I have somewhere read, that a bundle of faggots was made to supply her place, when she was supposed to have been burnt by the Duke of Bedford. None of our historians notice this anecdote; though some have mentioned that after her death, an impostor arose, and was even married to a French gentleman, by whom she had several children. Whether she deserved the appellation of *The Maid of Orleans*, we have great reason to suspect; and some in her days, by her fondness for man's apparel, even doubted her sex. The following Epitaph on her I find in a volume, entitled, 'Historical Rarities;' and which, possessing some humour, merits to be rescued from total oblivion—

• Here

* The greatest vigilance and attention in the observance and execution of all the orders and regulations are strongly recommended to the commanders of all his Majesty's ships and vessels; and that they encourage exercise, activity, and cheerfulness, among those committed to their care; and employ every measure, that can contribute to the health and preservation of their crews.

The means recommended to prevent scurvy at sea must necessarily be various; they consist, however, chiefly in 'correcting the humidity of the air betwixt decks; in better regulating the time of seamen's labour and rest; and in adopting a more wholesome diet.' On the first of these heads, we have many useful remarks: but they are such as must commonly occur to men of observation, who are engaged in the sea-service. With regard to the second, Mr. Thomson advises, that 'when a ship is pretty well manned, the men should be put to three watches instead of two;' or even, if they were necessarily kept at *watch and watch*, an improvement might be made in the mode of dividing the watches, so that the men might be allowed to sleep for seven or eight hours at a time, each alternate night. He afterward adds,

'I shall take the liberty to mention another circumstance, which I think of great consequence to the health and comfort of seamen; and that is, the treatment they meet with from their officers, and those who have command over them.

'I have the highest respect for the officers of the British navy; and am convinced they are possessed of as much benevolence, good humour, and humanity, as any class of men in the world; but it sometimes happens that young officers from passion or caprice are too rigid and severe in their mode of carrying on duty; and to such I beg leave to remark, that officers, who really have the good of the service at heart, will always treat those under their command with as much kindness and indulgence, as the nature of their duty will admit of.

'Men are always sensible of this, and are grateful for such treatment—it keeps them cheerful, and in good humour; they are more active in their duty, and more attached to the service; their good treatment and happiness being known to others would be a great inducement to them to enter into the service. Vexation and despondency have, I fear, been too often the consequences of severe treatment; and they are known to be frequent causes of diseases. But I do not mean by these observations that officers should relax in the least in enforcing strict regularity and discipline; these are absolutely necessary, perhaps more so with seamen than with any class of people. All I mean to recommend is, as much indulgence and civility, as are consistent with the service; and the avoiding any appearance of wanton severity.

'When officers conduct themselves in a humane, yet steady and manly manner, enforcing strict discipline without unnecessary punishment, they are certain of securing the respect and esteem of those
they

they command. Such conduct will create confidence in the minds of the men, will reconcile them to their situation, and will increase their contentment and happiness, which will contribute greatly in warding off diseases. Seeing then that a contented mind is of great importance in preserving health, it should be inculcated in the breast of every young officer, as an unalterable principle, always to endeavour to reconcile strict discipline with humanity and good treatment.*

Respecting diet, it is observed that

‘ In the first place, brown sugar or molasses should be issued to the ship’s company instead of butter and cheese*. Instead of peas and oatmeal, wheat might be used to great advantage, as affording a more nutritive and less viscous chyle. Wheat may be boiled in water till all the husks burst, and till almost all the water is evaporated; which is about three hours; then a sufficient quantity of sugar or molasses may be added to make it grateful. This, or rice, I am convinced, would be greatly preferable to peas or oatmeal.’ —

‘ It is observable that the Scurvy seldom or never appears at sea, whilst the men have a plentiful use of small beer; a clear proof of the salubrity of fermented liquors, their antiseptic quality, their utility and power in promoting digestion, the comminution and assimilation of the food, &c. The impossibility of ships being constantly supplied with beer, has justly been deemed an unfortunate circumstance. In the navy, on stations where small beer can be supplied, the men are allowed seven pints a day; or as much as they chuse to drink. Now, if these seven pints (the king’s allowance) were reduced to four pints, the reduction allowed to improve the quality of the beer, and the quantity of hops proportioned to its strength; this beer to be issued in the same manner as wine or spirits are abroad; the advantages that would attend this alteration, would I am persuaded, soon become apparent. Beer of the quality here proposed would prove a much better antiscorbutic than a larger quantity of the weak small beer, with which ships of war are generally supplied; with this favourable circumstance; that, as they would stow a much greater proportionate quantity, the men would be longer supplied with it.

‘ But as it is impossible to carry a sufficient quantity of beer for the use of a ship’s company in a long cruize or voyage, materials for preparing a wholesome antiscorbutic drink ought to be provided. So much has been said, and very properly in favour of malt and its essence; essence of spruce, &c.; that I shall not take notice of them at

* * The substitution of brown sugar or molasses instead of butter and cheese, was proposed to the late Lord Keppel by my brother in 1778, when he was Surgeon of the Victory.

‘ Brown sugar is preferable to molasses, as the men relish it better, and can keep it in their berths more conveniently. It is very difficult to keep molasses in casks without losing some part of them, so that large earthen jars properly covered, and secured against injuries, would probably answer better.’

present;

present; but instead of these, or where they cannot be procured, I would recommend treacle-beer, or what may be called hop-beer, to be used. For this purpose, a quantity of hops and molasses should be taken on board of ships, which are likely to be long without refreshments; and from these a liquor not only extremely salutary, but pleasant, may be prepared at sea with very little trouble or expence, by boiling the hops in water slowly for an hour, in the proportion of 10 pounds to 288 gallons, or eight barrels of water; and adding one hundred weight of molasses, when the decoction is sufficiently cool. They should be well stirred together, then tunned into casks, a little yeast added, and left to ferment. The management afterwards is the same as that of spruce beer.

‘ The quality of the beer here proposed is equal to that of the small beer in use in the navy; but the proportion, I have used in making hop-beer, was one ounce and half of hops and one pint of molasses to each gallon of water; and the beer prepared from this was excellent.’ —

‘ The difficulty and inconvenience of making bread at sea may in a great measure be removed by the following method.—Let a baker be entered on board, and exempted from all other duty; furnish him with a trough for raising and kneading the dough, of proper dimensions according to the rate of the ship; and let him have flour, yeast, &c. in a convenient place for the business, and he will require little or no assistance.

‘ It would be no difficult matter to contrive an oven to bake bread on board, and such has been proposed; but as the ovens in Brodie’s fire-places, in common use in the navy at present, are sufficiently large to bake bread for the sick and convalescents without any additional expence of fuel, they appear preferable to any thing of the kind which has hitherto been invented:—and I should suppose that with these ovens, and a little additional fuel to bake in the night, bread enough may be prepared to supply the whole ship’s company; which would be of the greatest advantage. For if the men are supplied with good fermented bread and beer, such as is described above, they will have little reason to dread the Scurvy.

‘ One advantage that will arise from this plan of baking at sea, is, that it will not be necessary to carry much biscuit to sea, which will allow room for a larger quantity of flour, as well as hops, essence of spruce, &c. &c.

‘ The quantity of flour sufficient to make bread for three months will not require more room than one month’s biscuit.—A cask containing five bushels, or 280 pounds weight of flour, will make 400 pounds weight of fermented bread, and will be sufficient for 400 men one day.—400 pounds weight of biscuit will take up as much room as three or four casks of flour.’

We pass over the other articles of diet, which are enumerated as preventing the scurvy, such as acid fruits, &c. in order to give our readers, who may never have been engaged in a sea life, an idea of the dreadful effects of this malady:

‘ The Richmond sailed from Spithead the 9th of Sept. 1776, with two very valuable storeships under convoy for Quebec.—Her crew

crew was composed of more than two thirds landsmen, (exclusive of the marines,) and many of these were poor wretches, who had just before been brought in the tenders from Ireland, &c.—After we left the Channel, we had a series of wet, tempestuous, weather; inasmuch that, notwithstanding the utmost attention of the officers, we lost company of both the ships; one of which (as we were afterwards informed) foundered, soon after she parted company; and the other, after suffering considerable damage, by the violence of the storms, was taken by an American frigate near the Coast.—We cruized a considerable time off Newfoundland, and in the Gulph of St. Lawrence, in hopes of falling in with our convoy; but to no purpose.—We endeavoured a great part of the month of November to get up to Quebec, but the Westerly winds prevailed so much, with frequent hard gales, and squally weather, accompanied with sleet, hail, and snow, that we were at length obliged to bear away for Halifax in Nova Scotia; our water being nearly expended, and a number of the men ill of fevers, colds, &c.—We arrived at Halifax in December, and on the 1st of January 1777, we sailed on a cruize off Boston.

‘ When we sailed the weather was fine; but that night a most violent gale came on from the North-west, with a heavy fall of snow, and severe frost.—The thermometer was at 46 that day at noon; and at twelve at night it had fallen to 22 degrees.—That night was one of the most tempestuous ever remembered by any person on board.—The ropes and sails became almost instantly so frozen, rigid, and unmanageable, that the top-sails could not possibly be furled, and were therefore necessarily cut away from the yards.—The braces, &c. so frozen, that it was with the utmost difficulty they could wear the ship, with the breakers of the Isle of Sable close under our lee.—In this dilemma, the sheet anchor broke loose, and before it could be cut away, it had considerably injured the ship’s bow.—It would be tedious and useless to attempt to describe the various distressing circumstances that occurred; in short, the commencement of our cruize was truly calamitous, and so it continued throughout with little variation; for from that time, till the latter end of March, we had literally nothing but stormy weather; gale succeeding gale with little intermission; and the greatest part of the time being either snow, rain, or foggy weather.

‘ We were soon driven so far off the coast as to be out of soundings, therefore the weather was not so intensely cold.—The West and North-westerly winds still prevailing, and our fore-mast sprung so that we could not carry sail, we never afterwards could get so near the coast as to strike soundings till the beginning of April; and on the 10th of that month we were so fortunate as to arrive at New York.

‘ So much for nautical journal:—and this concise account I thought proper to premise, in order to account for the very distressing scenes which occurred on board during this unpleasant cruize—and now for the medical history.

‘ The Scurvy began to make its appearance the latter end of January, and by the latter end of February, upwards of twenty men
were

were so ill of this disease, as to be incapable of duty: and many others complaining.—Two died of the Scurvy in this month.—In the course of the month of March the number of scorbutics increased, insomuch that we had from 70 to 90 on the sick list.—Eleven died of the Scurvy this month, and many were in the last stage of the disease, expecting every day to be their last. Several of them obstinately struggled against the disease, and endeavoured to keep their watches regularly, even when their legs were swollen, attended with ecchymoses; their hams contracted; their gums putrid and bleeding; with their teeth loose, &c. yet in this state they kept on deck, rendering what assistance they were able, till they frequently fainted; and it was sometimes with the greatest difficulty, that a fatal syncope was prevented for the present.

‘ They gave two reasons for their persisting so obstinately in keeping on deck; one was, that so few men being fit for duty, and consequently much fatigued, they wished to assist as much as they could.—The other reason was; the idea they had, that, if they were once confined below, they must inevitably die.

‘ In the beginning of April, the weather was rather more moderate; but the scurvy continued daily gaining ground.—In the first week of that month five died of Scurvy.—On the 10th we got near enough Sandy Hook to make a signal for a pilot; and when the gun was fired, although every possible precaution was taken to prevent the effects of the shock on the scorbutics, two of them died instantly.

‘ At this time we had not more than twelve men, exclusive of officers, free from evident symptoms of Scurvy:—even some of the petty officers were much afflicted with it. My second mate, who had never been at sea before, and was an indolent young man, was one of the first, who was afflicted with it; and notwithstanding every attention was paid to him, a natural indolent, slothful, disposition, added to an extreme dislike of a sea life, a desponding state of mind, and the concealment of his complaints till they had increased to a great degree, were the causes of the loss of this young man. He had the use of the surgeon's necessaries as long as they lasted; and daily something fresh from the captain's or officers' table, with wine, &c. yet he fell a victim to this dreadful disease.

‘ With great difficulty we got into New York: and, as soon as the admiral (Lord Howe) was made acquainted with our situation, he ordered immediately men on board to assist us in getting the ship into a proper berth, &c. and ordered all the sick to be sent on shore.—Upwards of 130, most of them in the last stage of the Scurvy, were sent to the hospital and sick quarters, as soon as accommodations could be got ready for them; and, although every possible precaution was taken to prevent syncope, many of them being carried in their hammocks, in a horizontal position; cordials given them before they were removed; and all the hatchways had been opened, with wind-sails down, as often as the weather would permit, that they might have as much fresh air as possible; yet, notwithstanding all these precautions, several of them fainted on their way to the hospital, and three expired. Several died after
they

they had been some days on shore, although they were supplied with wine; and had plenty of oranges and lemons (several chests of which the Admiral ordered to be immediately purchased for them) together with vegetables of every kind; a proof, this, to what a dreadful degree they were afflicted with the disease.'

The remaining part of the treatise consists of the methods of cure: on this subject, we meet with little or no new information.

An appendix is given, containing some judicious remarks on fevers and infections; interspersed, however, with more theoretical and even fanciful disquisitions, than we expected from this author.

We cannot conclude without strongly recommending this treatise to the notice of those who are engaged in naval concerns.

ART. VII. *An Appeal to the Public on the Subject of the Riots in Birmingham.* To which are added, Strictures on a Pamphlet entitled, 'Thoughts on the late Riot at Birmingham.' By Joseph Priestley, LL.D. F.R.S. &c. 8vo. pp. 181. 3s. 6d. sewed. Johnson. 1791.

HAVING been accustomed, in the exercise of our critical functions, to derive considerable satisfaction from assuring ourselves of the justice of those compliments which we have seen so repeatedly bestowed on the present age, as *enlightened and liberal beyond all former example*, it is impossible for us to refrain from the deepest regret, as often as our thoughts are directed to the late diabolical riots in Warwickshire, &c.; which must, at least to a certain degree, abate these encomiums, and remain an indelible blot on the annals of this century. Notwithstanding that blind zeal may continue to exult in those horrid proceedings, and in their immediate effects, it must be expected that they should receive, in a literary court, only the most pointed condemnation. As long as the Monthly Reviewers continue to be ambitious of an honourable reputation in the republic of letters, and of being described, as we flatter ourselves we shall be, by POSTERITY, as having been steadily and uniformly propitious to free inquiry, we must alike reprobate every attempt to refute error, or to propagate truth, by BRUTAL FORCE.

If, in the present instance, we espouse the cause of Dr. Priestley, it is not from any personal intimacy with him, nor from any partiality to his religious system, (which we have never embraced,) but purely from motives of justice.—Even supposing that his writings have been weak in argument, and reprehensible in tendency, yet, if he has only written a fair and

public

public avowal of his sentiments, ought his logic, whether employed on religion or politics, to be refuted by destroying his books, his manuscripts, and other property? This is not only a base, but a most impolitic mode of reply, as the history of persecution will evince.

In consequence of the violence let loose against him at Birmingham, Dr. Priestley comes forth against his enemies with the most eminent superiority. An impartial public will pity him as a persecuted man, and will eagerly read his present history and vindication.

Being known to have the pen of a ready writer, it was expected that this *Appeal* would have made its appearance sooner: but on this occasion, Dr. P. was certainly right not to be in haste. The *Appeal* does not appear to have been written under the ebullition of immediate resentment: but, before he took up his pen, he seems to have invoked the united assistance of religion and of philosophy, to tranquilize his mind. We applaud the temper and the piety with which he writes: but we think that his pamphlet would have been less exceptionable, had he omitted some reflections on the clergy; had he been silent on the quondam unpopularity of our amiable and worthy Sovereign, which was reviving a subject that a loyal nation wishes to forget; and had he kept his defence more distinct from controversy.

The first part of the *Appeal* contains a narrative of facts, from the time of the Doctor's going to Birmingham in the year 1780, to his being driven thence by the rioters, and forced to seek refuge in London. By this narrative, he not only exculpates himself from being the cause of all those dreadful outrages, but he endeavours to prove that the riots had another source than the Revolution-dinner at the hotel: how far this is a fact, it is not in our province to determine. We shall only say, that if all which Dr. Priestley has advanced be true, a degree of bigotry prevailed at Birmingham, unknown in other parts of the kingdom: but we will hope, for the honour of Christianity and of human nature, that the picture is overcharged.

At the end of the narrative, Dr. P. enumerates the several MSS. which he has lost;—this loss he surveys with the utmost regret, and makes the following observations on it:

' Let any man of letters, arrived, as I am, to near the age of sixty, consider what must have been my accumulation of curious papers of various kinds, from the variety and extent of my pursuits (greater unquestionably than that of most men now living) and think what I could not but have felt for their loss, and their dispersion into such hands as they fell into, and who make, as I hear, the

the most indecent and improper use of them. This makes the case much worse than that of mere plunder, and the destruction of books and papers by Goths and Vandals, who could not read any of them. It was, however, no small satisfaction to me, to think that my enemies, having the freest access to every paper I had, might be convinced that I carried on no treasonable correspondence, and that I had nothing to be concerned about besides the effects of their impertinent curiosity.

‘ The destruction of my library did not affect me so much on account of the money I had expended upon it, as the choice of the books; having had particular objects of study, and having collected them with great care, as opportunity served, in the course of many years. It had also been my custom to read almost every book with a pencil in my hand, marking the passages that I wished to look back to, and of which I proposed to make any particular use; and I frequently made an index to such passages on a blank leaf at the end of the book. In consequence of this, other sets of the same work would not by any means, be of the same value to me; for I not only lost the books, but the chief fruit of my labour and judgment in reading them.

‘ Also my laboratory not only contained a set of the most valuable and useful instruments of every kind, and original substances for experiments, but other substances, the results of numerous processes, reserved for farther experiments, as every experienced chymist will suppose; and these cannot be replaced without repeating the processes of many years. No money can repair damages of this kind. Also, several of my instruments were either wholly, or in part, of my own construction, and such as cannot be purchased any where.

‘ Notwithstanding this destruction of my manuscripts, I do not know that such a calamity could have happened at a more convenient time in the course of the last ten years. Had it been during the composition of my *History of early Opinions concerning Christ*, my *Church History*, or the *New Edition of my Philosophical Works*, I could never have completed, or resumed them; nor without the books which I then had, could I have undertaken what I have done since. Very happily also, I had finished a long course of experiments on the doctrine of *phlogiston*, and the composition of *water*, and my last paper on the subject was just printed for the *Philosophical Transactions*.

‘ One of the most mortifying circumstances in this calamity was, the dispersion of a great number of *letters* from my private friends, from the earliest period of my correspondence, into the hands of persons wholly destitute of generosity or honour. These letters I had carefully arranged, so that I could immediately turn to any of them, when I wished to look back to them, as a memorial of former friendships, or for any other purpose. But they were kept in a box which was ordered by my last will to be burnt without inspection. Now, however, letters which I did not even wish my executors to see, were exposed without mercy or shame, to all the world. No person of honour will ever look into a letter not directed to himself.

But

But mine have not only been exposed to every impertinent eye, but, as I am informed, are eagerly perused, commented upon, and their sense perverted, in order to find out something against me.

‘ Some of my private papers are said to have been sent to the Secretary of state. But secretaries of state I presume are *gentlemen*, and consider themselves bound by the same rules of justice and honour that are acknowledged to bind other men; and therefore if this be the case, these papers will certainly be returned to me.

‘ Of this kind of ill usage, I do not accuse the illiterate mob, who made the devastation; for few of them, I suppose, could read, but those persons of better education into whose hands the papers afterwards came. Had persons of this class interposed, and exerted themselves, they might, no doubt, have saved the greatest part of *this*, to me most valuable property, for the loss of which (but more especially for the ungenerous use that was made of it) no compensation can be made me.

‘ My numerous correspondents in different countries of Europe, but more especially those who wrote to me in confidence in this country, will be as much affected by this catastrophe as myself. I might, no doubt, have destroyed those letters and other private papers myself. But I could not foresee that men would act the part of brutes, without the least regard to law, to common equity, humanity, or decency; and that an event should happen at the close of the eighteenth century, of which it will not be easy to find a parallel for three centuries before. For the persecutions of christians by heathens, and of protestants by papists, were generally conducted by some *rule*; and in matters of *policy* and *religion* some decent regard was still paid to a man’s *private concerns*, in which the state had no interest. Not to feel such losses as these, and such usage as this, would be not to be a man. But I am a christian, and I hope I bear them as such, acknowledging the hand of God, as well as that of man, in all events.’

The narrative is followed by a series of distinct reflections; which are thus briefly introduced:

‘ After the preceding detail of *facts*, I now proceed to lay before my readers a series of *reflections* to which they have given occasion, and I hope they are such as will not be without their use; and then, great as my loss has been stated to be, it will not be the subject of any regret.’

These reflections are entitled, sect. 1. Of the power of resentment to prevent compassion. 2. My coming to Birmingham not the cause of the party-spirit in that place. 3. Of Dissenters meddling with politics. 4. The bigotry of the High-church Party the true cause of the riots. 5. Of the pretence that Government was adverse to the Dissenters, and favoured the rioters. 6. Of the principal use of an established religion. 7. Of the importance of a good police in a well-constituted state. 8. The impolicy of checking the natural expression of men’s sentiments.

9. Considerations relating to persecution, and the consequences of it. 10. Reflections on the power of religion in general.

It may have been gratifying to Dr. Priestley to have vented the natural effusions of his heart in these reflections; but we have neither time nor space for the particular notice of them. We shall, however, transcribe, on account of its *originality*, a wish uttered against the *Presbyterians*. 'One person was heard not only with *damnation* to them,' but that "God Almighty would make a week's holiday for the purpose of damning them;" and from sect. 8. we extract the following observations, on account of their being as generally true, as they are applicable to the case on which they are made:

'Englishmen, being used to write and speak freely, and to have convivial meetings whenever they pleased, are generally content with giving vent to their sentiments in these ways, and never think of any thing farther. But if this outlet to their natural feelings be shut, they will certainly find some other, much more alarming, than dinners, toasts, and songs. It may be like stopping the mouth of a volcano, the consequence of which would be the convulsion of all the country. If there is to be a revolution in this country, similar to that which has taken place in France (though our situation is such as by no means to require it), attempts to deter men by illegal violence from doing what the law does not forbid, will, I am confident, bring it on in half the time.'

Where Dr. Priestley most shines, is in the concluding section. Here he discovers great magnanimity, piety, and Christian forgiveness, accompanied at the same time with a degree of exultation, from the persuasion that his sufferings will promote the advancement of the particular system which he espouses:

'I consider this persecution (for so I call it, though my enemies will, of course, consider it as the punishment of my evil deeds, and even much less than I deserve), let it be carried to what extent it will, as a certain prognostic of the prevalence of every great truth for which I have contended; and this prospect, together with the idea of my being an instrument in the hand of Providence of promoting the spread of important truth, by *suffering* as well as by *acting*, has given me at times such exalted feelings of devotion (mixed, as sentiments of devotion ever will be, with the purest good-will towards all men, even my bitterest enemies not excepted) as I had but an imperfect idea of before. If the future peace of the country, and the safety of my friends did not require it, I would not have a single sacrifice made to public justice. Both the instigators of the late violences, and their blind agents in them, should go without any other punishment than what, if they ever come to a just sense of any thing, they will sufficiently inflict upon themselves.'

Again,

* So fully am I persuaded that more good than evil will result from what has happened to me, that, were it in my power, I would not be restored to my former situation. Had the late events not happened, I should, of course, have wished, and prayed, for continuing as I was. For no man, I believe, ever thought himself more happily situated than I did. But Providence having now declared itself, I acquiesce, and even rejoice in the decision.'

"The Thoughts," &c. on which Dr. P. offers strictures, scarcely merited a reply from him.

Subjoined, is a copious Appendix, containing copies of addresses to Dr. Priestley on his losses; with his answers, and other papers; among these, the letter from M. Condorcet, Secretary to the Academy of Sciences at Paris, is truly honourable.

On the whole, Dr. Priestley appears to much advantage in this publication; he excites our pity, and demands our praise; and though we have no inclination to publish his faults, nor to gloss his errors, (which we have never been backward to encounter,) yet we must pronounce him to be *a man more sinned against than sinning.*

ART. VIII. *An Essay on Ecclesiastical Establishments in Religion: shewing their hurtful Tendency; and that they cannot be defended, either on the Principles of Reason or Scripture. To which are annexed, Two Discourses. By a Protestant Dissenter.*—Printed at Montrose. 8vo. pp. 57. 1s. 6d. Johnson, London.

THE reprobators of religious establishments appear to us to reason against them inaccurately from the scriptures, and not to have sufficiently distinguished in general between their use and abuse. It might be urged, in favour of the Methodists, that the most ancient mode of propagating the gospel was by itinerancy: but it may be said, that the Apostles adopted this method as a matter of necessity, and that they no sooner formed a church, than they ordained over it fixed pastors and teachers. Now, what provision was made for these teachers? It will be answered, Their support was gratuitous; and we will allow this to have been then universally the case: but does this prove that no settled provision ought to be made for the Christian clergy? We are told, in allusion to them, in general terms, *that the labourer is worthy of his hire*: but it does not occur to us, that there is any passage in the N. T. which specifies the precise way in which this *hire* is to be tendered. Like many other things respecting the external management of churches, it seems to have been left to the wisdom and prudence of the individuals composing them. When the professors of

the Christian faith made a small part of a civil community, the scattered churches could afford their ministers but a slender, and perhaps precarious, support; when, however, a whole nation embraced the gospel, a national care would naturally be extended to all the secular matters, which stand unavoidably connected with the public profession of religion, or divine worship. An Unitarian society, that builds a place for religious worship, appoints trustees or managers to take care of it, chuses a minister, enters into a subscription for his support, and fixes on the time of their meeting together to pray, and to hear instruction, may be said, as far as all this respects themselves, to have formed an ecclesiastical establishment. A state, considered as one large church, might surely, in like manner, be allowed to exercise its prudence and its superior power, in providing these accompaniments of religion, (they are nothing more,) in case it goes no farther. In America, this appears to have been done. Religion is established, but no particular system of it. Provision is made for its support, that the great principle of good conduct, *the fear of God*, might be regularly inculcated, while the mode of worship is unprescribed; that is to say, they have adopted a general rule respecting the maintenance of the clergy. Can such an establishment be deemed either irrational or unscriptural? The arguments employed by Mr. William Christie, the author of the essay before us, affect the *abuses* of establishments: but this he does not seem to perceive.

It may be unwise to allow civil rulers, because their decrees provide for the exteriors of religion, to convert it into an engine of state, and, by the power of nomination to benefices, to invite clergymen to direct their homage to them: it may be unwise to make the subsistence of the clergy arise from so invidious a species of property as that of tythes: it may be unwise in a state to adopt any particular system of religion as its own, and, more especially, to adopt a very metaphysical and complicated one: but all this by no means proves that a state might not wisely provide for, or make some general laws respecting, the maintenance of those of its members who officiate at the altar.

Mr. Christie will say, 'Had our Lord ever intended that his religion, or its ministers, should be upheld by the civil power, he or his apostles would have given some directions on the subject.' Had all the minutiae respecting the secular affairs of a Christian church been prescribed in the gospel, this observation would have applied: but might not the field-preacher, who chuses to condemn preaching in churches, have as good a plea for urging that, "Had our Lord ever intended that his religion should be preached in buildings erected for the pur-

pose,

pose, he or his apostles would have given some directions how they should be constructed?"

We have said thus much on this subject, with a view of bringing writers to discuss the real merits of the question. The gospel is silent as to the mode of supporting religion, the wisdom of man being competent of itself to this business. We would only ask Mr. Christie, whether, if St. Paul could have obtained the consent of Nero to have gone through the Roman empire preaching the gospel, with an order for his reception and support wherever he came, he is of opinion that the apostle would have deemed it contrary to the principles of his religion to have accepted and availed himself of the benefit?

The two discourses, subjoined to this essay, are a comment on the 14th chapter of Revelation; which the author interprets as predicting the triumph of true religion, (Unitarianism,) and the destruction of all civil and religious establishments. He ascribes the Birmingham riot (p. 45) to the wrath of the wine of Babylon.

Though we do not altogether agree with Mr. Christie, we must do him the justice to say, that he discovers an improved and liberal mind.

ART. IX. *A Charge delivered to the Clergy of the Diocese of Landaff*, June 1791. By Richard Watson, D. D. F. R. S. Lord Bishop of Landaff. 4to. pp. 20. 1s. Evans. 1792.

SOME readers may be prompted to express their astonishment at hearing of a charge by one of our prelates, on the subject of the *French revolution*: but we think that Dr. Watson has shewn his judgment, in selecting that revolution for a topic of discourse to his clergy; and, by the manner in which he has discussed it, he has done himself credit as a politician, as a divine, and as a Christian philosopher. He commences his Charge, by taking a concise and dispassionate view of this singular event; and though he does not undertake to applaud, nor to reprobate, either the supporters or the opposers of this revolution, nor to deliver any opinion as to the final issue of this wonderful struggle, he inclines to think that the French will gain by it three things—'a trial by jury—an *Habeas corpus* act—and an incorrupt administration of public justice:—blessings of inestimable value! which were not till lately so much as heard of in France.'

After glancing at the civil advantages which France is likely to reap from the revolution, the Bishop directs the attention of his clergy to the changes which have been effected in her ecclesiastical constitution; which consist, 1st, In the diminution

of the *immense* revenues of some of the ministers of the church; and in the augmentation of the *scanty* incomes of others; 2. in the suppression of *monasteries*, &c. which he justly describes to have been 'living sepulchres, in which many persons of both sexes were, in early youth, and before they could form a due judgment of what would be for their future happiness, immured, from sordid considerations of family expediency;' and 3. in the complete toleration which it holds out to all mankind in the concerns of religion.

Under this last head, the Bishop introduces the case of our Protestant Dissenters, in relation to their exclusion from civil offices by the much agitated TEST LAW. Here we will let the Right Rev. Divine speak for himself:

'I can never admit that it is agreeable either to the principle on which civil society is formed, or useful to the attainment of the ends men have in view in forming such society, that those who differ from the religion of the magistrate should, on account of that difference alone, be subject to persecution; and an exclusion from civil offices is persecution; it is not, indeed, the persecution of the Inquisition or of Smithfield; it differs from them in degree, but it resembles them in kind. I have argued myself into this opinion in the following manner:—Punishment for religious opinions is persecution; and evil of any kind, inflicted by the authority of the civil magistrate, is punishment. This evil may respect a man's person, or liberty, or property, or character. Civil incapacity brought upon men by law, is an evil affecting their property and their character; their character, as it exposes them to the imputation of being bad citizens; their property, as it takes from them the possibility of acquiring advantages attendant on certain civil offices. These advantages, whether they consist of wealth, power, influence, or honour, are worth something; their value may be variously appreciated; yet being worth something, the possibility of acquiring them is worth something, and the taking away from any man that possibility on account of his religion, is persecution *.'

The

* 'An objection to this manner of arguing has occurred to me, and I have no inclination to conceal it.—The supreme magistrate in every civil community has a right to take from the individuals composing that community, any portion of their *actual* property which he may judge requisite for promoting the public good, for securing the public safety. This principle, I believe, is not universally admitted; it appears, however, to me to be just; and this principle being admitted, does it not follow that the magistrate has at least an equal right to use, for the same ends, the *contingent* property of individuals, attendant on their eligibility to certain offices? May he not justly say to such individuals,—The majority of the persons constituting the civil society of which you are members, is of opinion, that the public safety will be better secured by your being deprived of the property appertaining to certain offices, than by your being possessed of it. You, the minority, are of a different opinion;

The Bishop of Landaff farther contends, that this exclusion is impolitic: using the very same arguments which we have more than once employed in reviewing the multitude of *testy matters* that have of late come before us:

‘ If you wish to keep the various denominations of Dissenters disjoined, you should remove from them every cause of combining their strength; if you wish to mix them with the mass of citizens, you should remove from them every ground of distinction. Were I a Dissenter of the most rigid kind, did I think that every thing ought to be risked for maintaining the cause of non-conformity, I should deprecate, as the greatest mischief which could happen, the liberality of a British Legislature in restoring Dissenters of every denomination to the rights of citizens.’

Strenuous, however, as he is for the admission of Dissenters to the rights of citizens, his Lordship's principles are far from resembling those which *they* maintain. He assures us, that he prefers, on serious and well-considered ground,—Prelacy to Presbytery—the use of a liturgy, to extempore prayer,—and a legal payment to a gratuitous support of the clergy: but with this open declaration of his preference, (a preference which the knowledge of mankind will justify,) he combines the most candid and generous sentiments toward all of a different persuasion; and he judiciously discriminates between blind unimproving bigotry, and a rational and manly attachment to the church of England.

The good sense, and the truly Christian spirit, which the following passage discovers, will more than apologize for our protracting this article by its transcription:

‘ In having thus freely expressed my sentiments on what appears to me the injustice and impolicy of excluding men from civil offices on account of their religious persuasions, I am far from insinuating any approbation whatever of the violent manner in which either the

opinion; and there is no common judge to determine which is in the right. You are at liberty to form another civil society; but whilst you continue members of this, you ought to acquiesce in the judgment of the majority.—This objection is not so strong as that nothing can be said to invalidate it; nor is it so weak as that nothing can be urged in its support; I am satisfied with having impartially stated it.

‘ The day, I think, is not far distant, when that which the House of Commons hath refused to acknowledge to be, a debt of justice due to the Dissenters, will be conceded to them as a boon from the state, as a pledge of brotherly love from the liberality of the Church. Moderate men in the interim (whether Churchmen or Dissenters) will, it is hoped, exert their influence in abating the violence, in removing the bitterness, in calming the irritation, which have unhappily been excited in the minds of many individuals on both sides.’

discipline or the doctrine of our Established Church has been attacked: all violence, either of attack or defence, in such matters, favours of intolerance. When Unitarians and Trinitarians, when Churchmen and Dissenters, speak ill, and think worse, of each other, for their several differences of opinion, they seem to me to overlook the main points in which they all agree, and to forget that they all are Christians, that they have all one hope of their calling—an expectation of eternal life, as the gift of God, through Jesus Christ.

‘ It must be admitted as a fundamental truth, derived from the equality in which we all stand to Christ our common Master, that no society of Christians whatever, or however distinguished by rank, power, wealth, numbers, learning, can have the least claim to any just authority of compelling others by threats, or calumnies, or penalties of any kind, to a fellowship of worship. You, they ought to say to all who dissent from them, are as free as we are; we assert no dominion over your faith, we are not the lords of God’s heritage: go and worship the Creator and the Conservator of the Universe in your own way; use no ring in marriage, no surplice in public worship, no particular posture in receiving the sacrament, no sponsors when your children are baptized, no confirmation when they are grown up—but suffer us also to worship God in our way; let neither of us find fault with the other, but preserving good-will, practising courtesy, interchanging good offices, let us all be persuaded that at the last day our different services will be accepted by him, whom God hath appointed Judge of all, with equal regard to the rectitude of our several intentions, and to the means we have used in acquiring information concerning the truth. One of the best means we can use for the attainment of this end, is to keep our minds unprejudiced; open to argument, and free from every degree of acrimony of sentiment or expression, against those who differ from us on any point either of doctrine or discipline. If I know myself, I have a mind neither hostile to the established doctrines of the Church of England, nor attached to them with such a blind and implicit reverence as to reprobate every discussion of them. I have ever practised in my own studies, and I would encourage in yours, a free spirit of inquiry into the meaning of the Scriptures. This spirit ought not, on the one hand, to degenerate into a petulant affectation of singularity, as if nothing was right which was established; nor ought it, on the other, to be so shackled in its operation, as to be afraid of questioning the truth of what may have been sanctioned by public authority. There was a time when our ancestors were Pagans; there was another period during which they were Papists; and if the doctrine of some men—that no change ought ever to be admitted in the tenets of a church established by law—had been adhered to by them, we their posterity might at this day have been occupied with the Druids in cutting mistletoe, or with the Catholics in transubstantiating flour and water into the substance of God!’

This excellent Charge deserves to be recommended to general perusal, being admirably calculated to allay the animosity
which

which seems of late to have unhappily arisen between *some* churchmen and the separatists.

ART. X. *A Rational and Moral Game*: or, a Method to accustom young People to reflect on the most essential Truths of Morality; and reason on the remarkable Events of History; by questioning them on, What they would have said or done had they been in the Circumstances of the Person mentioned; or, The Reason why they approve or disapprove of a Maxim or Action proposed by the Instructor. Translated from the French of the Abbé Gaultier. 8vo. Two Pamphlets and a Map, in a Case. 3s. 6d. Elmsley.

THE practice of instructing by means of amusing games, is, in the opinion of M. Gaultier, best suited to the age of childhood, and most likely to inform and improve, without discouraging or disgusting the learner. He has therefore formed a system of instruction on this principle, which includes grammar, geography, history, foreign languages, and the first notions of morality. The plan has been approved, in France, by the Royal Academy of Inscriptions and Belles Lettres. The nature and use of *The Rational and Moral Game*, will be best understood by examples.

The Master relates the following story:

‘ While Marshal Turenne was looking out of the window of an anti-chamber, his footman, thinking he was playing with the scullion, struck him with all his might on the thigh. Turenne, on turning himself round, found the imprudent footman at his feet, acknowledging his fault, saying, *he thought he was striking George*.

‘ Here the Master stops, and asks each separately, *What they would have done had they been in the place of Turenne?* A child of ten years old answered, with all the marks of offended pride, “ *I would have run him through with my sword!*” Expressions of fear and indignation were then visible on the faces of the other children. These silent reproaches, and the forfeiture of all his counters, impressed on his own mind, the shame and regret of his answer. “ *I should have said,*” replied a young lady, “ *You should mind whom you strike.*” An English young lady, of seven years old, replied, with that air of composure which characterises her nation, “ *Suppose it were George, why strike so hard?*” —

‘ The Cardinal Richelieu, seeing Vaugelas, author of the Dictionary of the Royal Academy, said to him, on account of his having received a pension, “ *Well, Vaugelas, you will not forget the word pension in your Dictionary.*” Having made them acquainted with the character and rank of Cardinal Richelieu, and explained the meaning of a dictionary, and a pension granted by the King or Government; the Master then asks them, *What they would have said, had they been in Vaugelas’ place?* promising them a number of counters adequate to the difficulty of the answer. Then we see them

them animated, recalling all the circumstances with exactness, proposing their answers with eagerness, waiting the success with impatience, and receiving the decision of the master either with joy or vexation. He then tells them Vaugelas's answer, who replied, with a great deal of presence of mind and delicacy, to a question far from polite—*Nor that of gratitude, my Lord.*'

This volume contains 209 questions, accompanied with the answers, in a separate book; together with an engraved table, in form of a genealogical tree, representing a series of the moral virtues, intended to assist the pupil in devising answers to the questions.—Specimens:

'Q. V. Queen Elizabeth, going to visit the Chancellor Bacon, at the country-house he had built before his advancement, said, "How came you to build so small a house?"'

'What answer could the Chancellor make, to express his gratitude, and speak modestly of himself?

'A. It is not I, who have made my house too small, Madam: it is your Majesty, who has made me too big for my house.'

'Q. CXX. A servant being asked what a young nobleman just returned from finishing his studies had learnt the best—(every one knew, that the persons entrusted with the care of his education, held him in too much respect, and were too indulgent to him)—replied, "To ride on horseback." He was asked the reason.

'What true and witty reply could he make?

'A. Because his horses never flattered him.'

'Q. CXXI. A very sensible lady where Fontenelle was going to spend the evening, they say, asked that great philosopher the difference between her and a clock.

'What polite and obliging answer could he make?

'A. A clock puts us in mind of time; and you, Madam, make us forget it.'

'Q. CXXXIV. The financier T—— said one day to his companion B——, "Remember, you were once my footman."

'What could B—— reply, who was a man of sense, to make the other sensible of his folly, and his mediocrity of talents?

'A. I admit it; but, had you been mine, you would be so now.'

ART. XI. *Vancenxa*; or, The Dangers of Credulity. By Mrs. M. Robinson, Authoress of the Poems of Laura Maria, *Ainsi va le Monde*, &c. &c. 12mo. 2 Vols. 5s. sewed. Bell. 1792.

STYLE, like dress, admits of various degrees of ornament, between the limits of perfect plainness and finished elegance, each of which has its proper use and peculiar excellence; and it would be as absurd to expect all writers to express themselves in the same style, as to require all men to appear in an uniform habit. Simplicity and ease in language are characters, which, when

when they do not degenerate into insipidity and negligence, will be always pleasing: but it would be carrying the matter too far, to measure the merit of all writers by this standard. Rich birth-day suits are not thrown aside, because the poet has aid of beauty, that it is, "when unadorned, adorned the most;" nor will true criticism, because it is pleased with the modest simplicity of a Gay or a Parnel, refuse its tribute of admiration to the studied graces of a Pope or a Thomson.

We have said thus much to prevent the unfavourable impression which the language of this novel may possibly, on the first perusal, make on the minds of some readers. *Vancenza*, it is true, is not written in the simple style: but it is written, and in our opinion well-written, in the style of elegance peculiar to Mrs. R. The richness of fancy and of language, which the fair author had so successfully displayed in her poetical productions, (see our review of her poems, vol. vi. New Series, p. 448,) she has transferred to prose narration; and has produced a tale, which, we venture to predict, will be much read and admired.

The outline of the story is as follows: scene SPAIN.

In the fifteenth century, at a castle from which the family took its name, lived the Count Vancenza. His family consisted of the Marchioness de Vallorie, his sister; her daughter, the Countess Carline; and Elvira, a beautiful orphan, the object of universal admiration in the castle and neighbourhood, where she was called the Rose of Vancenza.

When Elvira had attained her fifteenth year, she was one morning awakened by the sound of the horn; and calling her friend, they ascended one of the turrets of the castle, where they observed a numerous train of horsemen engaged in the pursuit of a wild boar; and their appearance denoted them to be persons of the higher order. One of the party, the Prince Almanza, was dangerously wounded, and brought to the castle. The family hastened to relieve him; and, among the rest, Elvira. From the impulse of sympathy, she tore her veil; and with it bound up the stranger's wound, while he remained insensible to every attention. At length, returning to life, his opening eyes beheld his lovely benefactress; he was charmed with her beauty and tenderness; and, after three days, he left the castle impressed with an indelible passion for Elvira.

On the other side, Almanza's figure and manner had made an equal impression on the heart of the fair orphan. Among Almanza's companions, was the Duke del Vero; who, while at the castle of Vancenza, had become deeply enamoured of Elvira, but was too proud to think of allying himself to a maid whose parents were unknown. He however concealed himself

near

near the castle, and appeared under Elvira's window in the assumed character of Almanza, whom his jealous eye perceived to be the object of her love. After repeated importunities, he prevailed on her to consent to an interview at the cottage of Ursuline, an old pensionary of the family:—but when she discovered the imposition, her confusion and indignation were extreme, and she returned precipitately to the castle. Self-reproach for her indiscretion, and apprehension lest Del Vero, from what had passed, should frame a tale that might injure her in the opinion of Almanza, overpowered her sensible mind, and a dangerous illness was the consequence. On her recovery, in hopes of restoring her spirits, the Count Vancenza proposed an excursion to Madrid, to which she consented. On the day before she left the castle, her melancholy was increased by reading the following plaintive verses, written on a window by a lady, who (as the Count informed her,) had met with great trials, and was now dead:

' The chilling gale that nip'd the rose,
Now murmuring sinks to soft repose;
The shad'wy vapours sail away,
Upon the silv'ry floods of day;
Health breathes on every face I see,
But, ah! she breathes no more on Mz!

The woodbine wafts its odours meek
To kiss the rose's glowing cheek;
Pale twilight sheds her vagrant show'rs
To wake Aurora's infant flow'rs:
May smiles on every face I see,
But ah! she smiles no more on Mz!

Perchance, when youth's delicious bloom
Shall fade unheeded in the tomb,
Fate may direct a daughter's eye
To where my mould'ring reliques lie;
And, touch'd by sacred sympathy,
That eye may drop a tear for Mz!

Betray'd by love; of hope bereft;
No gentle gleam of comfort left;
Bow'd by the hand of sorrow low;
No pitying friend to weep my woe;
Save her, who, spar'd by Heav'n's decree,
Shall live to sigh, and think on Mz!

Oh! I would wander where no ray
Breaks though the gloom of doubtful day,
There would I court the wintry hour,
The ling'ring dawn, the midnight show'r;
For cold and comfortless shall be
Each future scene—ordain'd for Mz!

During

During their stay at Madrid, Elvira was frequently seen by Almanza, who retained his love for her. It happened that the good Count Vancenza was mortally wounded in rescuing his niece from the assault of a villain. Just before he expired, he took an affectionate leave of Elvira, and presented to her a key of curious workmanship, telling her it was the last solemn gift of—here death stopped his voice, and it was left to time to explain this mystery. After the Count's death, the Marchioness, with Carline and Elvira, returned to the castle; which, after the interval of a year, was to pass over to another family. During this interval, while Elvira was lamenting her loss, deploring her dependant state, and fostering her passion for Almanza, the Prince, finding his attachment to Elvira invincible, determined that false pride should not prevent him from offering her his hand. He accordingly visited the castle of Vancenza; and after some embarrassment, arising from a misapprehension entertained by the Marchioness concerning the object of Elvira's passion, he obtained from Elvira an acknowledgement of her regard, and the promise of her hand. While the Prince returned to Madrid to prepare the palace for her reception, the family at Vancenza was busy in providing for the nuptials. The picture gallery, which was to be one principal scene of the approaching festival, was cleared of the old pictures, to be splendidly ornamented for the occasion. On removing one of the family portraits, Elvira observed a pannel, in which was a curious lock; and presenting the mysterious key, she unlocked the door, and found within the recess a casket, containing a manuscript, from which she learned, that she was the daughter of Madeline Vancenza, sister of the Count, who had been basely seduced and betrayed by the father of Almanza: thus finding, that the man, whom she had so long loved, was her *brother*, she was unable to support the shock of this discovery, and, after a few days, expired.

A beautiful episode is introduced, entitled, *The Pilgrim's Story*.

As a specimen of the poetic style of the work, we extract the following relation of what passed when Almanza first left the castle:

Elvira, whose gentle bosom, for the first time felt the pang of separation from a beloved object, unobserved by the rest of the family retired to her chamber, and opening the lattice, with tearful eyes and a palpitating heart, followed the cavalcade, until the objects lessening to the view, at length diminished to a mass of moving atoms, scarcely perceptible; except when the setting sun caught the polish of their shining accoutrements, and reflected a dazzling

dazzling glance of transitory lustre. Elvira remained at the window till the shades of night hung over the outstretched landscape: the last sound of Almanza's voice was still vibrating upon her brain, when the evening bell summoned her to supper.

'Carline, whose vivacity was proof against every attack upon the heart, rallied her friend upon the solemnity of her manner: the Count, who knew the human mind, and had traced the passions through all its intricate mazes, observed with silent concern the pearly drop of sorrow that hung upon the down-cast eye, spangling its fringed lid with the gem of sensibility; he felt that the refined soul shrinks from the coarse gaze of prying curiosity: he trembled to offend, he dreaded to be convinced—he was silent.

'Elvira rose from the table; she caught the eye of Carline, and smiled: it was the smile of self-reproach, rather than that of an unruffled mind. The Count, observing her embarrassment, retired to rest. Elvira, released from her perplexing situation, repaired to her chamber: an involuntary sensation led her to the lattice; she opened it, and, recollecting that it was no longer the sweet hour of placid twilight, blushed at her folly, and began to divest herself of her day apparel. She enveloped her fair form in a robe of muslin, and, binding an embroidered handkerchief about her head, took up her lute and began to sing a melancholy air adapted to the words of her favourite Metastasio.

'She approached the window. The moon was just risen above the trees of the forest, tipping their waving heads with silvery lustre; the nightingale echoed harmonious warblings to the tones of her instrument. The casement opened to a long balcony, that overlooked the rampart facing the avenue. All was serene; the transparent clouds were born upon the wings of silent winds along the vast expanse. The quivering leaves, reflecting their shadows upon the openings between the trees, pictured to the pensive eye of the fair mourner a thousand fantastic forms and airy visions. Her fingers forgot their office, and her cold hand rested in languid inactivity upon the chords of her lute. The clock proclaimed the witching hour of midnight: the solemn sound awed her into profound attention, when, on a sudden, she distinctly heard a kind of rustling among the trees, and at the same moment she perceived the figure of a man, wrapped in a white cloak, the front of which was ornamented with shining clasps; his pace was quick, but at times hesitating. She was almost petrified with fear and astonishment, when the stranger, advancing as near as the situation permitted, in an impassioned tone thus addressed her:

"If thou art not a phantom, formed by the fond imagination of love to cheat my eyes with the semblance of Elvira, oh! strike again the strings of heavenly harmony, and, by their magic softness, sooth a mind distracted and despairing."

'Elvira, terrified by this extraordinary and unexpected salutation, hastened from the balcony, without making any answer. She passed the night in melancholy reflections; fancy gave to her view all the perfections of Almanza; she reproached herself for not having replied to his impassioned address, and frequently opened the
casement,

ment, in hopes that he still remained beneath the walls of the castle.'

There is something playful in the conceit of the pearly drop of sorrow spangling the fringed lid with the gem of sensibility. The authoress is too fond of this sort of ornament, and often overcharges her language with luxuriant imagery: nevertheless, on the whole, it will not be immoderate panegyric, to say of this elegant little work, that it is the pleasing production of a fertile fancy, and a feeling heart.

¶ We have just seen a *third* edition of this work, 'corrected and enlarged.'

ART. XII. *A New Translation of Isaiah*; with Notes Supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many Parts of his Translation and Notes. By a Layman. Published by the Society for promoting the Knowledge of the Scriptures. 8vo. pp. 383. 5s. Boards. Johnson.

EVERY one who is at all conversant with the Hebrew Scriptures must be sensible, that it is a task of great difficulty to translate them with exactness; and that this is particularly the case with respect to the prophetic books. The ambiguity arising from the deficiency of vowel-characters, and from the paucity of words, in the Hebrew tongue; the uncertainty which must necessarily attend the explanation of words in a language which affords so few opportunities of comparing their signification and use in various writers; the frequent occurrence of bold metaphors; and, above all, the obscurity which, from the nature of the subject, necessarily enwraps and clouds all prophetic writings; are circumstances, which make it impossible for any translator of these books to render them in a manner which may not be liable to objection. Universally and justly as Bishop Lowth's Translation of Isaiah is admired, it doubtless affords occasion for criticism, and leaves room for improvement.

The present translator * apprehends that he discovers, in the learned Prelate's interpretation and notes, 'mistakes and defects very numerous and very important.' He thinks him particularly defective with respect to the passages cited in the New Testament from this prophet, several of which, as they stand in the version, are essentially different from the citation.—Whether those interpretations of Dr. Lowth, which this writer thinks defective or faulty, are so in reality; or whether this new version be more free from defects than any preceding; are points on which we shall not confidently decide. On the one hand, we

* Michael Dodson, Esquire.

readily grant that the work before us discovers considerable acquaintance with biblical learning, and contains many valuable hints of criticism. On the other hand, it appears to us, that several objections made by this translator against the Bishop's version and notes are of little weight ; and that, closely as he has, on the whole, followed Dr. Lowth's translation, he has often departed from it without sufficient reason.— After giving the Bishop's translation of the celebrated prophecy, ch. viii. ver. 23, to ch. ix. ver. 6, we shall copy the new translator's version of the same passage, subjoining his more important notes.

BP. LOWTH'S VERSION.

Ch. viii. 23. " But there shall not hereafter be darkness in the land which was distressed :

In the former time he debased

The land of Zabulon and the land of Naphthali ;

But in the latter time he hath made it glorious :

Even the way of the sea, beyond Jordan, Galilee of the nations.

Ch. ix. 1. The people, that walked in darkness,

Have seen a great light ;

They that dwelled in the land of the shadow of death,
Unto them hath the light shined.

2. Thou hast multiplied the nation, thou hast increased their joy ;

They rejoice before thee, as with the joy of harvest ;
As they rejoice, who divide the spoil.

3. For the yoke of his brethren, the staff laid on his shoulder,

The rod of his oppressor hast thou broken, as in the day of Midian.

4. For the greaves of the armed warrior in the conflict,
And the garment rolled in much blood,
Shall be for a burning, even fuel for the fire.

5. For unto us a Child is born ; unto us a Son is given ;
And the Government shall be upon his shoulder ;
And his name shall be called Wonderful, Counsellor,
The mighty God, the Father of the Everlasting Age,
the Prince of peace.

6. Of the increase of his government and peace there shall be no end ;

Upon the throne of David, and upon his kingdom ;
To fix it, and to establish it

With judgement and with justice, henceforth and for ever :

The zeal of JEHOVAH God of Hosts will do this."

NEW TRANSLATION.

Ch. viii. 23. " But there is no darkness in the land which was distressed : in the former time he debased the land of Zabulon and the land of Naphthali ; but in the latter time he hath made them glorious ; even the way of the sea,
along

- ix. 1. along the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; to them who dwelled in the land and shadow of death the light hath shined. Thou hast multiplied the nation; thou hast increased their joy: they rejoice before thee, as with the joy of harvest; as they rejoice who divide the spoil. For the yoke of their burden, the staff laid on their shoulder, the rod of their oppressor thou hast broken, as in the day of Midian; and every weapon of the warrior used in battle, and the garment often rolled in blood, are for burning, even fuel for the fire:
5. for to us a child is born, to us a son is given, and the government shall be upon his shoulder; and his name shall be called, The messenger of the great design;
6. The father of the age; The prince of peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom to fix it, and to establish it, with judgment, and with justice, henceforth and for ever. The zeal of JEHOVAH, God of Hosts, will do this.'

NOTES, ver. 5.—The Messenger of the great design; The Father of the Age; The Prince of Peace.] This part of the verse engaged the attention of many learned men; but Bishop Lowth made no observations on it. The original translation of the LXX is to have been thus; *Μεγαλὸς βουλῆς ἀγγελοῦ; ὁ πατὴρ τοῦ αἰῶνος; ἀρχὴν νεότητος*. The second and third titles are agreeable to the Hebrew, and are confirmed by the Vulgate and many other versions. And although the first title is omitted in the Vulgate, is found in Tertullian de Carne Christi, c. 14. p. 370. "Dic- tū quidem, faith he, *magni consilii angelus*, id est, NUNTIVS: non naturæ vocabulo. Magnum enim cogitatum patris su- ominis restitutione annuntiaturus seculo erat." It is also found times in Novatian De regula fidei, c. 18. twice; 21; 28 and Mr. Jackson, who published the works of Novatian, observes in preface, p. 20, that he made use of a correct Latin bible, but in general he carefully followed it. "Verba *magni con- silii angelus*," faith Mr. Jackson in his note on c. 28, and to the purpose in his note on c. 18, "omittunt Heb. Syr. Chald. sed retinent cum LXX, Vers. Arab. et OMNES Græci et Latini auctores." It is probable, that the reading of the copy, from which the LXX translated, was thus, מְלַאךְ עֵצָה גְדוֹלָה, which is very different from the present reading, גְּבוּרַת פֶּלֶא יוֹעֵץ, many of the letters being the same, and others similar to the prominent letters. The first letter in the supposed reading מ is very unlike the first letter of the present reading פ; but an- other of these letters more nearly resembled one the other. See Dr. Niccott on the state of the Hebrew text, i. 89. 137. ii. 213. as they are similar in sound, as well as in shape, they might have account be changed. See Cappel. C. S. 247. and Le- vit. xi. 19. A remarkable example of a word corrupted by change of מ to פ occurs in Isaiah lxy. 4. where the word מַרְחֵץ is changed to פַּרְחֵץ. Y

וְיִרְאֶה ought certainly to be וְיִרְאֶה, as it is in some of the best MSS. and in the first edition of the Hebrew bible in 1488, and in the Complutense Polyglot in 1517. See Spencer de Leg. Heb. i. 338. And as remarkable an example of a word corrupted by the change of ו to מ occurs in Isaiah xxxvii. 27. where the word וְיִרְאֶה ought certainly to be וְיִרְאֶה, as it is in four MSS. and in the other copy of this answer of God to Hezekiah in 2 Kings xix. 26. See bishop Lowth's note, and 2 Hallett, p. 94. The present copies of the LXX manifestly contain a double version of all or some of these titles of the Messiah. See Cappel. Crit. Sac. 246, 247; Kennicott on the state of the Hebrew text, ii. 403; Sykes on Heb. ii. 5, and the note in the edition of the LXX by Bos. It ought not however to be concealed, that Dr. Owen, in his Inquiry into the LXX version, p. 48—51, considers the reading of the present Hebrew as right, and supposeth the LXX not to have translated the first part of the character of the Messiah, μεγαλης βουλῆς ἀγγέλος, but θαυμαστος συμβούλος, Θεὸς ἰσχυρός. This learned writer hath accused the Jews of wilfully corrupting the prophecies in the Old Testament relating to Christ; and he hath, in my opinion, unanswerably proved the charge in several instances: but in this, and some other * instances, he seems not to have had equal success. "The Jews, saith he, expunged the original translation very early out of some copies, and substituted in its place what we now read in the Vatican, with a view to extort out of the hands of Christians one of the principal arguments for the divinity of Christ. For what but this could hinder their own interpreters, Aquila, Symmachus, and Theodotion, from rendering the word ἄγγελος by Θεός, or some equivalent expression; which yet they carefully avoided?" These are positive assertions; but they are not supported by any proof. Let us accuse and convict the Jews, when we have sufficient evidence against them; but let us not make such heavy charges on fanciful conjectures only. The proper inference, I think, from the versions of the three interpreters here mentioned, from the omission of the word Θεός in the Alexandrian MS. though it contains not only the words μεγαλης βουλῆς ἀγγέλος, but also the words θαυμαστος, συμβούλος, ἰσχυρός, ἐξουσιαστος, ἀρχὴν ἐκκλησίας, πᾶσις τε μυλλοῖσιν αἰωνος, and from the other facts above stated by me, is, that the word ἄγγελος was not originally in the text. "It is evident, saith Dr. Owen, from the quotations in the ancient fathers, that the LXX did translate them, [the words of the present Hebrew text,] and probably too, as appears from the Vulgate and Syriac versions. For these versions, though made (one of them at least, if not both) from the Greek, are exactly conformable to the present Hebrew, and have no trace of the words, μεγαλης βουλῆς ἀγγέλος κ. λ." This observation is intirely overturned by the strong evidence still remaining, that the words μεγαλης βουλῆς ἀγγέλος were a part of the genuine version of the LXX. As to the quotations in the ancient fathers, Dr. Owen in his note z, p. 50, supposeth "the copies used by them, all of them, to contain the mixed version:" but if they all contained a mixed version,

* See my notes on xlix. 3. lxvi. 23.

f. s. two versions, they are of no authority for determining to which of the two versions the preference ought to be given. Of this the reader must judge on consideration of all the circumstances *. It is probable however, that the copies used by Tertullian and Novatian contained one version only, *Magni Consilii Angelus*. And as to the versions here mentioned, on which Dr. Owen so much relies, the Vulgate is certainly of little weight against the LXX and the old Latin version; and one Syriac version, or at least one copy of a Syriac version, if we may give credit to Bos the learned editor of the LXX, hath words answering to *μεγαλης βουλης αγγελος*. His note on these words begins thus; " Sic Bas. legit, sic Cyril. & Procop. & Hier. juxta LXX, *Magni Consilii Nuntius: adducam enim pacem super principes*. Eadem præterea lectio est in TRANSLAT. SYR. itidem in Arab. Quæ translationes expressæ sunt de Græcis, ET ROMÆ HABENTUR." These words of Isaiah, " the Messenger of the great design," are equivalent to those of Malachi, iii. 1, " the Messenger of the covenant." Our Saviour was, as St. Paul in Heb. iii. 1. observes, " the Apostle of our profession;" that is, he was a messenger from God to man. " Ye received me, saith the same apostle Paul in Gal. iv. 14, as a messenger of God, even as Christ Jesus." See Dr. Clarke's Scrip. Doct. No. 181. 916, and his letter at the end of the Modest Plea, &c. p. 283. edit. 1719. Thus the version of the LXX is supported by similar expressions in other parts of the bible; whereas some material objections may be made against the propriety of the present reading of the Hebrew. The word *צַדִּיק* being an adjective cannot properly stand alone: and as it is placed before the word *יָעִי*, it cannot, according to the rules of the Hebrew grammar, be joined in construction with it; though these words have been often so connected, and particularly by bishop Coverdale, whose version printed in 1550 is, " The wonderful gever of counsayl." In Isaiah, liii. 11. the Hebrew text hath the words *צַדִּיק עַבְדִּי*, which in the English bible are rendered *my righteous servant*: but the word *צַדִּיק*, *righteous*, is omitted in three MSS.; and, in bishop Lowth's opinion, rightly. " It makes, saith he, a solecism in this place: for, according to the constant usage of the Hebrew language, the adjective in a phrase of this kind, ought to follow the substantive, and, *צַדִּיק עַבְדִּי* in Hebrew would be as absurd as ' shall my servant righteous justify' in English." And as to the words *אֵל גִּבּוֹר*, which are translated by bishop Lowth, as they were before in the English bible, *the mighty God*, can they be used concerning any other being than *Almighty God*? Concerning him they are used in Isaiah, x. 21, where they are rendered in the English bible, *the mighty God*; and by bishop Lowth, *God the mighty*. The LXX have there rendered them *Θεὸς ισχυροῦς*. In Jer. xxxii. 18. the words are again very emphatically

* Eusebius on Isaiah hath a double version agreeing nearly with the Vatican LXX: but on the Psalms p. 492 he saith, *Εν δὲ τῷ Ησαΐα λέγειται, — και καλῶσαι το ὄνομα αὐτοῦ, μεγαλης βουλῃς αγγελος;* and this he expressly gives not only as the genuine version of the LXX, but also as the true interpretation of the prophet's words.

used concerning Almighty God. They there stand thus, **הַגִּבּוֹר** **הַגָּדוֹל** **הַנּוֹרָא**, and in the English bible are translated, "the Great, the Mighty God;" and by Dr. Blayney, "the Greatest, the Mightiest God." This learned man in his note observes, "That הַ is emphatic before the three words, and that we might render thus, The God, the Greatest, the Mightiest." The version of the LXX, according to the Roman edition, is, ο Θεος ο μεγαλς, ο ισχυρος; and according to the Alexandrian MS. and the Aldine and Complutense editions, ο Θεος ο μεγαλς και ισχυρος. This latter seems to be the true reading of the LXX, and eleven Hebrew MSS. have the conjunction ו prefixed to **גִּבּוֹר**. If the words **אֵל גִּבּוֹר** were originally in the ninth chapter of Isaiah, and ought to be understood concerning the Messiah, and also be rightly rendered *the Mighty God*, is it not astonishing, that both ancient and modern Jews, as the truth is, should have expected only a man for their Messiah? See Dr Priestley's admirable Letters to Dr. Horsley, part. ii. letter xi. and his most excellent History of early Opinions concerning Jesus Christ, iii. 7. &c. I may add in farther confirmation of the proposed reading, **מֵלֶאךָ עֲצָה נְדוּלָה**, that the words **וְיֵעֵץ אֵל** are omitted in one valuable Hebrew MS. No. 30, of which Dr. Kennicott saith, "Plurimas variationes habet præstabilis hic codex, et scriptus videtur circa annum 1200;" and that the Chaldee paraphrast appears not to have found the word **וְיֵעֵץ**, which he hath retained. His paraphrase is, "Et vocabitur nomen ejus a Facie Admirabilis CONSILII, [מַפְלִיא עֲצָה.] Deus, vir permanens in Aeternum, Christus, cujus pax multiplicabitur super nos in diebus ejus." *The Messenger of the great Design* means the messenger of God to men for making known to them his great and gracious intentions for their reformation and salvation. That the word **עֲצָה** here [Acts, ii. 23.] translated, *counsel*, signifies a *design*, *purpose*, or *resolution*, we learn from the use of the same word, Heb. vi. 17, where God is said to be willing, or resolved to shew the immutability of his purpose and design of making Christ a priest for ever after the order of Melchisedek." 2 Hallett, 287.

As to the second title of the Messiah **אֲבִי עֵר**, though it is translated by the LXX and Vulgate, *the Father of the future Age*, yet I have translated it, *the Father of the Age*, which is the exact meaning of the words, and is agreeable to Theodotion and Symmachus, and also Clemens Alexandrinus, who in Pædag. i. 5. sub Finem bath **πατὴρ αἰωνος** by mistake for **πατὴρ αἰωνος**, the version of Theodotion and Symmachus. See Bos; and Dr. Clarke's Scrip. Doct. Prop. 1. in the notes. The words are to be considered as uttered by the Prophet on the birth of the Messiah.

6. Of the increase of his government, &c. —] The words recorded in Luke, i. 32, 33. allude to this passage in Isaiah. "He [Jesus] shall be great, and shall be called the Son of the Highest, and the Lord God shall give to him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Referring the reader to the subsequent article for an elaborate examination of the grounds on which this translator's explanation

explanation of the prophecy rests, we shall only remark, in general, that he appears to us to have taken freedoms with the text, which may not be altogether justifiable, on the principles of sound criticism.

ART. XIII. *Short Remarks on a New Translation of Isaiah, by a Layman*; in a Letter to the Author. By John Sturges, LL. D. Chancellor of the Diocese of Winchester, and Chaplain in Ordinary to his Majesty. 8vo. pp. 37. 1s. 6d. Cadell.

THE translator of Isaiah, whose work is the subject of the preceding article, has here met with a very able opponent.

In vindication of Bishop Lowth's method of translating the passages of the Prophet cited in the New Testament, he remarks, that the Bishop, 'instead of thinking it the province of a translator to make the text before him conform at all events to the citations both in words and meaning, he probably judged it proper to go on translating in one uniform tenor, following the sense and connection of his author, calling in the aids of criticism to render passages more perspicuous, more consistent with the context, and where it might be more reconcileable with these citations; but not to force such reconciliation by using violence, either in departing from the obvious sense of the original, or in exceeding the bounds of sober criticism in altering the text.'

He adds, that it was not his immediate province, as a translator of Isaiah, to resolve the difficulties attending these citations; and he candidly confesses, that, after all the labours of commentators and philologists, it has not hitherto been found practicable to reconcile these citations with the Hebrew scriptures, in the strict manner which this translator requires.

In reply to the charge, that the Greek version of Isaiah is too much undervalued by Bishop Lowth, Dr. Sturges quotes the Bishop's own words, in which he admits, "that this version is of the first authority, and of the greatest use in correcting the Hebrew text, as being the most ancient of all;" and allows, that, "although it unfortunately happens, that hardly any book in the Old Testament is so ill rendered as this of Isaiah, and the version of it is come down to us in bad condition, yet, with all these disadvantages, and all its faults, it is of more use in correcting the Hebrew text of this prophet than any other whatsoever." This, in the judgment of Dr. Sturges, is the value to which the Septuagint is strictly entitled, not as a translation expressing throughout the sense and spirit of the original, but as an instrument of criticism to correct the Hebrew text in concurrence with the rest of the old versions. Dr. Sturges differs from the translator on the propriety of arranging a translation of Isaiah in lines, as poetry.

These general observations are followed by a distinct examination of the translation and notes in the following passages, ch. vii. v. 10—17. ch. ix. v. 6, 7. ch. lii. v. 13. ch. liii. v. 12. Of these learned strictures, we shall select the second.

‘ In your translation of the 5th and 6th verses of the ixth chapter, which are understood by you (as I suppose by all interpreters) as descriptive of the Messiah, the striking circumstance is, your alteration of פלא יועץ אל גבור, *Wonderful, Counsellor, Mighty God*, into מלאך עצה גדולה, *the Messenger of the great design*. Now to justify the alteration of the text in a passage of great importance, the strongest critical reasons seem requisite. In common cases, we easily admit the authority of versions, or probability arising from the similitude of letters and the genius of the language, for any alteration, which either makes the grammatical construction more regular, or the sense more clear and consistent with the context. But in others, where much may be supposed to depend on single words or expressions, by which important religious opinions may be affected, such alterations surely ought to be admitted with great caution, and the reasons, by which they come recommended, weighed with scrupulous attention.

‘ In the first place then, the similarity of the letters in the two readings is by no means such, as to create a high degree of probability in favour of that which you propose. The letters of the two first words in each may be most of them the same or similar; but those of the third and fourth words of the text, and of the third of the alteration, have no more resemblance than any others taken at random.

‘ In the next, the phrase מלאך עצה, *Messenger of the counsel or design*, occurs no where throughout the Bible; the words מלאך and עצה are never joined together. Neither is גדולה *great*, ever joined with עצה *counsel* *. This forms a strong presumption against their being so joined in the reading, which you would substitute for the present.

‘ It remains to be considered, whether the authority of the OLD Versions be such, as to justify your alteration of so important a passage.

‘ Now, the words in question, אר שלום פלא יועץ אל, גבור אבי עד, translated in our Bible, *Wonderful, Counsellor, the Everlasting Father, the Prince of Peace*; and by Bishop Lowth, *Wonderful, Counsellor, the Mighty God, the Father of the Everlasting Age, the Prince of Peace*; are rendered by the Old Interpreters as follows:

‘ LXX. Vat. μεγάλης βουλῆς ἀγιῶτος ἀξω γὰρ εἰρητὴν ἐπὶ τοὺς ἀρχαίους καὶ ὑγιαιναν αὐτοῖς.

‘ LXX. Alex. Ald. Comp. μεγάλης βουλῆς ἀγιῶτος θαυμαστὸς συμβουλῆς θεός (the word θεός is wanting in the Alexandrian) ισχυρὸς ἐξουσιῶτος ἀρχῶν εἰρητὴς πάντες τοὺς μελλούσους αἰῶνας ἀξω γὰρ, &c.

‘ Symmachus, Παραδυσσασμος βυδανικος ισχυρος δυνατος παντες αιωνες αρχων εἰρητης, &c.

* See Buxtorf's Concordance.

* Aquila, δούματος συμβολος ισχυρος δυναλος πατηρ ιτι αρχων αιωνος, &c.

* Theodotion, θαυματος συμβολιστη ισχυρος δυνατης πατηρ αιωνος αρχων αιωνος, &c.

* Vulg. Admirabilis Confiliarius Deus fortis Pater futuri seculi Princeps pacis.

* Chald *. Admirabilis consilii Deus Vir permanens in aeternum Christus cujus pax multiplicabitur, &c.

* Syr. Admiratio et Confiliarius Deus seculorum fortissimus Princeps pacis.

* Arab. Angelos consilii magni Confiliarius admirabilis Deus fortis Dominus pacis Pater futuri seculi nam allaturus sum pacem, &c.

* Of the four words which you would alter, the first, אֱלֹהִים, is confirmed by Lxx. Alex. Ald. Comp. by Symm. Aq. and Theod. by the Vul. Chald. Syr. and Arab. The Lxx Vat. is the only version that disowns it. The second, יָעִי, is acknowledged also by all, except the Lxx Vat. and the Chaldee, which read יַעֲצֵי; and that independently of the addition in the Greek versions of μεγαλης βουλης αγγελος.

* The third, אֱלֹהִים, appears in the Lxx Ald. Comp.; and Theodoret observes, that Aquila maliciously (τὸ κακουργῶσαις διὰ τοῦ τοῦ ἐκουλῶν) translated ἡ γιγνώσκω, which he found in the Hebrew, ισχυρος δυναλος †. It is also in Vulg. Chal. Syr. and Arab. but omitted in Lxx Vat. and Alex. Sym. Aq. and Theod.

* The fourth, גִּבּוֹר, is supported by all but the Lxx Vat.

* Now, what conclusion can possibly be drawn from the comparison of these versions; but that the words in question certainly stood in the text? If it were to be altered on the authority of versions, it should seem, that the additional words of the Greek Interpreters should be admitted, rather than any of the present changed. But this mode of alteration you would perhaps not approve.

* You think, moreover, that there is a grammatical objection to אֱלֹהִים; as an adjective it cannot stand alone; if it agrees with יָעִי, it cannot precede it. The same word almost occurs very much in the same way in Judges, chap. xiii. 18. "Why askest thou after my name, seeing it is אֱלֹהִים, *Wonderful*." What, however, prevents a noun being understood in Hebrew more than in other languages? Why may not אֱלֹהִים mean *Wonderful Person*? How came you yourself to translate chap. xlvii. ver. 1. "Thou, (O daughter of the Chaldeans) shalt no longer be called דְּכָה וְעֵנְנָה, *the tender and the delicate*?" Or, if the adjective still makes a difficulty with you, which it did not make with most of the Old Interpreters, אֱלֹהִים occurs very often as a noun, (the Syriac and Symmachus take it as such,) and the same meaning would result from it.

* You ask, "Whether גִּבּוֹר אֱלֹהִים can be used concerning any other Being than the Almighty God?" In a passage, which you allow to be descriptive of the Messiah, it seems to me, that we

* I cite the Chald. Syr. and Arab. in the Latin translations of the Polyglott, for want of knowledge in the original languages.

† See Lxx Bos.

cannot reason *a priori* what should be the terms of that description. The words of the inspired Writers are the only *data* we have to reason upon in this instance; to say that different words would describe him more properly, seems to me inverting the just order of reasoning; it is assuming a previous knowledge of the character of the Messiah, and then making the words of the sacred Writer comply with that assumption.

'You say, 'If the words אֵל גְּבוּר were originally in this prophecy of Isaiah, and ought to be understood concerning the Messiah, is it not astonishing, that both ancient and modern Jews, as the truth is, should have expected only a Man for their Messiah?' And yet, Sir, it appears, that when their own Chaldee Paraphrast expresses the sense of the passage by *admirabilis consilii Deus, Vir permanens in æternum, Christus*—he read אֵל in his copy, and rendered it, as we do, God; that he read also גְּבוּר or גִּבּוּר, which he separated from אֵל, and rendered *Man*; and that he directly applied these expressions to the Messiah by name*.

'I confess, Sir, the alteration you have proposed of this very remarkable passage appears to me by no means justifiable; to make it so, it should have been supported by the highest authorities that criticism could produce. That this is not the case, I think I have clearly proved; but that, on the contrary, these authorities preponderate decisively on the other side. And with respect to a passage thus altered, what would be the sentiments and language of us Christian writers, if, in disputing with a Jew on the application of such a prophecy to the Messiah, he were to say, that the passage, as it now stood, might indeed appear so applicable; but that on the authority of one or two versions, in opposition however to several others, more in number and of equal weight, it should be altered in such a manner, and then it could not be so applied? What, I say, would be our sentiments and language on such a case? Would not much be said, and with justice, of the Jew's corrupting the text of the Old Testament, for the purpose of evading the proofs of Christianity contained in it †; and of the unreasonableness of a disputant presuming to argue from a text of his own creating?'

Dr. Sturges, in conclusion, infers, from the pains which the translator has taken to explain several passages in the prophet agreeably to his own system, that early prejudices and undue attachments do not belong exclusively to the divines of the established church,

'It is,' adds he, 'an essential qualification, Sir, of a Translator of any part of the Holy Scriptures to be attached to no system; to render the text before him as he finds it, except there be reason to suppose that text to be corrupt, and capable of being amended or restored by the aid of just and sober criticism. But it is betraying his trust to turn aside from the direct path into any fa-

* * The Chaldee words are these, מְפָלִיא עֲצָה אֱלֹהָא
גְּבוּרָא קִים לְעֵלְמִיָּא מְשִׁיחָא.

† See your Notes, p. 208.

ourite tract; or to call in the aid of criticism, when it is not wanted and ought not to be applied, to lend an indirect support to any preconceived opinions of his own.

ART. XIV. *A Letter to the Rev. Dr. Sturges, Author of Short Remarks on a New Translation of Isaiah: by a Layman; with Notes Supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many Parts of his Translation and Notes.* By Michael Dodson, Esq. Author of the *New Translation and Notes.* 8vo. pp. 25. 1s. Johnson. 1791.

IN this judicious and candid reply to Dr. Sturges, Mr. Dodson justifies the freedom with which he censured the mistakes and defects in Bishop Lowth's translation of Isaiah, by appealing to his own commentary to shew that they are both numerous and important. He acknowledges, that a translator of the prophecies of the Old Testament ought not to make the text before him conform at all events to the citations in the New: but he thinks the Bishop blameable, on many occasions, in not calling in those aids of criticism, which were within his reach, and which, in the most satisfactory manner, would have rendered many passages more perspicuous, more consistent with the context, and more reconcileable with the citations. He vindicates his alteration of the Hebrew text, which, in his commentary, he had proposed in order to reconcile the citations of the New Testament with the original; and also defends several parts of his translation to which Dr. Sturges had objected. We shall not undertake to decide the points in question between Dr. Sturges and Mr. Dodson, but conclude with expressing an earnest wish, that all controversial writers would treat each other with the candour which we remark in this correspondence. The letters on both sides are, as Mr. Dodson describes that of his opponent, worthy of the gentleman, the scholar, and the Christian.

ART. XV. *Advice to the Privileged Orders in the several States of Europe, resulting from the Necessity and Propriety of a General Revolution in the Principle of Government.* By Joel Barlow. Part I. 8vo. pp. 154. 3s. sewed. Johnson. 1792.

THE advice of this adventurous author is comprised under the following heads: The Feudal System; the Church; the Military; the Administration of Justice; Revenue and Expenditure; the Means of Subsistence; Literature, Sciences, and Arts; War and Peace. The first four articles are here treated; the remainder are to be the subjects of a second part:

part: which, we are informed, by an advertisement, will be speedily published.

The *παρρησία*, or full freedom of speech, which the Greek orators were contented to solicit from the indulgence of their audience, was never demanded, asserted, and practised, in so unlimited a degree, as by the writers of the present age; and by none, no,—not by Mr. Paine himself,—has this liberty been carried farther, more boldly claimed, nor more fully exemplified, than by the author of the present pamphlet.

Friendly as we have uniformly declared ourselves to the free discussion of every opinion, whether speculative or practical, we are not disposed to defend harsh and offensive expressions; which cannot be justified: although, in the present case, their impropriety may, in some measure, be palliated, by considering that the applause so lavishly bestowed by one party on the indecent scurrility of a writer, who, aspiring to be their champion, is likely to become their martyr, must naturally excite the emulation, and provoke the resentment, of his adversaries; especially of those who feel themselves fully his match in imagery, and far his superiors in argument. To *his* lofty, but incomprehensible and wild panegyric of privileged orders, we may oppose the perspicuity of the following passage:

‘The tyrannies of the world, whatever be the appellation of the government under which they are exercised, are all aristocratical tyrannies. An ordinance to plunder and murder, whether it fulminate from the Vatican, or steal silently forth from the Harem; whether it come clothed in the *certain science* of a Bed of Justice, or in the legal solemnities of a bench of lawyers; whether it be purchased by the caresses of a woman, or the treasures of a nation,—never confines its effects to the benefit of a single individual; it goes to enrich the whole combination of conspirators, whose business it is to dupe and to govern the nation. It carries its own bribery with itself through all its progress and connections,—in its origination, in its enactment, in its vindication, in its execution; it is a fertilizing stream, that waters and vivifies its happy plants in the numerous channels of its communication. Ministers and secretaries, commanders of armies, contractors, collectors and tide-waiters, intendants, judges and lawyers,—whoever is permitted to drink of the salutary stream,—are all interested in removing the obstructions and in praising the fountain from whence it flows.’

So much for eloquence; now for argument, to prove the benefits of political equality;

‘Power, habitually in the hands of a whole community, loses all the ordinary associated ideas of power. The exercise of power is a relative term; it supposes an opposition,—something to operate upon. We perceive no exertion of power in the motion of the planetary system, but a very strong one in the movement of a whirlwind; it is because we see obstructions to the latter, but none to
the

mer. Where the government is *not* in the hands of the people, there you find opposition, you perceive two contending interests, and get an idea of the exercise of power; and whether this power be in the hands of the government or of the people, or whether it change from side to side, it is always to be dreaded. The word *people* in America has a different meaning from what it has in Europe. It there means the whole community, and commands every human creature; here it means something else, and is difficult to define.

Another consequence of the habitual idea of equality, is the habit of *changing the structure of their government* whenever and as often as the society shall think there is any thing in it to amend. Mr. Burke has written no "reflections on the revolution" in America, the people there have never yet been told that they had *not* "to frame a government for themselves;" they have not done much of this business, without ever affixing to it the name of "sacrilege" or "usurpation," or any other term of rant found in that gentleman's vocabulary.

Within a few years, the fifteen states have not only framed each a state-constitution, and two successive federal constitutions; since the settlement of the present general government in the year 1789, three of the states, Pennsylvania, South-Carolina, and Massachusetts, have totally new-modelled their own. And all this is without the least confusion; the operation being scarcely known, and the limits of the state where it is performed. Thus they have the habit of "*choosing their own governors*," of "*castheering or misconducting*," of "*framing a government for themselves*," and those abominable things, the mere naming of which, in Mr. Burke's opinion, has polluted the pulpit in the Old Jewry.

But it is said, These things will do very well for America, where the people are less numerous, less indigent, and better instructed; they will not apply to Europe. This objection deserves a respect because it is solid, but because it is fashionable. It may be answered, that some parts of Spain, much of Poland, and almost all of Russia, are less peopled than the settled country in the United States; that poverty and ignorance are *effects* of slavery rather than its *causes*; but the best answer to be given, is the example of France. To the event of that revolution I will trust my argument. Let the people have time to become thoroughly and liberally grounded in the doctrine of *equality*, and there is no room for oppression either from government or from anarchy. A little instruction is necessary to teach a man his rights; and there is no person of common intellects in the most ignorant corner of Europe, but receives lessons enough, if they were of the proper kind.

For writing and reading are not indispensable to the object; *thinking* right which makes them act right. Every child is taught to repeat about fifty Latin prayers, which set up the Pope, the Bishop, and the King, as the trinity of his adoration; he is taught that *the powers that be are ordained of God*, and therefore the priest quartered in the parish has a right to cut his throat. Half instruction, upon opposite principles, would go a great way; in that

that case Nature would be assisted, while here she is counteracted. Engrave it on the heart of a man, *that all men are equal in rights*, and that *the government is their own*, and then persuade him to sell his crucifix and buy a musquet,—and you have made him a good citizen.’

In treating of the church, the author uses many curious arguments to prove, that the church has nothing to do with religion; and that any degree of secure and rational liberty is altogether incompatible with the existence of *any kind of* CHURCH.

His strictures on the army and the law, in what he calls *Old Governments*, cannot fail to excite many serious reflections: but of these, and of the remaining articles examined in this extraordinary work, we shall postpone our account till the second part appears.

We have been told that the author of the present pamphlet is an American; a circumstance which, indeed, might be suspected from the internal evidence of his intimate acquaintance with, and extreme partiality for, the American plans of government. This being the case, it may appear, to many of our readers, very unseemly at least, and indecent, for gentlemen on the other side of the Atlantic, who have withdrawn themselves from the authority of the parent state, to interfere at all in the affairs of our government, to expose its alleged defects, and to arraign its administration:—but here, these writers will urge the example of Mr. Burke, who, surely, (they will observe,) “had no better title to treat, in so hostile a manner as he has done, the established government and actual governors of France, than they have, to speak as they do, of the affairs of England.” They may farther allege, in their excuse, that “their strictures are not like *his*, direct and personal; and that their remarks on the political institutions of England, are incidental, and made, solely, with a view to illustrate and vindicate general principles: that, thinking themselves possessed of *equal* liberty, they are ambitious to diffuse so great a blessing over every part of the world; and to demonstrate that equal liberty never can prevail under the persecution of tests, which exclude the conscientious from office, and under the law’s expensiveness and delay, which exclude the poor from justice.” Such may be, such have been, *their* excuses: but as to us, ENGLISHMEN, who know the constitution, and ourselves, we know the former to be strong enough, and sound enough, to bear the requisite and skilful probing of its wounds; and we feel ourselves sufficiently liberal to pay a proper, fair, and manly attention to the remarks of others, from whatever quarter they may proceed.

XVI. *Rights of Man*, Part the Second. Combining Principle and Practice. By Thomas Paine, Secretary for Foreign Affairs to Congress in the American War, and Author of the *York* entitled *Common Sense*; and the first Part of the *Rights of Man*. 8vo. pp. 178. 3s. Jordan. 1792.

AD this child of freedom, or, as some will call it, child of faction, appeared before the public without name, title, orificate of its birth, it would have been no difficult task to over its origin. The resemblance, which it bears to its ther *, is too striking to leave any doubt of the family to ch it belongs. We every where trace the same features, the same characteristic manners; the same strong, but hard coarse lineaments; the same bold and daring front; the e awkward and desultory gait; and the same whimsical and lesque attitudes.

To attempt a methodical description of the contents of this st immethodical pamphlet, would indeed be *operam et oleum lere*. We can compare it to nothing but *political table talk*. e author, however, seems to think it has something more regularity, and therefore divides it into chapters; the titles which we will transcribe, though we think any one title ully as descriptive of any other chapter as of its own.

Introduction—chap. 1. of Society and Civilization—chap. 2. the Origin of the present Old Governments—chap. 3. of the ew and Old Systems of Government—chap. 4. of Constitu- ns—chap. 5. Ways and Means of forming the political Con- tution of Europe, interspersed with miscellaneous Observa- ns.—Appendix.

Mr. Paine seems to think he has totally discomfited Mr. urke; and he exults not a little in his victory. Expecting at the right hon. gentleman would fulfil the promise made in s "Reflections," of comparing, at a future opportunity, the nglish and French constitutions, Mr. Paine held himself in erve for the comparison: but as Mr. Burke has published o works since without this comparison, it is plain, says the resent author, that the parallel would not have been in his own avour; otherwise, he would not have omitted it.

* In his last work, "*His appeal from the new to the old Whigs*," e has quoted about ten pages from the *Rights of Man*, and having ven himself the trouble of doing this, says, "he shall not attempt n the smallest degree to refute them," meaning the principles therein ontained. I am enough acquainted with Mr. Burke to know, that e would if he could. But instead of contesting them, he imme- diately after consoles himself with saying, that "ne has done his

* For our account of the first part of the *Rights of Man*, see Rev. vol. v. p. 81. *New Series*.

part."—He has not done his part. He has not performed his promise of a comparison of constitutions. He started the controversy, he gave the challenge, and has fled from it; and he is now a *case in point* with his own opinion, that, "*the age of chivalry is gone!*"

The Old Whigs, to whom Mr. Burke has appealed, Mr. P. calls 'a set of childish thinkers and half-way politicians born in the last century;' and he considers the right hon. gentleman's own fame as already rusted over with the rust of antiquity; telling him, that he is 'out of date like the man in armour,' and dropping fast into contempt and oblivion.

'As to Mr. Burke, he is a stickler for monarchy, not altogether as a pensioner, if he is one, which I believe, but as a political man. He has taken up a contemptible opinion of mankind, who, in their turn, are taking up the same of him. He considers them as a herd of beings that must be governed by fraud, effigy and shew; and an idol would be as good a figure of monarchy with him, as a man.'

Some persons, perhaps, may be inclined to think that it is not altogether good policy, in one who seems to be desirous of impressing his readers with such a high opinion of his own prowess, thus to depreciate his antagonist: but such are to be informed that Mr. Paine considers himself as having not only triumphed over a poor insignificant individual, but as having outdone Hercules, by vanquishing two hydras, instead of one. 'Monarchy and aristocracy he verily believes cannot survive seven years longer in any of the enlightened countries in Europe.' This, Mr. Paine tells us at the outset of his second attack: but, as he approaches the close of the combat, his faith grows stronger, and he sees the funeral obsequies of these monsters just ready to begin. 'The farce of monarchy and aristocracy, in all countries, is following that of chivalry, and Mr. Burke is dressing for the funeral. Let it then pass quietly to the tomb of all other follies, and the mourners be comforted.'

After performing so much, a man may be allowed to talk a little of his achievements. Accordingly, Mr. Paine solaces his labours with the contemplation of his own consequence. 'I possess,' says he, 'more of what is called consequence in the world, than any one in Mr. Burke's catalogue of Aristocrats.' He adds:

'With all the inconvenience of early life against me, I am proud to say, that with a perseverance undiminished by difficulties, a disinterestedness that compelled respect, I have not only contributed to raise a new empire in the world, founded on a new system of government, but I have arrived at an eminence in political literature, the most difficult of all lines to succeed and excel in, which aristocracy, with all its aids, has not been able to reach or to rival.'

Then he tells us that

'By

' By the time he had resigned his office in consequence of a misunderstanding between him and congress, he had so completely gained the ear and confidence of America, and his own independence was become so visible as to give him a range* in political writing beyond perhaps what any man ever possessed in any country; and what is more extraordinary, he held it undiminished to the end of the war, and enjoys it in the same manner to the present moment'

Here some cynical aristocrate may perhaps exclaim, "Pistol's cock is up:" but let such an one remember what is due to consistency, and to 'the right-angled character of man.' Would he have a man, who was first educated under an 'heroical schoolmaster, then served an apprenticeship to *life*, and afterward entered on board the Terrible, Capt. Death,' talk like 'a childish thinker, or a half-way politician of the last century?'

Let us, however, leave men, and discourse about things; let us cease to follow Mr. Paine, when he talks of Mr. Burke and of himself; and let us attend to him when, 'fortified with that proud integrity that disdains to triumph or to yield, he *advocates the Rights of Man.*'

Here we often listen to him with pleasure, because he often speaks much to the purpose: not indeed when he attempts to argue scientifically or profoundly; for then, as we remarked in our account of the first part of the *Rights of Man*, he is always superficial: but when he exposes prejudice, either in practice or opinion, and shews its absurdity by some new and unexpected resemblance or comparison, or by some uncommon and forcible description;—and at this, Mr. Paine generally aims. His practice of writing seems to be formed on a maxim or rule laid down in page 119 of the present performance, and which may be considered as his theory. 'A single expression,' says he, 'boldly conceived and uttered, will sometimes put a whole company into their proper feelings; and whole nations are acted upon in the same manner.' His object, like that of Mr. Bayes, is to elevate and surprize; and though, at times, his endeavour ends in nothing better than a poor conceit, or in a play on words; yet at other times he is very successful:—but we will no longer withhold from the reader some specimens of

* Mr. Paine estimates the sale of the first part of the *Rights of Man*, in England, Scotland, and Ireland, to have amounted to not less than between forty and fifty thousand copies; and of 'the pamphlet, *Common Sense*,' he says: 'The success I met with was beyond any thing since the invention of printing. I gave the copy right up to every state in the union, and the demand ran to not less than one hundred thousand copies.'

the mode in which Mr. Paine, in this second part, '*advocates the Rights of Man.*'

'If we look back to the riots and tumults, which at various times have happened in England, we shall find, that they did not proceed from the want of a government, but that government was itself the generating cause; instead of consolidating society it divided it; it deprived it of its natural cohesion, and engendered discontent and disorders, which otherwise would not have existed. In those associations which men promiscuously form for the purpose of trade, or of any concern, in which government is totally out of the question, and in which they act merely on the principles of society, we see how naturally the various parties unite; and this shews, by comparison, that governments, so far from being always the cause or means of order, are often the destruction of it. The riots of 1780 had no other source than the remains of those prejudices which the government itself had encouraged.'

These remarks, we think, are founded in truth, though they do not partake much of originality, nor of Mr. Paine's usual style of expression. The following is rather more characteristic:

'Can we possibly suppose that if governments had originated in a right principle, and had not an interest in pursuing a wrong one, that the world could have been in the wretched and quarrelsome condition we have seen it? What inducement has the farmer, while following the plough, to lay aside his peaceful pursuits, and go to war with the farmer of another country? or what inducement has the manufacturer? What is dominion to them, or to any class of men in a nation? Does it add an acre to any man's estate, or raise its value? Are not conquest and defeat each of the same price, and taxes the never-failing consequence?—Though this reasoning may be good to a nation, it is not so to a government. War is the Pharo-table of governments, and nations the dupes of the game.'

As Mr. Burke, in his "*Reflections*," treated with no small contempt what he called the "*unheard-of bill of rights*" of the new whigs; let us, in compliance with the equitable rule, *audi alteram partem*, attend to Mr. Paine's description of the bill of rights of the old whigs.

'The act called the Bill of Rights, comes here into view. What is it, but a bargain, which the parts of the government made with each other to divide powers, profits, and privileges? You shall have so much, and I will have the rest; and with respect to the nation, it said, *for your share you shall have the right of petitioning*. This being the case, the bill of rights is more properly a bill of wrongs, and of insult. As to what is called the convention parliament, it was a thing that made itself, and then made the authority by which it acted. A few persons got together, and called themselves by that name. Several of them had never been elected, and none of them for the purpose.'

In

In justification of his paradoxical position, that the English have no constitution, Mr. P. says,

' I cannot believe that any nation, reasoning on its own rights, would have thought of calling those things a *constitution*, if the cry of constitution had not been set up by the government. It has got into circulation like the words *bona* and *nox*, by being chalked up in the speeches of Parliament, as those words were on window shutters and door posts; but whatever the constitution may be in other respects, it has undoubtedly been *the most productive machine of taxation that was ever invented.*'

The blind veneration that is paid to precedents in government, is exposed with much force in the subsequent paragraphs :

' Almost every case now must be determined by some precedent, be that precedent good or bad, or whether it properly applies or not; and the practice is become so general, as to suggest a suspicion that it proceeds from a deeper policy than at first sight appears.

' Since the revolution of America, and more so since that of France, this preaching up the doctrine of precedents, drawn from times and circumstances antecedent to those events, has been the studied practice of the English government. The generality of those precedents are founded on principles and opinions, the reverse of what they ought; and the greater distance of time they are drawn from, the more they are to be suspected. But by associating those precedents with a superstitious reverence for ancient things, as monks shew relics and call them holy, the generality of mankind are deceived into the design. Governments now act as if they were afraid to awaken a single reflection in man. They are softly leading him to the sepulchre of precedents, to deaden his faculties, and call his attention from the scene of revolutions. They feel that he is arriving at knowledge faster than they wish, and their policy of precedents is the barometer of their fears. This political popery, like the ecclesiastical popery of old, has had its day, and is hastening to its exit. The ragged relic and the antiquated precedent, the monk and the monarch, will moulder together.

' Government by precedent, without any regard to the principle of the precedent, is one of the vilest systems that can be set up. In numerous instances, the precedent ought to operate as a warning, and not as an example, and requires to be shunned instead of imitated; but instead of this, precedents are taken in the lump, and put at once for constitution and for law.

' Either the doctrine of precedents is policy to keep man in a state of ignorance, or it is a practical confession that wisdom degenerates in governments as governments increase in age, and can only hobble along by the stilts and crutches of precedents. How is it that the same persons who would proudly be thought wiser than their predecessors, appear at the same time only as the ghosts of departed wisdom? How strangely is antiquity treated! To answer some purposes it is spoken of as the times of darkness and ignorance, and to answer others, it is put for the light of the world.

' If the doctrine of precedents is to be followed, the expenses of government need not continue the same. Why pay men extravagantly, who have but little to do? If every thing that can happen is already in precedent, legislation is at an end, and precedent, like a dictionary, determines every case. Either, therefore, government has arrived at its dotage, and requires to be renovated, or all the occasions for exercising its wisdom have occurred.

' We now see all over Europe, and particularly in England, the curious phenomenon of a nation looking one way, and a government the other—the one forward and the other backward. If governments are to go on by precedent, while nations go on by improvement, they must at last come to a final separation; and the sooner, and the more civilly, they determine this point, the better.'

Few, who have been conversant with Mr. Paine's writings, would be at a loss to trace to its proper author, the following ludicrous attack on monarchy:

' Scarcely any thing presents a more degrading character of national greariness, than its being thrown into confusion by any thing happening to, or acted by, an individual; and the ridiculousness of the scene is often increased by the natural insignificance of the person by whom it is occasioned. Were a government so constructed, that it could not go on unless a goose or a gander were present in the senate, the difficulties would be just as great and as real on the flight or sickness of the goose, or the gander, as if it were called a king. We laugh at individuals for the silly difficulties they make to themselves, without perceiving, that the greatest of all ridiculous things are acted in governments.'

Of the imprudence of England, in neglecting the advantages of her insular situation, and in involving herself in continental connexions with powers, whose maxims and principles of government are so different from her own, Mr. P. thus expresses himself:

' In England, the person who exercises prerogative is often a foreigner; always half a foreigner, and always married to a foreigner. He is never in full natural or political connection with the country, is not responsible for any thing, and becomes of age at eighteen years; yet such a person is permitted to form foreign alliances, without even the knowledge of the nation, and to make war and peace without its consent.

' But this is not all. Though such a person cannot dispose of the government, in the manner of a testator, he dictates the marriage connections, which, in effect, accomplishes a great part of the same end. He cannot directly bequeath half the government to Prussia, but he can form a marriage partnership that will produce almost the same thing. Under such circumstances, it is happy for England that she is not situated on the continent, or she might, like Holland, fall under the dictatorship of Prussia. Holland, by marriage, is as effectually governed by Prussia, as if the old tyranny of bequeathing the government had been the means.'

In chapter the 5th, which occupies more than one half of the work, we expected, from its title, to have gained more insight into the theory of civil government, the art of constructing and regulating constitutions, and of conducting revolutions, than in any other part of the work: but, behold, instead of these great subjects, equally interesting to 'the political condition of all Europe,' the whole chapter (except what Mr. Paine employs in giving us a history of himself, and in recommending an alliance between France, England, and America, for the purpose of compelling other nations to be free,) is taken up with the inferior considerations of commerce and finance, and with schemes for reducing the taxes and national debt of Great Britain.

He estimates our present taxes at about $16\frac{1}{2}$, or nearly 17 millions. Of this sum, 9 millions are employed in paying the interest of the national debt; and about $7\frac{1}{2}$ millions in the annual expenditure of government. This expenditure, he affirms, if we would but part with monarchy and its appendages, might be reduced to 1 million and a half, including the pay of the army and navy; which, after proper reductions in those bodies, he says, need not amount to more than 1 million. Of the remaining 6 millions, he would employ 4, in returning or remitting to needy families their taxes; in educating the young and relieving the aged poor; in giving donations at births, marriages, and funerals; and in erecting and maintaining houses of industry for the labouring poor, into which they should be allowed to come and go, to work or not work, just as they pleased. This being done, he would entirely abolish the poor rates.

Of the remaining 2 millions, he would employ half a million in giving pensions for life to such soldiers and sailors as he would disband, and in augmenting the pay of such as he would still keep on foot: he would allow half a million for the abolition of the present house and window-tax established by the acts passed in 1766 and 1779; and would reserve the other million to answer contingencies. He would also repeal the commutation act, and in lieu thereof would impose a progressive tax on all incomes or estates, which should rise higher and higher on every 1000l. of yearly revenue, till at last, when it reached the 23d thousand, it should amount to 20s. in the pound: so as to prevent any one man in the kingdom from being worth more than 23,000l. *per annum*. A plan is also added for reducing the national debt. Mr. P. dilates on all these things, in tables and calculations; which, to many readers, will appear very dry; and which, to us, appear confused, crude, and indigested. In his Appendix, he insinuates that Mr. Pitt some-

how contrived to get at part of his plan, while his work was in the press.

The grammar of this second part is not so incorrect as that of the first: but the construction is still very harsh, rude, and inelegant; and many of the words and phrases are such as have not been used by any body before, and such as we would not advise any body to use again*.

ART. XVII. *La Constitution Française, présentée au Roi par l'Assemblée Nationale, le 3 Septembre 1791.* 8vo. pp. 78. *A Paris, de l'Imprimerie de Baudouin. A Londres, chez J. Debrett. 1791.*

ART. XVIII. *An Authentic Copy of the French Constitution, as revised and amended by the National Assembly, and presented to the King on the 3d of September 1791.* Translated from the Original, published by Order of the National Assembly. To which are added, Its being presented to the King; a Copy of the King's Letter to the National Assembly, announcing his Acceptance; and the King's taking the Oath in the Presence of the Assembly. 8vo. pp. 84. Debrett. 1791.—The two preceding fold together for 3s.

ART. XIX. *The French Constitutional Code, as revised, amended, and finally completed by the National Assembly.* 8vo. pp. 74. 1s. 6d. Printed at Edinburgh. Elliot and Kay, London. 1791.

ART. XX. *Letters on the Revolution of France, and on the New Constitution established by the National Assembly.* Occasioned by the Publications of the Right Hon. Edmund Burke, M. P. and Alexander de Calonne, late Minister of State. Illustrated with a Chart of the New Constitution. To which is added, an Appendix, containing Original Papers and Authentic Documents relative to the Affairs of France. Addressed to Sir John Sinclair, Bart. M. P. Vol. II. Part. I. Containing the French Constitution, as finally settled by the National Constituent Assembly, and presented to the King the 3d September 1791. Translated from a corrected Edition of the original French. By Thomas Christie. 8vo. pp. 76. 1s. 6d. Johnson. 1791.

THE science of politics, on account of the multiplicity of interests involved in all great political institutions and regulations, and on account of the extensive influence which the

* Such as, 'governmental,' 'pedantically;'—'a subject that embraces with equatorial magnitude the whole region of humanity;'—'to render into practice;'—'a pacific system operating to cordialize mankind;'—'during a period of peace commerce has been havocked with the calamities of war;'—'I will advocate the rights of man;'—'habited policy is pretence for taxation,' &c. &c.

"The tevil and his rane! what phrases is this? Why it is affectations." *Sir Hugh Evans.*

good

good or bad administration of civil government has on the happiness or misery of society, is certainly one of the most important pursuits that can engage the human mind; and as it has been long settled with respect to other branches of science, so one would suppose it must likewise be admitted with respect to this, that the way of experiment is the best and surest method of investigating truth. At least it might be expected that this would be unanimously maintained by those politicians who seem, from their conduct, to think it a sufficient refutation of the strongest arguments and most legitimate reasonings, to urge in opposition, that what has been advanced is mere *theory*. Yet so it is, that those who are the most forward to cry *theory*, on the first suggestion of an improvement, are often the foremost to prevent its being brought to the test of experiment, and reduced to practice, by setting up the shout of *innovation!* by displaying the great danger of departing from *precedent*, and by expatiating on the profaneness of violating the sacred institutions of *antiquity*.

That violent and precipitate changes in government are attended with great hazard, is certain: that they ought never to be made without much previous discussion and deliberation, is no less certain; and indeed, if those persons who administered governments, were as solicitous to make them subservient to general good, as they are to convert them to private profit, then, improvements, by being continually carried on, would never at any one time be violent; never be inconsiderate; never be hazardous:—but even in the case where, from long neglect, great alterations are necessary to make a government answer its true end,—if the probability of advantage to the nation at large be great, is it a sufficient objection to the change, to urge that it may be attended with some risk? Now if such objection be unreasonable, as it certainly is,—because it would totally preclude all advancement in knowledge and happiness,—what is it to object, where others are willing to take on themselves all the risk of the experiment, and let us have the benefit of their experience?

This is precisely the situation of the French and the surrounding nations. The risk is all their own. The benefit is imparted to their neighbours. If they succeed, others may imitate their example. If they miscarry, others may avoid their errors. Why then exclaim against, oppose, and thwart, their endeavours? It is surely incumbent on those who would have any credit given them for generosity, gratitude, or humanity, to promote instead of obstructing this great and hazardous experiment to advance the happiness of mankind. Nay, it is the dictate of self-interest, we mean national, not individual

dual self-interest, that the experiment should be made, and made as fairly and freely as possible:—but, in every nation, there will always be those whose interest is opposite to the national interest. There are many who will be no gainers by any light thrown on the science of politics. Such, it is to be supposed, will love darkness rather than light, for a reason that is obvious to every one.

As to the particular merits of the constitution before us, we think them great, very great: but it is not our business to display them: nor indeed could it be adequately done, without extracts and comments too large for any miscellaneous periodical pamphlet to admit. For the sake, however, of those readers who may have attended but little to the French constitution, as a whole; and to the repeated publication of it by various channels of information; or who may not have marked its progress through its several stages of perfection; we will just select a few articles from Part (or Title) iii. Chap. 5. which treats of the judicial power, and provides for the security of personal and individual liberty, including what may be termed the French trial by jury, *habeas corpus* act, and liberty of the press. We chuse this part, not only because it is truly excellent in itself, but because it conveys a just idea of the spirit and tendency of the whole constitution; because it has been frequently said in England, that if any one of the three ingredients above mentioned were found in a government, that *alone* would be sufficient to prevent despotism in the ruling powers; and because, consequently, this part is of itself sufficient to refute the silly assertion of those who have said, that the National Assembly were the tyrants of the people. This part also is among the latest improvements and alterations made by the Assembly. We shall transcribe the articles from Mr. Christie's translation, because it is by much the most accurate of the three*.

‘ II. Justice shall be gratuitously rendered, by judges chosen for a time by the people, instituted by letters patent of the king, who

* The Edinburgh translation, and that printed for Mr. Debrett, which in general keep very close to each other, in many parts misrepresent the sense. The Edinburgh edition is also imperfect. It omits, in one place, a whole article, viz. Tit. iii. Ch. 1. Art. 3. In another place, it adds an article, viz. the one immediately after Tit. iii. Ch. 2. Sec. 1. Art. 5. which, though there called Art. 6. is nothing more than the 5th Article as it came from the Committee, before the constitution underwent the final corrections of the Assembly. By this, and by a wrong division of the articles, this section, in the Edinburgh translation, is made to consist of sixteen articles instead of twelve.

cannot refuse to grant them. They cannot be deposed, but for forfeiture duly judged; nor suspended, but for an accusation admitted.

‘The public accuser shall be named by the people.’—

‘V. The right of the citizens to terminate definitively their disputes by the way of arbitration, shall receive no infringement from the acts of the legislative power.

‘VI. The ordinary courts of justice cannot receive any civil action, until it be certified to them that the parties have appeared, or that the pursuer has cited the opposite party to appear before *mediators*, to endeavour to bring about a reconciliation *.’—

‘IX. In criminal matters, no citizen can be tried, but on an accusation received by a jury, or decreed by the legislative body, in the cases where it belongs to it to pursue the accusation.

‘After the admission of the accusation, the fact shall be recognized and declared by a jury.

‘The accused shall have a right to refuse, as far as twenty jurors, without assigning reasons.

‘The jury which declares the fact, cannot be of fewer than twelve members.

‘The application of the law shall be made by judges.

‘The instruction of the process shall be public, and the assistance of counsel cannot be refused to the accused.

‘No man acquitted by a lawful jury, can be retaken or accused on account of the same fact.

‘X. No man can be seized upon, but in order to be conducted before an officer of police: and no man can be arrested or detained, but in virtue of a mandate of the officers of police; of an order for personal arrestation by a tribunal; of a decree of accusation of the legislative body, in the cases where it belongs to it to pronounce; or of a sentence of imprisonment or detention for the sake of correction.

‘XI. Every man seized upon and conducted before an officer of police, shall be examined immediately, or at latest in twenty-four hours.

‘If it result from the examination, that there be no ground for blame against him, he shall be directly set at liberty; or if there be ground to send him to a house of arrest, he shall be conducted there with the least delay possible, and that in any case cannot exceed three days.

‘XII. No man arrested can be detained if he give sufficient bail, in all cases where the law permits a man to remain free under bail.

* Such are the regulations of a body of men, which has been called a ‘body chicane,’ and which has been described as composed of “obscure provincial advocates, country attorneys, notaries, and the whole train of the ministers of municipal litigation, the fomentors and conductors of the petty war of village vexation;” and of whose labours it was prophesied, that they would convert the kingdom of France into a scene of discord and contention.

‘ XIII. No man, in the cases when detention is authorised by the law, can be conducted or detained any where, but in those places legally and publicly marked out as houses of arrest, of justice, or prisons.

‘ XIV. No guard nor jailor can receive or detain any man, but in virtue of a mandate, order of arrest, decree of accusation, or sentence, mentioned in the tenth article above, nor without transcribing them in his own register.

‘ XV. Every guard or jailor is bound, and no order can release him from the obligation, to produce the person detained to the civil officer who superintends the police of the house of arrest, as often as it shall be required of him.

‘ The production of the person detained, cannot also be refused to his relations and friends, who bring an order from a civil officer, who shall be bound always to grant it, unless the guard or jailor produce an order from a judge, transcribed in his register, to keep the person arrested secret.

‘ XVI. Every man, whatever be his place or occupation, except those to whom the law confides the right of arrestation, who shall give, sign, execute, or make to be executed, an order to arrest a citizen; or whoever, even in the cases of arrestation authorised by the law, shall conduct, receive, or retain a citizen, in a place of detention not publicly and legally marked out; and every guard or jailor who shall act in opposition to the disposition of the above XIV. and XV. articles; shall be culpable of the crime of arbitrary detention.

‘ XVII. No man can be taken up, or prosecuted, on account of the writings which he has made to be printed or published, whatever be their subject, if he has not *designedly** provoked disobedience to the law, outrage to the established powers, and resistance to their acts, or any of the actions declared crimes or offences by the law.

‘ The censure of all the acts of the established powers is permitted; but voluntary calumnies against the probity of public officers, and against the rectitude of their intentions in the exercise of their functions, may be prosecuted by those who are the subject of them.

‘ Calumnies or injurious sayings against any kind of persons, relative to the actions of their private life, shall be punished by prosecution.

‘ XVIII. No man can be judged, either civilly or criminally, for acts of writing, printing or publishing, except it has been recognised and declared by a jury, 1st, that there is an offence in the writing denounced; 2d, that the person prosecuted is guilty of it.’

That there should be some few regulations, (but they are very few, and such as are lost in the contemplation of the whole,) which even the friends of freedom may disapprove, or rather about which they may have doubts, is to be expected.

* Fr. à dessein, *wilfully*. The other translations entirely omit these words, which are very material. *Rev.*

to work of man can be perfect. The legislators themselves were aware of this circumstance. They perhaps had their suspicions of some things; and they wisely reflected that time and experience might disclose imperfections, which human foresight could not discover. They therefore, with that judgment which has marked all their proceedings, made the following provision for the correction of errors and abuses. How superior is such conduct to that of those who say, things were so and so in the days of our ancestors, and therefore we will endeavour to keep them in the same state, without the smallest alteration or improvement, to the end of time! We will bind them on posterity for ever!

** Of the Revision of Constitutional Decrees.*

* I. The National Constituent Assembly declares, that the Nation has an imprescriptible right to change its constitution; and nevertheless, considering that it is most suitable to the national interest to make use, only by means appointed by the constitution itself, of the right of reforming those articles which experience shall demonstrate the inconvenience of, decrees, that the assembly of revision shall proceed in the following manner:

* II. When three following legislatures shall have declared an uniform wish for the change of any constitutional article, the revision demanded shall take place.

* III. The ensuing legislature (that commencing in 1791) cannot propose the reform of any constitutional article.

* IV. Of the three legislatures who shall successively propose any changes, the first two shall not occupy themselves relative to that object, but in the last two months of their last session, and the third the end of its first annual session, or at the beginning of the second.

* Their deliberations on that matter shall be subjected to the same forms as the legislative acts; but the decrees by which they all have expressed their desires, shall not be subjected to the sanction of the King.

* V. The fourth legislature, augmented by two hundred and forty-nine members chosen in each department, by doubling the ordinary supply which it furnishes for its population, shall constitute an assembly of revision.

* These two hundred and forty-nine members shall be elected after the nomination of representatives to the legislative body shall have been terminated, and there shall be formed a separate procedural of it.

* The assembly of revision shall not be composed of more than one chamber.

* VI. The members of the third legislature, who shall have demanded a change, cannot be elected in the assembly of revision.

* VII. The members of the assembly of revision, after having pronounced all at once the oath, "*to live free or die,*" shall individually swear, *to confine themselves to decide on the objects which shall*
have

have been submitted to them by the unanimous wish of three preceding legislatures; and to maintain, in other respects, with all their power, the constitution of the kingdom, decreed by the National Constituent Assembly in the years 1789, 1790, and 1791; and to be in all faithful to the Nation, to the Law, and to the King.

* VIII. The assembly of revision shall be bound to occupy itself afterwards, and without delay, in the objects which shall have been submitted to its examination; and as soon as this task is finished, the two hundred and forty-nine new members, named over and above, shall retire, without taking a part in any case in the *legislative acts*.*

On the whole, we consider this Constitutional Code as one of the greatest monuments of genius, wisdom, and political virtue, that the world has ever witnessed; and when the French nation shall have shaken off its difficulties,—difficulties which are not the effects of the revolution, but of the secret intrigues and machinations of its interested enemies, or the remaining consequences of the bad and wretched government under which the nation so long laboured,—the PEOPLE will feel the excellence of this noble system of civil government; which,

“ Though in its cradle, yet now promises
Upon the land a thousand thousand blessings,
Which time shall bring to ripeness: —

———— “ Good will grow with it;
In its days *, every man shall eat in safety,
Under his own vine, what he plants; and sing
The merry songs of peace † to all his neighbours;
God shall be truly known ‡; and those about her ||,
From her shall read the perfect ways of honour,
And by those claim their greatness, not by blood §.”

* When it arrives at maturity, and the full exercise of its powers.

† “ The French nation renounces the undertaking of any war with a view to make conquests, and will never employ its forces against the liberty of any people.” French Constitut. Tit. vi.

‡ “ No man shall be molested for his opinions, even such as are religious,” &c. Declar. of Rights, Art. x. “ All citizens are admissible to places and employments, without any other distinction than that of virtue and talents.” Constitut. Tit. i. “ The citizens have a right to elect or choose the ministers of their worship.” Ibid.

“ A public fund shall be created for the care and support of deserted children.” “ A public seminary of instruction shall be created, open to all citizens, and gratuitous with regard to those parts of tuition indispensable for all men.” Ibid.

|| i. e. About France: the surrounding nations.

§ “ There shall no longer be any hereditary distinctions, difference of orders, feudal governments, privileges or exceptions from the common rights of all Frenchmen: no hereditary public offices &c. &c.” Declaration of Rights.

ART. XXI. *Poems*, by F. Sayers, M.D. 8vo. pp. 200. 4s. sewed.
Johnson. 1792.

THIS volume contains the "Dramatic Sketches of Northern Mythology," first published in 1790, with the addition of two monodramas, and a variety of smaller poems. Of the pieces already printed, (and reviewed in our third volume, N.S.) it is sufficient to observe, that they have undergone a careful revision; and if, before, they were distinguished by energy, they are now completed by correctness. They are calculated to impress on the imagination an elegant, a vivid, and an accurate view, of the distinct religions and manners of the Gothic and Celtic nations; and they abound with efforts of the lyric kind, which, in our language, have seldom been excelled. As a specimen of the author's improvements, we shall transcribe the Address of FREA to LOK. It would before have been difficult to point out a blemish in this sublime invocation; yet the imagery, that was vague, is become appropriate and characteristic, and every trait is heightened into bolder horror:

' By the raven's song of death,
By the night-mair's* baneful breath,
By the gluttoned vulture's scream,
By the tomb-fire's lurid gleam,
By the mighty serpent's blood,
By the roar of Giall's flood,
By the war-hounds' fatal yell,
By all the horrors of thy hell,
I charge thee weep the briny tear
On youthful Balder's fable bier.'

Compare this extract from page 38. of the new edition, with the song, p. 23, of the former quarto.

Moina has been retouched with a more cautious pencil. Oswald is altogether new. It is the soliloquy of a Gothic hero, who, scorning to die of disease, stabs himself 'in his glittering arms,' to secure the felicities of Valhalla: it is full of strength and feeling. In Starvo, the dialogue especially is expanded and improved, and recalls occasionally the simplicity and tenderness of Euripides. The story of Pandora had already been given, as a monodrama, by the inferior hand of Count Pepoli. In Great Britain, this form of composition is hitherto unknown, unless Cartwright's Complaint of Ariadne has a right to the title. It is, however, well adapted to the forcible portraiture of single figures, when their situation can be sufficiently circumstantiated without much narrative; and when some decisive event, such as a voluntary death, (as in *Of-*

* *Night-mair*. This word, generally, though improperly, spelt *Marr*, is the plural of *Mai*, a maid: the *FATES* were so called.

wald,) the opening of the casket, (as in Pandora,) or the animation of the statue, (as in Rousseau's Pygmalion,) produces a complete catastrophe. Our author has shewn, in this piece, that it is yet possible to invest the hackneyed mythology of Greece and Rome with interesting colours, and to shed new majesty over the most familiar legends of antiquity.

Among the smaller poems, 'The Invitation,' a descriptive fragment, is distinguished by its originality; and 'The Ode to a Fly,' by its elegance. Among the translations, 'Sir Egwin,' a ballad from the German of the younger Stolberg, will be read with emotion; 'The Ode to Aurora,' from the modern Latin, with pleasure; and 'The Epigram to a Swallow,' from the Greek anthology, with applause. This last having lately been more than once attempted in English, we insert the present version, as particularly neat and precise;

'Ah, Attic maid, who from the scented flower
Drink'st honied juice! ah, minstrel! dost thou bear
To feast the callow younglings of thy bower,
The brisk and gaily chirping grasshopper?
What? shall the songster seize a vocal prey?
The winged seek the winged for her food?
The stranger snatch her fellow-guest away?
The child of summer tear the summer brood?
Dost thou not drop him? Oh, 'tis cruel, base,
When poets suffer by the poet race.'

On the whole, this little volume, like the classical poems of Collins, may expect slowly to find a select number of warm and lasting admirers. It is difficult to suppose that the system of Gothic superstition will soon be so far familiarized, as to render the loftier and more glowing efforts of this bard, strictly speaking, popular:—but to whom is the praise of the many more valuable than that of the few?

ART. XXII. *The Road to Ruin: a Comedy*, as it is acted at the Theatre Royal, Covent Garden. By Thomas Holcroft. 8vo. pp. 100. 1s. 6d. Debrett. 1792.

THE *Road to Ruin* may fairly be allowed to claim a respectable rank among the new productions that are so continually announced at the theatres: but in favour of modern plays, we have not much to urge. They resemble delicate plants of forced growth: the rapidity with which they shoot up, is too great for their strength; and when the beauty of the flower should appear, their heads droop, and the bud withers, before it bursts into bloom.

The plot of the present play is simple. Young Dornton is the extravagant son of an indulgent father: by his losses at Newmarket,

arket, he occasions a *run* on his father's banking-house; which he is the youngest partner. When convinced of this stance, he resolves to support the credit of the house, by marrying a rich and vain widow, whose daughter he loves. In this match he is preserved by the appearance of his father, which assures him that, from unexpected supplies, all danger of a payment is over. Young Dornton is accordingly directed to the daughter, instead of to the mother.

Instead of this, there is a kind of under plot. Milford is the eldest son of the widow's deceased husband; who, dying, is only reported to have left a will, of which Mr. Dornton, a partner in the house of Dornton, is executor: but which never having been found, the widow is in the possession of every thing. In the mean time, this will is brought by a gentleman who dies soon after his arrival, having by mistake, placed the will in the hands of Silky, an

By him it is brought to the widow; and it is agreed to carry it, on condition of paying to Silky fifty thousand pounds. Suspicion of this scheme is created in Milford's mind, who hints dropped from Goldfinch, a silly spendthrift, who wishes to retrieve his affairs by a marriage with the widow: and Silky accordingly hide themselves in closets in the widow's apartment, and, when the will is about to be destroyed, they burst forth and seize it.

This is the outline of the plots; and we should not object to the arrangement with which they are unfolded, if it were not so improbable as to force us to notice it: the whole plot, derived as it is from a mistake happening in consequence of the similarity of the names *Silky* and *Sulky*, is a contrivance: but the winding-up of the piece, when the will is to be seized by the hidden parties, is puerile. We do not try to inquire how Milford and Sulky found means to get into the closets of the identical apartment in the widow's house, which the will was to be destroyed; nor what induced the usurer to lock the closet doors, without looking within: these circumstances might pass unobserved: but it takes away all appearance of natural contrivance, to find Milford and Goldfinch, instead of his being anxious to discover the secret plot against them, amusing themselves with frightening the intruding parties by knocking in the closets, while they happen to be speaking of death: nay, when the will is going to be burned with the candle, (a very unlikely mode of destroying a will) they content themselves with a violent knocking at both doors, by which the usurer is alarmed, drops one candle, and turns the other; and so the will is preserved!—

Of the characters, the most prominent are those of Young Dornton, and Goldfinch: the latter is indeed a copy of Squire Groom in *Love à la Mode*; and if it gives pleasure on the stage, it must owe much to the merit of the actor. Dornton, the father, is too rapid in his changes from violence to affection, and from fondness to anger. The characters of Silky and Sulky are as well distinguished by their names, as by the parts allotted to them. The widow's rage for marriage is excessive: but, for any thing that we know, may be in nature; and we hope that there is nature, also, in the open sincerity, and unsuspecting tenderness, of the daughter.

Though we have been considerably entertained by reading this play, still it must be allowed that those who wish to see it to advantage, must go to the theatre: *there*, we doubt not, it will continue a favourite, till something of similar merit and greater novelty shall occupy its place, and send it to repose.

FOREIGN LITERATURE.

ART. XXIII. *Voyage à Madagascar, &c. i. e. Voyage to Madagascar and the East Indies.* By the Abbé ROCHON.

[Article concluded from our last Appendix, p. 567.]

OUR philosophical traveller, after strongly recommending, to the colonies, the use of European engines and machines, for the speedy dispatch of laborious business, and for the relief of the negroes, tells us, that among the different contrivances which ought to be introduced into the colonies, the steam-engine is the most important. Here we have a history and description of this machine, from its invention, by the Marquis of Worcester, in 1663, to its present perfection, as made by Messrs. Watt and Bolton. 'If this machine, (says the Abbé,) were adopted by the colonies in the mills employed for pressing the sugar-cane, how many thousand slaves, devoted to excessive labour, would be relieved by it.'

This humane reflection is followed by a minute account of the cultivation of the sugar-cane: but this important plant, and its cultivation, have lately been so well described by our countryman, Mr. Beckford, in his *Description of the Island of Jamaica* *, that an extract on the same subject from the present work seems unnecessary.

* See vol. iii. p. 292, of our *New Series*. The reader, who is curious on this subject, may also consult the pleasing poem, entitled, *The Sugar Cane*, by Dr. Grainger. Vid. our last month's Review, p. 196.

The author extends his reflections on the fire-engine, and points out its great utility and superiority over water-mills, which are equally impeded and injured by frost, floods, and long droughts. The dams of water necessary for mills and sluices, which encumber canals and rivers made navigable by art, not only drown the lands so precious to agriculture, but, by rendering these waters stagnant, give birth to pestilential diseases; which, in summer and autumn, depopulate the country. Here he mentions, with the highest praise, the extraordinary operations of the *Albion Mills* at Blackfriars-bridge, which, alas! are now no more*:—but lest his countrymen should be offended at his seeming partiality for foreign inventions, he reminds them of their superiority in several branches of manufactures, such as the Gobelin tapestry, the Savonerie carpets, Lyons stuffs, Louviers broad cloth, and of the brilliancy and solidity of the colours, designs, and taste, which characterize the productions of French artists. ‘Whoever thinks of these,’ says M. ROCHON, ‘and of our beautiful Sêve China, of our immense mirrors of St. Gobin, and of many other manufactures, more or less important, must allow that France is not totally deficient in genius or industry.’

He then complains of the nobility of France being prohibited from enriching themselves and their country by commerce:—but their Aristocratic prejudice has been eradicated by the late revolution. Notwithstanding the many failures which the French have experienced in attempting to establish a colony on the island of Madagascar, our author thinks that such an undertaking is still practicable; for though M. *de Modave* was not more successful than his predecessors, he ascribes the miscarriage of his enterprize wholly to the want of solidity in his plan. M. *Poirre*, at that time Superintendent of the Isles of France and Bourbon, foretold his misfortune.

‘This officer, (says our author,) always zealous for the progress of human knowledge and useful inquiries, never lost an opportunity of communicating instruction, and regarded the exciting emulation as one of the principal duties of his administration. He particularly availed himself of the talents of the celebrated botanist, *Commerçon*; who, having accompanied M. *de Bougainville* in his voyage round the world, had amassed an immense collection of plants and natural curiosities of the several countries which he had visited.—After exhausting the natural history of the Isles of France and Bourbon, he was induced, by M. *Poirre*, in 1769, to go to Madagascar. M. *de Modave*, then Governor of Fort Dauphin, afforded him every kind of assistance in his inquiries. How much it is to be regretted, that

* A competent idea of them may, however, be formed from Dr. Johnson's steam-mill at Brentford.

the advantages of such precious labours should be lost or dissipated, after the death of this indefatigable man, who was snatched from science at the moment when he might naturally have expected to enjoy the fruits of his useful researches*.

'I was a witness to the prodigious activity of this learned man, who passed whole nights in describing and preparing plants, and other productions, which he had collected under a vertical sun. I much doubt whether any other naturalist ever manifested more zeal or extensive knowledge:—but what remains have we at present of that immense collection which he exhibited at the Isle of France, with a satisfaction proportioned to the pains that it cost him?—None, or next to none!—The only interesting memorandum that has been found among his papers, concerns the *Kimos*.'

The *Kimos* are a nation of pigmies, said to inhabit the mountains in the interior part of the island of Madagascar, of whom tradition has long encouraged the belief:—but Flacourt, in the last century, treated the stories then in circulation with great contempt. The Abbé ROCHON, however, has revived them; and has not only given them the sanction of his own belief, but that of M. *Commerfon*, and of M. *de Modave*, the late Governor of Fort Dauphin. As their opinions are of weight, and as the subject is curious, we shall present our readers with an epitome of the memoirs which these gentlemen drew up concerning the *Kimos*, and which our author has inserted entire in the body of his work †:

'Lovers of the marvellous, (says M. *Commerfon*,) who would be sorry to have the pretended size of the Patagonian giants reduced to six feet, will perhaps be made some amends by a race of pigmies, who are wonderful in the contrary extreme. I mean those half-men who inhabit the interior part of the great island of Madagascar, and form a distinct nation, called, in the language of the country, *KIMOS*. These little men are of a paler colour than the rest of the natives, who are in general black. Their arms are so long, that when stretched out, they reach to the knees, without stooping. The women have scarcely breasts sufficient to mark their sex, except at the time of lying-in; and even then they are obliged to have recourse to cows milk, to feed their children.

'The intellectual faculties of this diminutive race are equal to those of the other inhabitants of the island, who are by no means deficient in understanding, though extremely indolent. Indeed the *Kimos* are said to be much more active and warlike; so that their courage being in a duplicate ratio of their size, they have never suffered themselves to be oppressed and subdued by their neighbours, who have often attempted it.'—'It is astonishing,

* M. *Commerfon* died in 1773.

† An abstract of M. *Commerfon*'s opinions on this subject, has been given in our account of M. de la Lande's Eulogy on this celebrated Botanist, Review, vol. liii. p. 606.

that all we know of this nation is from the neighbouring people; and that neither the Governors of the Isle of France, of Bourbon, nor the commanders of our forts on the coast of Madagascar, have ever endeavoured to penetrate into this country. It has indeed been lately attempted, but without success.

I shall however attest, as an eye-witness, that in a voyage which I made in 1770 to Fort Dauphin, M. de Modave, the last Governor, gratified my curiosity, by shewing me among his slaves a female of the *Kimos* tribe, about thirty years of age, and three feet seven inches high. She was of a much paler colour than any other natives of Madagascar that I had seen, was well made, and did not appear misshapen, nor stunted in her growth, as accidentals dwarfs usually are. Her arms were indeed too long, in proportion to her height, and her hair was short and woolly: but her countenance was good, and rather resembled that of an European than an African. She had a natural habitual smile on her face, was good-humoured, and seemed, by her behaviour, to possess a good understanding. No appearance of breasts was observable, except nipples: but this single instance is not sufficient to establish an exception so contrary to the general law of nature. A little before our departure from Madagascar, the desire of recovering her liberty, joined to the fear of being carried into France, stimulated this little slave to run away into the woods.

On the whole, I conclude, in firmly believing the existence of this diminutive race of human beings, who have a character and manners peculiar to themselves. The Laplanders seem to be the medium between men of the common size and these dwarfs. Both inhabit the coldest countries and the highest mountains on the earth. These of Madagascar, on which the *Kimos* reside, are sixteen or seventeen hundred toises (or fathoms) above the level of the sea. The plants and vegetables which grow on these heights, are naturally dwarfs.

M. de Modave says,

When I arrived at Fort Dauphin in 1768, I had a memoir put into my hands, which was ill drawn up, giving an account of a pigmy race of people, called *Kimos*, who inhabit the middle region of Madagascar, in lat. 22°. I tried to verify the fact, by preparing for an expedition into the country which is said to be thus inhabited: but by the infidelity and cowardice of the guides, my scheme failed. Yet I had such indisputable information of this extraordinary fact, that I have not the least doubt of the existence of such a nation. The common size of the men is three feet five inches. They wear long round beards.—The women are some inches shorter than the men, who are thick and stout. Their colour is less black and swarthy than that of the natives;—their hair is short and cottony. They forge iron and steel, of which they make their lances and darts; the only weapons that they use. The situation of their country is about 60 leagues to the north-west of Fort Dauphin. I procured a female of this nation, but she was said to be much taller than usual among the *Kimos*: for she was three feet

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seven inches in height. She was very thin, and had no more appearance of breasts than the leanest man.'

To these relations, the Abbé ROCHON says, he might add that of an officer who had procured a *Kimos* man, and would have brought him to Europe: but M. *de Surville*, who commanded the vessel in which he was to embark, refused to grant his permission.

'After such unequivocal testimonies, (says the Abbé,) ought we not to be surprized at *Flacourt's* treating the whole as fabulous?—but the authority of a man, wholly prejudiced against the people of Madagascar, should not be opposed to facts. These islanders are not to be regarded as depraved and mad, because their manners differ from ours, and because they imprint whimsical figures on different parts of their bodies. Customs and manners vary as much as climates; and man delights in disfiguring himself in a thousand different ways in every part of the globe. The Indian stretches his ears, and the Chinese flatten the nose and forehead; and if we descend to such puerilities as these, we may find a sufficient number to censure in civilized countries.'

Have not our women adopted the fashion of the Americans in ornamenting their heads with feathers; of the Asiatic slaves, in wearing bracelets; and have they not invented still more absurd fashions than are to be found in any other part of the world, by pinching their bodies with stays, and swelling their hips with enormous hoops?

The Abbé is an apologist for all the customs and manners of the inhabitants of Madagascar, in opposition to *Flacourt*, who, in the last century, condemned, with some degree of bitterness, every thing belonging to them. M. ROCHON's reflections in their favour do honour to his candour and benevolence. Whatever tends to impress civilized nations with some degree of respect, or at least of pity, for our fellow-creatures, though in a savage state, particularly if their dispositions are naturally mild and hospitable, is exalting humanity.

'The people of Madagascar (says he) are not cheats and villains, because they are victims of prejudice and superstition. There is no habitable part of the earth without its fables and chimæras. Man is every where seen to invoke spirits, and to believe in witchcraft, and judicial astrology. It is certainly not in civilized countries that imbecilities have been least mischievous. When superstition is added to vices, multiplied by great associations, its venom acquires greater activity. The malevolent pains which *Flacourt* takes to paint the superstitious customs of the inhabitants of Madagascar, form a lesson of no great utility. Can we be astonished that a weak and feeling being, assailed from the cradle with innumerable infirmities, should err concerning the cause of his calamities during the short course of an inscrutable existence? Can we wonder that the savage should have recourse to all kinds of wild expedients, in trying to escape

the danger with which he is threatened, during the delirium of a troubled imagination? The fields, which he has cultivated, are ravaged by hurricanes; the lightning penetrates the asylum which he has formed; the earth opens under his feet, and, in an instant, swallows up vast countries in its convulsions. In the midst of such disasters, can the inhabitant of Madagascar remain tranquil and indifferent? No, doubtless; the less he is enlightened, the more his imagination will be impressed with terror.'

By some superstition, similar to that of the inhabitants of Otaheite, the people of Madagascar destroy a certain number of their newly-born children, in compliance with the irrevocable decrees of their *Umosees*, or princes; and yet our author tells us, that during his residence at Madagascar, in trying incessantly to make experiments on the natives, he was convinced that it would be easy to give them a just idea of our sciences:

'I was surprized, (says he,) at the great facility with which they comprehended the general causes of the principal phenomena which were the most likely to alarm or astonish them. I knew, indeed, that, in a civilized country, an innumerable multitude, occupied perpetually in procuring a subsistence by hard labour, have no time for opposing the erroneous opinions which they heard in the nursery: but savages, inhabiting fertile countries, are not so circumstanced; they are eager to be instructed, and have leisure,—an advantage of which the people in Europe are totally destitute.'

Yet our (in other respects) benevolent Abbé (p. 106) wishes to deprive them of that leisure, by introducing manufactures among them, in order to enrich a few rapacious tyrants at the head of these establishments!

After these reflections, we have an account of the attempts that have been made by the French to form establishments on the north-east side of the island:—but as the author had his information on this subject chiefly from a soldier in the French East India Company's service, of the name of *Bigorne*, it seems not of sufficient weight or dignity to make a deep impression on the reader.

The pirates, who infested this island from the beginning of the present century to the year 1721, chiefly frequented this side of it. According to the author, the inhabitants on this coast are even more gentle and humane than those in the province of *Carcassessy*, where Fort Dauphin is situated. The horrors committed by these robbers, and the cruel treatment of the inhabitants, even by the Europeans who were sent to subdue them, are equally disgraceful to humanity. After the shipping of the pirates had been destroyed, such as escaped condign punishment, contrived to excite discord among the chiefs of this part of the island; and, in order to persuade them

that it was their interest to go to war, they opened an infamous and detestable market for the prisoners on both sides, whom they bought of the conquerors, and sold to European traders as slaves!

Though it is asserted by some authors, that this execrable commerce was begun by the pirates on this part of the island, it had been practised, according to *Flacourt*, fourscore years before, by *Pronis*, the French Governor of Fort Dauphin, with *Vandermesire*, the Dutch Governor of Mauritius*; a melancholy epoch, which it is the interest of nations, innocent of such crimes, to record!

The Abbé's narrative of these inhuman wars, carried on by the Madagascar chiefs, at the instigation of Europeans, not in defence of their possessions, nor for the extension of territory, but for the acquisition of prisoners for the supply of the slave-market, must excite the indignation of every reader who has a true idea of the RIGHTS OF MAN, and a heart that can feel for the sufferings of his fellow-creatures.

M. ROCHON has endeavoured to enliven his account of the last attempt of his countrymen to establish themselves on the island of Madagascar, by specimens of the eloquence of some of the natives in their *palabres*, or public speeches.

These rude and natural orators, like the senators of civilized and polished states, soon render the trade of eloquence noxious to society, by ingeniously endeavouring to make black seem white, and white appear black. Cato wanted to banish Rhetoricians and Sophists from Rome, and thought that they were the most formidable enemies which truth and reason had to encounter. 'Exaggeration, and addresses to the passions, (says the Abbé ROCHON,) are dangerous, even when the motive is good: but, employed in a bad cause, the evils which they may occasion are infinite.' He however allows that

'There is an eloquence truly respectable and sublime, which carries conviction and persuasion into the hearts of enlightened men. True eloquence, employed in the illustration of truth, is the delight of good minds, and one of the most powerful guides to happiness. Clearness, precision, elegance, and force, are its principal attributes. The man, who is truly eloquent, borrows no false ornaments; he knows that what is not profoundly felt, can never be strongly expressed; he disdains and rejects those brilliant and studied accessories, which only serve to enforce error, and to give it the appearance and lustre of truth.'

The author terminates his narrative of the attempts made by the French to form an establishment on the north-east coast of Madagascar, by a sketch of the adventures of the celebrated

* *Relation de l'Isle de Madagascar*, chap. viii. p. 219.

Count Benyowski. We have already given our opinion of the memoirs of this adventurer *, with a sketch of his life as far as the year 1785; the Count's character is not exalted, nor rendered less reprehensible, by any circumstances concerning him which have come to the knowledge of the Abbé; who gives an exact copy of a memoir which *Benyowski* circulated in the Isle of France in 1772, concerning his own adventures. The Abbé tells us, that he has not made the slightest alteration in this memoir, 'as it is necessary that the character of this audacious man, whose scandalous celebrity has cost France so many millions, and brought new calamities on Madagascar, should be known in every point of view.' This memoir is a sketch of the same adventures, up to 1772, which are given in the English life lately published. The Abbé expresses his surprise at *Benyowski* giving no nautical observation, in his voyage from Kamtschatka to China by Japan. The first elements of navigation would have enabled him to give soundings, the direction of the wind, variation of the needle, position of the rocks and principal capes, and if not the longitude, at least the latitude, of the principal points:—but though he boasted of his science, and of having discovered a new passage from Kamtschatka to China, he seems to have been ignorant even of the most common technical terms used on ship-board.

M. ROCHON saw him arrive at the Isle of France from Canton; when the account that he gave of his voyage was so wild and inconsistent, that it raised suspicions in M. *Poivre*, which were transmitted to France: notwithstanding which, on his arrival at Paris, whither he publicly declared he went in order to solicit the government of the island of Madagascar, he contrived to insinuate himself into the favour of the ministry; and, to the utter astonishment of all who had the least knowledge of his character, he gained his point. He raised a company of volunteers, armed them in the most terrific manner possible, arrived at the bay of Antongil in Madagascar in 1774, aimed at the conquest of the whole island by fire and sword, and treated the natives with such cruelty, that he was called by no other name by them than the WICKED WHITE.

That part of the island which he chiefly occupied, and where he erected his forts, is extremely insalubrious and baleful to Europeans, from October to May; occasioning fevers and pestilential diseases:—but *Benyowski*, accustomed to brave every danger, was not discouraged by the loss of his men, nor by the determined opposition of the inhabitants. In two years time, however, he sunk into such distress, that he was obliged to

* Monthly Review Enlarged, vol. iii. p. 169.

send to France for new supplies ; and complaints arriving then at the same time from the Isles of France and Bourbon, of his proceedings at Madagascar, and of the total defection of all kinds of succours with which they used to be furnished from that island, Messrs. *de Belcombe* and *Chereau* were sent thither in 1776 to inspect into his conduct.

Our author has given us the journal of an officer who accompanied them thither, in which the ruin and devastation that *Benyowski* had occasioned are particularly described, as well as the miserable situation of the French colony.

At the return of the inspectors, *Benyowski* was disgraced, *Turgot*, who was then minister, had discovered that he was a dangerous adventurer, who had been a tyrant and scourge to the inhabitants of Madagascar. He returned, however, to Paris, boasting of his brilliant exploits on that island, and soliciting rewards and new powers. ' He insinuated himself into the favour of Dr. Franklin, and had the address to contrive, (says the Abbé,) to be countenanced by this celebrated man. This fact is indisputable ; I was an eye-witness of it. However, I have not to reproach myself with not having informed Dr. Franklin of the character of this adventurer.'

Benyowski, not meeting with farther encouragement from the French ministry, applied to the K. of Great Britain, and afterward to the Emperor of Germany, to assist him in the conquest of Madagascar, offering, as sovereign of that island, to enter into an alliance offensive and defensive with these princes. These splendid proposals being rejected, he sailed to America ; and, on his arrival at Maryland, he prevailed on a respectable commercial house to join in his scheme. He then sailed to Antongil Bay in an American vessel. The French Governor of the Isle of France, *M. de Souillac*, having received information of his intentions of establishing himself on the island of Madagascar, as an independent sovereign, sent thither, in May 1786, the ship *La Louise*, commanded by the Viscount *de la Croix*, to oppose his enterprizes. *Benyowski*, firing on the French during the time of their landing, left no doubt of his hostile intentions. He had seized on a magazine belonging to the King of France, and had erected a fort on an eminence surrounded with palisades, and defended by two pieces of cannon, four pounders. He began to fire on the French when they were at the distance of about 400 yards. The besiegers reserved their fire during three discharges from the enemy's cannon, supported by musketry : but the first fire of the French was decisive. *Benyowski*, receiving a ball in his breast, lost his life at the instant when he was holding a match to a cannon loaded
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with *mitraille*—or rusty nails. Immediately on the death of this desperate adventurer, the fort surrendered at discretion.

This victory was attended with no brilliant consequences to the French. The Islanders indeed were delivered from a foreign tyrant, who had governed their fertile country with a rod of iron; seizing by violence, and destroying, through fear, the products of industry; loading the inhabitants with every kind of oppression; treating them as slaves; violating the customs which they held most sacred; and corrupting, by his intrigues, in spiriting up their chiefs against each other, all their former good qualities.

From this period, the French seem to have relinquished all ideas of a permanent establishment in the northern part of Madagascar. From the unwholesomeness of the air during the winter months, the Abbé ROCHON is inclined to think that all which his countrymen can safely do, is to trade with the inhabitants for rice and provisions necessary for the subsistence of their colonies at the Isles of France and Bourbon, from May to October, the most favourable season for commerce, not only from the safety of the navigation, but from its being the time of harvest and of abundance.

The interesting details of this publication, which has not yet been translated, have tempted us to extend our remarks and extracts to an unusual length. We must be short in our account of the subsequent part. After the defeat of *Benyowski*, the author proceeds to *Reflections on the northern part of Madagascar*, which contain some curious information concerning the productions and manner of travelling of this part of the island. These are followed by a *description of many trees, shrubs, and plants, which grow in the north parts of Madagascar, and which the author carried to the Isle of France in 1768*. These plants amount to about 150.

We have next a *Description of Cochin-China*; relating to taxes, manners, religion, literature, woods, gold mines, productions, cultivation, commerce, money, and value of gold and silver, weights and measures, sea-ports, and trade with Europeans.

This account seems to have been drawn up in 1744. The customs, manners, and religion, of the people of Cochin-China, are so similar to those of their neighbours, the Chinese, that we were struck with no material difference, except in the article of religious toleration. The author tells us, that 'the Christian religion is allowed to be exercised, and makes a great progress; there being princes and mandarines of the first order who are Christians. It is computed that there are about

60,000 persons in this Kingdom who have embraced the Catholic faith *.

The commerce of the people of Cochin-China, according to M. ROCHON, has been chiefly with the Chinese, and the inhabitants of Japan: but the emperor of this last-mentioned country, about twenty-five years ago, put a stop to all external commerce, and made it death for any of his subjects to quit the kingdom.

In a *Supplement to Indian plants*, several are described, which are not only rare and curious, but useful: among these, is the *Figuere*, a kind of wild fig-tree, which produces, by incision, a milky juice. This juice, when coagulated, becomes a true elastic gum, such as issues from the *Caoutchouc*. The people of Madagascar make flambeaux of it, which burn without a wick, and furnish them with a very good light in their nocturnal fishing. Spirits of wine have no effect in melting this gum, but it is soluble in ether and linseed oil.

This scientific and interesting work is terminated by a *Description of a palm-tree which bears a singular fruit, much renowned in India, called the Maldivian cocoa*.

We cannot take our leave of the author without thanking him for the amusement and information which his book has afforded us. We should perhaps have censured his style and want of arrangement, if he had not, in his *preliminary discourse*, anticipated our objections, by modestly saying, 'I am not a man of letters, (we suppose he means, not a *book-maker*, a *scribe by trade*,) which but too plainly appears by the confusion and want of method in whatever I have written.' After this concession, we shall only say, that we are sorry that the work was not divided into chapters, or at least furnished with an index or table of contents; as the difficulty and loss of time in finding or recurring to particular passages or descriptions in his volume, teaze, harass, and indispose the reader. The author's materials, however, are curious, and his reflections are manly, humane, and philosophical. We could have wished for more meteorological observations on the island of Madagascar, and that he had himself been constantly an eye-witness of what he relates: but he gives high and respectable authority for many circumstances that occurred at times and places in which he could not be present; and he has enriched his work

* We hope that the Cochin-Chinese are not the worse for their conversion; but we know that such '*Christianity*,' as it is called, has been propagated by the Spaniards, Portuguese, &c. in the East Indies, and in America, (with the HOLY INQUISITION in its train,) as makes us shudder at the very name of it!—It is always with deep concern that we hear the sacred name of CHRIST thus abused!

with many manuscript documents and memoirs, which were not only difficult to procure, but are still more difficult to refute. If our readers, who have perused *Flacourt's* and *Le Gentil's* scepticism, should be incredulous concerning the pigmy race, of whose existence our author and Messrs. *Commerçon* and *De Modave* seem to have no doubt, let them only reflect how much Nature delights in variety; and that there is no colour, shape, nor size, perhaps, which she has not assumed, either in animal or vegetable life; and their minds will then not only be able to compress and accommodate themselves to dwarfs, but even to stretch and swell their ideas to giants.

ART. XXIV. *Des Principes et des Causes de la Revolution en France.*
Par M. MEILHAN. 8vo. pp. 130. à St. Petersburg, de l'Imprimerie Imperiale; sold by Evans in the Strand, London. 1792.

A VARIETY of causes are here assigned to the French Revolution; and the share which many circumstances and occurrences, both in the preceding and in the present reign, had in producing this great event, is traced out with much ingenuity. The principal causes enumerated, are, the incapacity and total inattention to business of Louis XV. and his addiction to pleasure, by which he lost the esteem and veneration of his subjects; the combination of a set of literati, known by the name of the Encyclopedists; the union of a body of systematical politicians, who were called Oeconomists; the destruction of the order of the Jesuits; the numerous and powerful party collected and kept in opposition to the Court by the Duc de Choiseul after his disgrace; and the rigour exercised against the Parliaments. All these circumstances conspired, in the former reign, to lay a foundation for that change which was completed in the present. Among the events of the reign of Louis XVI. which gave birth to the Revolution, M. MEILHAN reckons, the imprudent recall of the Parliaments; the youthful levity of the Queen, who, by her neglect of state formality, and by relaxing the ceremonial of the Court, contributed greatly to confound all ranks and orders of people in France; the elevation of M. Necker to the post of Director-general of the Finances; the affair of Cardinal de Rohan and the diamond necklace, which brought the Court into contempt; the allowing clubs and societies to be established in Paris; the perpetual change of system in the administration; the holding of provincial assemblies; the alterations in military discipline; *the American war*; and the derangement of the finances.

Notwithstanding the combination of all these causes, M. MEILHAN thinks the revolution might have been prevented, if

if the Archbishop of Thoulouse, when he was Prime Minister, had exerted, with spirit and judgment, that unbounded confidence and authority, which were reposed in him by the King and Queen. As to the national debt, it was not so great, says this author, as at the accession of Henry the Fourth, at the peace of the Pyrenees, or at the death of Louis XIV.; and as to tyranny, there was none, compared to that of the monarch last named. So that the Archbishop, if he had been a man of vigour and ability, might have extricated the Court from all embarrassments, and have kept the people quiet, by means of the Notables, without ever suffering the *Stâtes-generaux* to assemble. We think, however, that the solidity of this reasoning is very questionable. Considering the vast change that had taken place in the minds of men, respecting government, and how widely its true principles had been extended within these few years,—it was impossible, perhaps, that matters should continue to go on in the old channel.

In the course of his investigation, M. MEILHAN attacks, at a length very disproportionate to the size of his work, the conduct and character of M. Necker, and with a bitterness and malignity, which to us seem scarcely accountable on any other supposition, than of his having some cause, in himself, or in his connections, for personal animosity against this minister. M. de Calonne, on the contrary, is as violently and extravagantly extolled; though his praises do not occupy the same extent of pages.

M. MEILHAN wishes to be considered as not giving any opinion on the revolution: he neither approves nor condemns it: his work, he says, has nothing to do either with Aristocracy or Democracy: he only inquires what was calculated to promote or to contradict the established system:—but whatever M. MEILHAN may say, or think, we apprehend no reader can peruse his pamphlet, without perceiving that it is calculated more for the meridian of Petersburg, than for that of Paris or London.

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LAW.

Art. 25. *Essay on the Law of Contracts and Agreements.* By John Joseph Powell, Esq; Barrister at Law. 2 Vols. 8vo. 12s. Boards. Johnson, Brooke, &c. 1790.

MR. POWELL has chosen a very extensive field of investigation: a great part of the transactions of mankind being included under the

the title of contracts and agreements. After all the accumulation of cases, and their endless refinements and distinctions, there is no subject in which good sense, unaided by the artificial rules of law, is more worthy of reliance; nor is there any standard to which there is more general resort.

Art. 26. *Costs in the Court of Chancery*; with practical Directions and Remarks for the Guidance of the Solicitor in the conducting of a Cause, from the Commencement to its Close. In which the Practice of the Court (and particularly before the Master) is fully explained, in a Manner entirely new. With an Appendix containing a Variety of modern Precedents, in necessary Use during the Progress of a Cause. 4to. pp. 285. 7s. 6d. Boards. Clarke, Portugal-street. 1791.

The plan of this work is well adapted for the instruction of the young solicitor. To the precedents of bills of costs, which appear to be taken from actual business, are added directions on the different stages of proceeding in the court of Chancery, on occasions that are most likely to arise in practice.

Art. 27. *The Practice of the Court of King's Bench in Personal Actions*. Part I. By William Tidd, of the Inner Temple. 8vo. 4s. Boards. Whieldon. 1790.

This work, we are told, is intended to consist of three parts: that which is now published contains the proceedings previous to the plea, distinguishing where they are commenced by or against attorneys and other officers of the court, or persons having privilege of parliament; proceedings on the writ of *habeas corpus*; and against prisoners. The second part is to continue the proceedings to the final judgment; and the third, is to treat of the means of enforcing a judgment by execution; of reversing it by writ of error; and of reversing it by *scire facias*; with the proceedings in replevin, &c.

The second and third parts are said to be 'in a state of considerable forwardness; but, on account of the author's professional avocations, it may be some years before they are published.' There is an air of affectation in this, which we do not approve. The work, as far as it proceeds, is well executed: but, in its present unfinished state, its utility must be very limited.

Art. 28. *An Essay on the Nature and Laws of Uses and Trusts*. Including a Treatise on Conveyances at Common Law; and those deriving their Effect from the Statute of Uses. By Francis William Sanders, Esq; of Lincoln's Inn. 8vo. pp. 564. 7s. Boards. Brooke. 1791.

The doctrine of uses and trusts is a very intricate branch of the law of England: but it is so intimately connected with the present system of conveyancing, that an accurate knowledge of it is necessary to every conveyancer. Mr. Sanders traces the origin and progress of uses and trusts, from their first adoption from the civil law, to the statute of Uses, 27 Henry VIII. c. 10. The method which he pursues, in considering the nature of uses since that statute, is to inquire, 1st, What kind of uses, and in what manner they are executed by it. 2dly, What construction has been made when the use

use in fee simple, fee tail, for term of life, or years, has been executed in cestuique use. 3dly, What that construction has been, when a use in remainder or reverter has been so executed. 4thly, With respect to declaring uses. 5thly, What uses are not executed by the statute. From the strictness of the common law courts in the construction of this statute, arose the jurisdiction of the courts of equity over trusts, which has grown into a system of immense extent. Mr. Sanders proceeds to consider the nature of trusts since the statute, the estate of the trustee, and that of the cestuique trust. The latter part of his work contains a disquisition of the several sorts of conveyances now in practice, beginning with the feoffments and grants, (which are explained as to their operation at common law, rather than with a view to the doctrine of uses,) and then treating of bargain and sale, lease and release, appointment, and covenant to stand seised. Under these last titles are given some of the common forms of conveyances, with apposite and judicious observations on the effect of particular clauses, and the reasons for introducing them. The author shews that he possesses a correct acquaintance with his subject.

MEDICAL and CHEMICAL.

Art. 29. *A Treatise on the Hydrocele*: containing an Examination of all the usual Methods of obtaining Relief in that Disease. The radical Cure by Injection is particularly described, and illustrated with Cases. By James Earle, Esq. Surgeon Extraordinary to his Majesty's Household, and senior Surgeon to St. Bartholomew's Hospital. 8vo. pp. 163. 2s. 6d. Johnson. 1791.

Mr. Earle first gives a general description of the disease on which he treats, and next examines the operations which have been practiced for its cure. These he reduces to six; the incision, the excision, the caustic, the tent, the seton, and injections. His remarks are judicious, and are conveyed in easy and perspicuous language. With respect to the cure by injections, we have already given our sentiments, in reviewing Mr. Earle's edition of the works of PERCIVAL PORT*. We repeat, that we think it the most easy method of getting rid of a troublesome complaint. Its efficacy is here farther illustrated by new cases; from which we select the following, for the reason which induced Mr. Earle to insert it; 'that it may prove a caution to future operators:'

'A gentleman attempted to perform the operation of injecting a Hydrocele; but after he had passed the trochar and evacuated the water, before he had his apparatus and injection ready, by some accident the cannula slipped out of the sac of the Hydrocele; when he attempted to throw in the wine it met with resistance, notwithstanding which he forced it in, till finding the whole scrotum on both sides uniformly increased in bulk, he began to suspect that he was not filling the cavity of the tunica vaginalis, on which he attempted to evacuate it, and get rid of what he had thrown in, but it was impossible. The injection having diffused itself among the cellular membranes under the scrotum, he was obliged to leave it

* See Rev. N. S. vol. iv. p. 374.

there; in consequence of which, violent inflammation, and a mortification and slough of the scrotum, followed, and left the testes bare; the patient however recovered.

'I have been informed of another case, in which some portion of the injection was suffered to be diffused in the cellular membrane under the skin, which formed some small abscesses. If the operation be rightly performed, this can never happen; or if by chance the cannula should slip out of the tunic, the completion of the operation *pro hac vice* should be suspended.'

It is necessary to observe that this accident furnishes no objection to the practice recommended, as, with a little attention, its occurrence may never happen.

Art. 30. *Experiments and Observations on the Horley-Green Spaw, near Halifax.* To which is added a short Account of two other Mineral Waters, in Yorkshire. By Thomas Garnett, M. D. late President of the Royal Physical and Natural History Societies, and Member of the Royal Society at Edinburgh, &c. 8vo. pp. 86. 2s. Knott. 1790.

From experiments, which appear to have been accurately conducted, Dr. Garnett concludes that a wine gallon of Horley-green water contains,

		dwts.	grs.
Of earth of iron, or ochre,	- - -	1	0
Vitriolated iron, or sal martis	- - -	8	8,8
Alum,	- - -	2	9,2
Vitriolated lime, or selenite,	- - -	1	13
Dephlogistified martial vitriol.	- - -	0	14
Aërial acid, or fixed air,	- - -	18 cubic inches.	

The specific gravity of distilled water is to that of Horley-green as 1 to 1,0031. When the temperature of a neighbouring spring, equally exposed to the air, was 48° of Fahrenheit, that of the Horley-green spa was 49°.

This water, as is remarked by the author, bears a near resemblance to that of the Hartfell-spa, near Moffat in Scotland, of which an account is given by Dr. Horsburgh in the first volume of the Edinburgh Physical and Literary Essays.

From the contents of the water, it is evident that it must be useful as a tonic. Dr. Garnett observes, 'Since it contains two substances which are amongst the most powerful of the class of tonic remedies, viz. *vitriolated iron* and *alum*. Hence we shall expect to find this water very useful in diseases depending upon debility, where the solids are relaxed, and the system weakened. In the numerous class of nervous disorders, it has been found highly beneficial; particularly when the organs of digestion do not perform their functions properly; such complaints are generally attended with loss of appetite, nausea, vomiting, heart-burn, acid eructations, spasmodic pains in the stomach and bowels, and costiveness. These symptoms generally depend upon a debility of the stomach, and whole body; and may have been brought on by any thing that relaxes the system; such as intemperance, a sedentary life, and too close application to study or business, cold, the use of coffee, tea, tobacco,

tobacco, and spirituous liquors. These complaints yield readily to the Horley-green water, when drank in a proper manner. Many scrofulous cases have been very much relieved, and some cured by a judicious use of this water. Some cases of diabetes have been cured by it; it is very useful in hypochondriac and hysteric cases, and in severe head-achs which are of the nervous kind, or proceed from a disordered state of the stomach. In some dropical and worm cases, it has been productive of surprising effects, and particularly in the latter.' It is likewise recommended in the *asthenic* gout: in hæmorrhages attended with great weakness; in some consumptive complaints; and in cases where the strength has been reduced by long and tedious diseases.

The other waters, which are noticed, are Redmire Spa, situated on Romald's Moor, near Bingley; and a spring on the side of a hill at Batley, near Dewsbury. The former is a slight chalybeate; and the latter is impregnated with hepatic or sulphureous air.

BIOGRAPHY.

Art. 31. *The Authentic Memoirs and Sufferings of Dr. William Stahl, a German Physician.* Written by himself. Translated from the German. 12mo. pp. 176. 2s. sewed. Barker. 1791.

We suppose that these memoirs are authentic; the facts are recent; the narrative bears the marks of credibility; if we may rely on it, as we conclude we may, it proves the justice of the caution which Mr. Townsend tells us he received when travelling in Spain: He had formed an acquaintance with some of the inquisitors, who assumed a handsome and amicable appearance: but a friend hinted that it might be proper to be guarded, as they had not *wholly lost their taste for blood.* Dr. Stahl's sufferings were in the inquisition at Goa: but the sequel shews that Lisbon is not far, if at all, behind the other in barbarity and superstition. How detestable are the priest-craft and policy which thus exert their influence! How inexcusable are the weakness and folly of the people who allow them in this manner to triumph:—but it is one chief part of the *craft* of priests and governors, to delude us by false lights, and keep us as much as possible in ignorance!—No savage people can be under the influence of a darkness more dangerous than some countries which are dignified by the *name* of Christian;—and—*horribile dictu!* Protestants are not perfectly exempt from the charge. Dr. Stahl, according to this account, has found an asylum in France, and expresses his hope, that Spain and Portugal may shake off the abject yoke of slavery; symptoms of which defection, he thinks, he perceives.—Some of his sentiments are expressed in the following short passage, on which we shall make no comment:

‘Religion in all countries is the aid of political government, and this is precisely what it should not be; for if a government supports a particular religion, (rather, *mode* of religion,) that religion will support the government, both will go hand in hand together, and make it their point to palliate the defects of one another, oppress those who are inclined to make useful reforms, and spread the seeds of discord and animosity. In Portugal, religion supports political government, political government supports religion, and by

so doing they disguise the truth from the multitude, and make them the sport of their reciprocal corrupted interest; by which error, superstition and injustice are propagated, sanctioned, and consecrated from generation to generation.'

The editor of this volume observes, that the author seems to be not only a sensible, but likewise an enlightened and learned man, capable of tearing the veil which obscured the horrors of the Portugal inquisition, and of exposing it to public detestation. He farther adds his persuasion that this narrative will encourage the advocates of liberty to espouse (rather, *to exert themselves in*) her cause, as the cause of all mankind.

Depending on the veracity of this relation, we cannot but wish it to circulate through all parts of the world, merely as a detail of facts which lay open the measures of hypocrisy, and of wicked, arbitrary, and cruel policy.

POETRY.

Art. 32. *Ode, on the Birth-Day of his Majesty, George III. King of Great Britain, &c.* By Charles Francis Badini. 4to. 1s. Stace and Maids. 1791.

Without hazarding our oracular credit, we may venture to predict that, if this writer expects the next presentation to the laureatship, he will be disappointed. The abundance of his adulation will not compensate for the deficiency of his poetry; even though he makes the King, Jupiter; Mr. Pitt, Minerva; and poor Peter Pindar, a Ravallac.

' Prosperity, her golden smile
Ne'er shew'd as in thy Reign; thy Royal Head,
To set the glories of this Isle,
Like Jupiter, brought forth the blue-ey'd Maid;
The Goddess, to display her Wit,
Assum'd th' Immortal Name of PITT.
A STATESMAN, wiser in the Bloom of Age,
And more experienc'd than the Pylian Sage.' —
' Yet lo! bent on seditious Strife,
WALCOT, the Ravallac of Virtue Crown'd,
Sharpens a Lyre, like frantic Margaret's Knife,
Thy gracious Majesty to wound!
Pander of Treason, lost to Shame!
Of PINDAR he usurps the Name,
And while he tries to cloud thy Beams Divine,
The Dogg'rel Wretch blasphemes the sacred Nine.'

It is surely better, *Majestæ se ipse judice*, to be blasphemed by such a 'doggrel wretch' as P. P. than to be *bepraised* by Signior Badini.

DRAMATIC.

Art. 33. *Love's Vagaries; or, the Whim of the Moment; a Dramatic Piece of two Acts.* By T. Vaughan, Esq. Author of the *Hotel*, and other dramatic Pieces. 8vo. pp. 40. 1s. Bell. 1791.

Mr. Vaughan, with very angry forgiveness, dedicates his piece to Mr. Kemble and Mr. Colman, jun.: by which gentlemen it was

rejected.

rejected, although it had been received with applause by the public in 1776, when it was acted for the benefit of Mrs. Wrighten, and Mr. Vernon. He directs likewise, we fear with unavailing generosity, that such profits as may arise from the sale of his farce be given to the theatrical fund.—In reality, the piece, though good for very little, is as good as many which, by the sufferance of the managers, are permitted

“ Just to look about them, and to die.”

Art. 34. *Cymon, a Dramatic Romance*, written originally by David Garrick, Esq. and first performed as an Opera in five Acts, by his Majesty's Company from the Theatre Royal in Drury-lane, at the King's Theatre in the Haymarket, Dec. 31, 1791, with additional Airs, Choruses, &c. &c. 8vo. pp. 51. 1s. Becket. 1792.

This little piece has been long a favourite on the stage, more, perhaps, from the charms of the music which accompanies it, than from any other merit. It is now republished in consequence of its having been successfully revived, with great expence, and with most splendid decorations.

NOVEL.

Art. 35. *The Adventures of Theagenes and Chariclea. A Romance*, translated from the Greek of Heliodorus. 2 Vols. 12mo. 5s. sewed. Payne.

Heliodorus, as his translator observes, may be justly considered as the father of romance. On this account alone, therefore, this work could hardly fail to excite attention; as the mind is naturally curious, and fond of tracing the origin, and examining the first specimens, of those pursuits in which it has been much interested and engaged. Independently, however, of this circumstance, there is another motive for reading the *Æthiopics*; which is the merit of the performance. This is undoubtedly great. The style of narration is easy and engaging, the episodes are various and interesting, and the feeling and emotions of nature are justly and forcibly described. We do not, however, altogether agree with the present translator, in thinking the spirit and elegance of Heliodorus equal to that of Cervantes; nor can we allow that the Bishop of Tricca delineates the passion of love, with the same warmth, delicacy, and truth, with which it has been painted by the animated and glowing pencils of a Rousseau or a Richardson.

The translation is executed with ability and spirit, and is well calculated to give to the English reader an adequate idea of the excellence of the original; of which, as this writer observes in his preface, it is no small commendation to be able to say, that it was highly esteemed by one so eminent for classical taste and erudition, as the late Mr. Toup.

SLAVE-TRADE.

Art. 36. *An Abstract of the Evidence delivered before a select Committee of the House of Commons, in the Years 1790 and 1791: on the Part of the Petitioners for the Abolition of the Slave Trade.* 12mo. pp. 141. *Only Nine Pence*, sewed. Phillips. 1792.

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'We believe this to be the tract to which the author of the "Vindication of the use of sugar" alluded: (see our last Rev. p. 108,) when he remarked, that the Abstract of the Evidence, &c. had made a great impression on the minds of the public. We do not wonder at this observation; as it is impossible for any one, possessed of the common feelings of humanity, to peruse the horrid anecdotes * contained in the pamphlet, without being shocked, and hurt beyond expression.—The editor of this abstract concludes his prefatory account of his publication, with the following paragraph:

'Some may ask the editor, why he has given the evidence on the part of the PETITIONERS only, and omitted that which has been adduced on the other side?' To this question it *might*, he observes, be replied, 'that it is the business of the SLAVE MERCHANTS and PLANTERS to do it, if they think their case defensible; but he would rather wish to reply, THAT IT IS UNNECESSARY: for admitting the witnesses on the part of the SLAVE MERCHANTS and PLANTERS *never to have seen among them all even one single instance of enormity*, either in Africa, or in the Middle Passage, or in the West Indies, (which none of them will pretend to assert,) *this negative evidence can make nothing against the numberless positive and specific facts mentioned in the Abstract to have fallen under the eyes of the witnesses on the other side. These positive and specific instances must therefore stand still uncontradicted and true. They must still stand as having positively happened; and if but a small part of them only did even happen, this small part would be a sufficient reason for the abolition of the slave-trade.*'

If, indeed, but a small part of the numerous and enormous crimes that are here charged to the account of the commanders and officers who have been employed in our African slave-trade, can be fully proved on them, and if it shall appear that those officers are *Brave*, (which we cannot admit without a blush,) let us no longer hear of the CRUELITIES exercised by the Spaniards in America, or by the Dutch at Amboyna: but let us take shame to ourselves, and, if possible, DO AWAY THE FOUL REPROACH.—How this is to be done, is the grand question: a question which *we* pretend not to decide.

* We particularly, at this time, advert to that part of the Evidence respecting the barbarities to which the poor sailors, employed in this horrid service, are frequently exposed; this being a branch of the general subject of complaint here brought to the bar of the public, which is less commonly known, than the cruel treatment of the negroes.—It were a curious, and perhaps, not an useless inquiry, how far a 'sea faring life' (as it is called) may naturally contribute to harden and brutalize the human mind.—The question, indeed, seems to have been long ago determined in the negative by the poet;

COELUM, non ANIMUM mutant qui trans mare currunt :
but was Horace right?—with due submission to our great master, we have some doubts on this head.

POLITICS and POLICE.

Art. 37. *Various Opinions of the Philosophical Reformers considered; particularly Paine's [Paine's] Rights of Man.* By Charles Hawtrey, M. A. Vicar of Bampton, Oxfordshire. 8vo. pp. 179. 3s. Stockdale. 1792.

If Mr. Hawtrey should be thought deficient in sound reasoning, he amply compensates for it, by rude and vulgar invective, and confident assertion. He calls those, who entertain different opinions from his own, 'fools, madmen, heretics, learned Thebans;' &c. and speaks of their writings, as 'the contemptible and wretched twang of modern philosophers.' In one place (p. 131.) he seems to put them on a level with thieves and housebreakers. Alluding to a passage in Bp. Watson's excellent "Considerations on revising the liturgy and articles"—* a work which it is much easier for men of Mr. Hawtrey's extent of talents to abuse than to imitate—he treats it as 'a rhapsodical apostrophe, the product of a mind worked up into a foam.'

In defiance of the corporation and test acts, of the act of the 9th and 10th of William the Third, commonly called the blasphemy act, of the acts still in force against papists, and of all the other penal religious statutes which disgrace our records, Mr. Hawtrey says with no small confidence: 'Most certain it is that in England no man's liberty is controuled in the worship of God.' He is also a strenuous advocate for the practice of "thirteen times a year † publicly cursing the Christians and Christianity," as the virtuous and learned Mr. Whiston called it ‡; and of the incomprehensible creed on which this practice is grounded, he says: 'whoever does not believe this, most assuredly does not believe the gospel of Jesus Christ.' He maintains it to be 'a most certain truth' that the doctrine therein contained, the "*monstrum Trinitatis*," as the learned Kuster termed it ||, 'is no doctrine of the church's invention, no doctrine deduced by forced inferences from passages of scripture of uncertain interpretation, but is the plain genuine doctrine of the scripture itself, delivered in the plainest terms, which nothing can evade but by a departure from the plainness and simplicity of those terms;' and, professing his conviction that all who do not believe it will perish everlastingly, he asks, 'Is this intolerance?'

Many of his arguments against civil and religious liberty are such as we think no man can read with a serious countenance; and of the rest, it may be said, in general, to use his own words, that they are 'insufferably idle.'

Art. 38. *Brief Animadversions on the late Revolution in France, &c. Published for the Benefit of the Tin-Miners in Cornhill.* By F. G. 8vo. pp. 44. 1s. Ridgeway.

The first edition of this pamphlet appeared among the earliest

* For our account of this admirable tract, see vol. ii. p. 401. of our New Series.

† So often the Athanasian creed is enjoined to be read in our churches.

‡ See Whiston's Memoirs of his Life, pages 27 and 407.

|| Ibid. page 253.

the crowd of answerers, remarkers, repliers, and refuters, that had from the press, in consequence of the alarm given by Mr. Burke's political Sky-rocket; and it should have been noticed in Review long ago, but, through some accident, or remissness in publication, we were not, till very lately, apprized of its existence. As it would, therefore, now be rather of the latest, and out of time, for us to enter on a particular display of its contents, we

briefly observe, in general, that it comprehends some just remarks on Mr. Burke's extravagancies, and on the good effects of the French Revolution, with respect to the overthrow of despotism, and the reformation of the church, in that country. Among the happy consequences of this great event, the author mentions the immediate and almost instantaneous change of circumstances among the common people; who seemed to be at once, and as it were by miracle, raised from the lowest state of depression and misery, up to a higher rank in society: the rank of MEN! of men, capable of *feeling*, of *understanding*, and of *maintaining*, their natural rights, and their importance in the STATE: of which, in fact, they are the great support. They were, indeed, at first intoxicated by the sudden effects of the astonishing transformation; and they were guilty, as might naturally be expected, of some excesses: but they soon grew more sober;—while those of rather a superior degree, or in our author's words, 'those of a middling rank, but of prior education and fortune, felt and enjoyed this freedom, with a certain degree of conscious dignity; while the slavish adherents of despotism were generally reserved, silent, and sullen.'—'This contrast is really *picturesque*; and it will also sufficiently evince the man's attachment to the manly principles of liberty. It may be further observed, that this account, from a *spectator*, who relates what he actually observed, *on the spot**, (as the phrase is,) seems to draw more attention from the reader, than the common details of pamphleteers, who compile from the Gazettes, and fugitive papers of the day.

From, as we imagine, a natural turn to *the sarcastic*, which, more or less, appears in most of the productions of this writer's pen, he has here mixed a degree of levity with his graver observations. Perhaps his more *serious* readers would have been as well satisfied without the lighter strokes.—For us, we complain not. A dash of the ludicrous now and then affords us some relief from the toil of exploring many a dull and dreary page.

In this little tract, were it not for the F. G. in its title-page, we should have passed with us, for a production of the prolific pen of Dr. Adair.—The author, or editor, whoever he is, has thought fit to add, by way of Appendix to *Animadversions on the French Revolution*, and 'to diversify the subject,' 'An Apology for the Editor of *Anecdotes and Vindication of a certain Medical Character*;' i. e. M. Adair. This apology consists of An Answer to certain criticisms which had been made on the *Anecdotes*, &c.—in regard to

The author, it seems, made an excursion to France, in consequence of the Revolution, on purpose to see, and hear, and judge, for himself.

which, *we* cannot, with propriety, have any thing to offer. The work in question was, very briefly, mentioned in the 3d vol. of our *New Series*, p. 337.

MISCELLANEOUS.

Art. 39. *Essays literary and political*. By Edward Sayer, Esq. 8vo. pp. 164. 3s. Ridgway. 1791.

The first twenty of these essays were originally printed under the title of the "Essayist," in the daily paper called the *Diary*; and seem to be here republished, in consequence of the partiality which most authors entertain for their own productions, and which inspires them with a wish to see their *works* collected. In an additional article, Mr. Sayer makes war on *us*, in revenge for what he is pleased to consider as a hostile attack on a moral tale called "*Lindor and Adelaide* *;" of which he avows himself the author. From the injustice of our decisions, he appeals to the decision of the public; and to that tribunal we are always happy to refer matters of this sort. Mr. Sayer is so very angry, that he is even offended at the little compliment which we paid him at the conclusion of our account of his tale. Such being the state of affairs between us, we are glad that he has not, in these essays, laid us under any necessity of defending a second time, in the same way; the consequences of which we should certainly have risked, in spite of what has happened, if we had thought that our duty required it.

The pamphlet concludes with Mr. Sayer's statement of the ill-return that he has experienced, for his services, as counsel on the part of Lord Hood, before a Westminster election committee, in the year 1789.

Art. 40. *A Letter to the Rev. Dr. Priestley*, respecting his late Publication of Mr. Wesley's Letters †; and containing some Animadversions on an Address to the Methodists, which he has prefixed to those Letters. By Philalethes. 8vo. pp. 23. 6d. Matthews.

The writer of this letter complains of Dr. Priestley for publishing letters which Mr. Wesley, during his life, was desirous of suppressing, without the prospect of answering any end sufficiently important to justify such a measure; and for attempting to persuade the Methodists, that the difference between them and the Unitarians is inconsiderable. We leave the Doctor's conduct, in this particular, to be vindicated by himself; only remarking, that there is little prospect of bringing about an alliance between the Methodists and Unitarians, till *both* sides are equally convinced that the points, in which they differ, are of little importance.

THEOLOGY and POLEMICS.

Art. 41. *Short Addresses to the Children of the Sunday Schools*; on particular Texts of Scripture. 12mo. pp. 143. 1s. 6d. half-bound. Rivingtons. 1791.

We hope this institution for the assistance of the poor, which has now been established for some time, may prove of real benefit to society: if it fails, it will not, in many places at least, be occa-

* See Review, New Series, vol. v. p. 280.

† See Review for Nov. 1791, p. 329.

sioned by any want of attention and care in those who have in a particular manner stood forth as its advocates. In this line, Major Brooke, the author of this little tract, appears among the first and most distinguished. We honour his benevolent exertions, and wish he may have that pleasant return, (the *most* acceptable, we are persuaded, to him,) of seeing them attended with success, in the improvement and virtuous conduct of those for whom they are employed. At the request of some of the clergy, he now makes public some of those short exhortations and instructions, which he has occasionally imparted to the numerous children who compose the schools at Bath. The three great motives for commencing author, he observes, may be *gain, fame, and doing good*. Of the *first*, he is fully acquitted, when we learn that any profits, which may accrue, will be dedicated to the service of the charity; as to the *second*, he remarks, that the simplicity of the style, and the objects whom he addresses, will clearly shew that he cannot be a candidate for fame; we therefore give him entire credit, when he asserts that his sole motive is to *do good*.

These *addresses*, sixteen in number, are on subjects well adapted to the design, and founded on some pertinent passage of scripture. Five of them are suited to Christmas-day, Good Friday, Easter-day, Ascension-day, and Whit Sunday:—but though the worthy author has thought proper, as was natural, to allow some regard to those times which human opinion or authority has consecrated, his kind labours are all directed to the promotion of practical piety and virtue. Among the useful topics to which he calls their attention, one is the proper treatment of inferior animals, from Prov. xii. 10.—a small part of which advice we here infer:

‘I shall endeavour to convince you, that it is your duty to treat all the brute creation with humanity, that is, with tenderness. Now by the brute creatures you are to understand, every creature that has life, though no reason or speech to complain, nor the power of protecting itself from the injuries which may be done to it. In the bible you are told that God made the world, and all that is therein. This alone should be sufficient to make you treat all creatures with tenderness, and avoid doing them any injury; for you have only to ask yourself this question, By whom were these defenceless animals made? The answer will be, By Almighty God. This reflection then will prevent your being guilty of any act of cruelty to them: for as they are the work of a great, good, and merciful God; to injure them, or deface his work, must doubtless be criminal. How thankful should you be to God for hindering many animals from injuring you, which they certainly could and would do, if the Divine Creator had not implanted in them a fear of man. He has given you reason, to know what is right, and what is wrong; and that reason forbids you to injure those helpless and innocent creatures that are in your power. It is an act of cruelty and injustice in children to deprive them of life; since the Almighty Creator of us and them, has permitted us to kill many of them for our food, proper persons may kill them for that purpose, but they should do it in such a manner as to give them as little pain as possible.’

Thus

Thus our author proceeds to instruct and admonish his little auditors; he particularly takes notice afterward of two species of *cruel* diversion in which children are too frequently encouraged; one is, the unmanly and cowardly employment of *throwing at cocks*; the other, that of *spinning cock-chaffers* on a thread and a pin; against which, and every kind of barbarity, he properly warns them.

We have only farther to relate the Major's observation, that some words in his little work may be considered as unintelligible to Sunday-school children:—'If, (says he,) I used those words in addressing them, I certainly explained them, but it would have occasioned great circumlocution to have done it in print: I therefore have left it to the visitors, or those who may read these addresses to children, or the illiterate, to explain as they shall think proper.' At the close of the volume, we find a little defence of Sunday-schools, with remarks on the great and good consequences of visitors.

Art. 42. *An Address to the Students of the New College, Hackney*, occasioned by Dr. Priestley's Answer to their Address. 8vo. 6d. Rivingtons. 1791.

'Dr. Priestley, (this writer observes,) intimates that a failure in argument occasioned the *violence* committed at Birmingham;' on which he remarks, 'if *violence* in others be a proof that *argument* has failed, violence in him must be a proof that *his* arguments have failed. Now that violence might be charged to him is evident from the language of bitterness and reproach with which he measures the destruction of the present establishment.' From this short quotation, it is manifest that he and Dr. P. use the word *violence* in different acceptations. Dr. P. perhaps would say, "If the violence of my enemies had been only such as that of which I am accused, I should not have the reasons that I now have for complaint."

In p. 13 and 14 this writer either does not or will not understand Dr. P.'s objections to the Universities: nor are these the only defects of this short address.

SINGLE SERMON.

Art. 43. *The Study of the Scriptures the best Preservation against Infidelity*.—Preached at the Primary Visitation of the R. R. Sam. Lord Bishop of St. David's, at Brecon, 1790. By Henry Thomas Payne, M. A. Chaplain to the R. H. the Countess Dowager of Northampton, and Rural Dean of the Third Part of Brecon. 4to. pp. 18. 1s. Robson. 1791.

The general doctrine of this discourse is worthy of a Christian and Protestant teacher: but it may be questioned whether the intelligent and impartial inquirer into the sense of the Scriptures will find in them all the dogmas which this preacher gives his hearers reason to expect.

CORRESPONDENCE.

'To the MONTHLY REVIEWERS.

'GENTLEMEN,

'IN your extract from Mariti's Travels, (Rev. for Jan. p. 50,) the translator has very naturally rendered *laudano*, *laudanum*: you thence as naturally take occasion to doubt the authenticity of the Abbé's information, and to observe, that his account differs from every other that you have met with:

with: for what can be more ridiculous than for a man to assert, that a compound of the inspissated juice of a species of poppy and spirit of wine, is a dew descending from heaven, and collected by the beards of goats in the island of Cyprus! The truth is, that laudano should have been translated ladanum, or labdanum: this is a resin produced by the cistus creticus of Linné, (Sp. Pl. 738. Mat. Med. p. 137,) and retained by the London College in their Materia Medica. That the Abbé should call it a dew, is not much more surprising than that Johnson should call the honey-dew, common in this country, by a sweet dew. His description of the plant seems to be pretty correct so far as it goes. The following citations will throw some light on the subject:

‘Plinio, l. 12. c. 17. *Sunt qui herbam in Cypro ex qua ladanum fiat ladan appellent, &c. Ladanum esse celypum hircorum barbis genibusque villosis inhærens, &c. quomodo vero in Creta colligatur Bellonius, L. 1. observ. c. 7. et ex Clusius descriptit.* (C. Bauh. Pin. 466.)

‘*Ἔστι δὲ καὶ ἕτερον ἴδος κίστου, — γίνεται δὲ ἐξ αὐτοῦ τὸ λεγόμενον λάδανον. τὰ φύλλα γὰρ αὐτοῦ νερόμεται αἱ αἰγὲς καὶ οἱ τραγοὶ τὴν λιπαρίαν ἀναλαμβάνουσι τῷ πάγῳ ἡμετέρῳ. κ. τ. λ.* (Dioscorides, l. 1. c. 129. p. 56. Ed. Basf. 1529). There is also another species of cistus, — which produces ladanum: the goats feeding on its leaves, collect its fat exudation on their beards in some quantity; it sticks also to their thighs, being of a viscous consistence. The substance is taken off and strained, and being made into cakes, is laid by. Some also draw cords over the bushes, and scrape from them the unctuous matter which adheres to them, forming it into a mass.

‘The Greeks, saith he, [Bellonius; (viz. in Crete),] for the gathering of ladanum, provide a peculiar instrument, which in their vulgar tongue they term Ergastiri. This is an instrument like a rake without teeth: to this, are fastened sundry thongs cut out of a raw and untanned hide, &c. Johnson in Ger. em. p. 1291.

‘This blunder is so egregious, that the proprietors of the work in question ought to print an erratum page on purpose to correct it. I doubt not but that you will do the Abbé the justice to insert this remark.

‘I am, &c.

T. Y.’

‘To the MONTHLY REVIEWERS.

‘GENTLEMEN,

‘WILL you permit an old Friend to mention a slight error of which the writers you quote are often guilty, and into which you yourselves sometimes fall? It is that of spelling Bishop Hoadly's name with the letter c. His name was Hoadly, not Hoadley. From the frequency of the mistake, I am apt to suspect that the authors who speak of him, and in terms too of high approbation, are but little acquainted with the good prelate's works. I am,

‘Westminster, March 6,
1792.

‘Gentlemen,
‘Your most humble servant,
‘AND. KIPPIS.’

‘To the MONTHLY REVIEWERS.

‘GENTLEMEN,

‘UPON seeing an account of the decomposition of fixed air in your Review for January, p. 71. by Mr. Tennant, I was induced to repeat the experiment under different circumstances. Into a large barometer, tube 14 inches long, I introduced some small pieces of phosphorus, with a quantity of lime in powder, made so caustic, that no effervescence was produced upon putting the lime into the mineral acid. The tube was then partially stopped, and introduced by degrees into a red heat: in a few minutes after it was red hot, the tube was taken out, and the contents examined; a good deal of the phosphorus was sublimed, as but a small portion of vital air in these

these circumstances could unite with and decompose the phosphorus; a small quantity of charcoal was likewise separated by the nitrous acid. This experiment was repeated several times with lime, as caustic as I could possibly make it, yet was charcoal found in the tube at the conclusion of each experiment. I am induced from this circumstance to believe, that instead of a decomposition of fixed air, (for in the above-recited experiments no fixed air was present,) it is simply a decomposition of phosphorus, the small portion of vital air in the tube uniting with the phosphorus, and forming phosphoric acid, which attaches itself to the lime, whilst the charcoal (which I conceive to be another component part of phosphorus,) is exhibited in its proper form. I am,

‘ Difs, Norfolk,
‘ Feb. 24, 1792.’

‘ Gentlemen,
‘ Your constant reader and humble servant,
‘ B. W.’

†† We have received the second letter signed ‘*Veritas*,’ in which the writer has given us the secret history of a late publication; and we are convinced that the credit of that work is, in reality, principally due to the person mentioned by our correspondent. We do not, however, conceive it incumbent on us to step out of our way, in order to bring this matter before the public; nor does *Veritas* appear to desire that we should take any measure that would injure the character of the reputed author;—who, no doubt, thought himself as justly entitled to publish as his own, that which he purchased expressly for this purpose, as was Mr. Pope to prefix his name to the translation of Homer, in which he was so amply assisted by gentlemen who were paid for what they performed: contented, like Mr. ****, to relinquish unsubstantial praise, for solid pudding.

*† E. A. is greatly mistaken in supposing that we spoke ironically of his former letter. We were sincere in what we said, and by no means intended to displease him.

†† We are much obliged to J. M. for his correction of a small but very important error of the press in our last Number.

†† The pamphlet mentioned by ‘*Wellensis*’ did not fall into our hands till very lately. We shall notice it at the first opportunity.

*† Why will D. R. take *so much* pains to convince us that he can be *as excellent* in prose, as we had before found him in verse? — It is quite supererogatory.

§§ J. W.’s letter, and several others, are just come to hand.

ERRATA in our last APPENDIX.

Page 535. line 12. from bot. for ‘*Creole creed*,’ r. *Creole brud*.
542. l. 8. and 9. from bot. for ‘*fifty and sixty*,’ r. *fifteen and sixteen*.

In our last NUMBER.

162. l. 13. for ‘*eighty thousand*,’ r. *eight thousand*.
176. l. penult. for ‘*Bafree*,’ r. *Bafbes*.
177. l. 38. for ‘*manner*,’ r. *manner’s*.



T H E

MONTHLY REVIEW,

For A P R I L, 1792.

ART. I. *Remarks on Forest Scenery*, and other Woodland Views, (relative chiefly to Picturesque Beauty,) illustrated by the Scenes of New Forest in Hampshire. In Three Books. By William Gilpin, A. M. Prebendary of Salisbury, and Vicar of Boldre in New Forest, near Lymington. 8vo. 2 Vols. pp. 328 and 308. 1l. 16s. Boards. Blamire. 1791.

THE general tenor of Mr. Gilpin's writings on picturesque scenery is known to most of our readers; we have had frequent opportunities of commenting on his works; we have freely noticed what, in our apprehension, were his blemishes; and we have fully enlarged on his merits:—without entering therefore, into a labour'd and superfluous examination of this treatise, we shall select a few parts, which, either from their intrinsic worth, or from the remarks that they may call forth, will tend, in some degree, to the reader's information or amusement.

The present work is very desultory: the general heads, however, under which a multitude of subjects is comprized, are few. The first book treats of trees as *individuals*; the single tree being 'the origin and foundation of all.' In the second, are considered 'the various combinations of trees, under the several beautiful forms of scenery which they compose; and as the forest is, of all others, the grandest, and most interesting combination of trees, this part of the subject is dwelt on the longest.' The third book contains a kind of historical account of *New-forest*; and, from its views, illustrates the observations made in the preceding pages.

After some remarks on the general beauty of single trees, as arising from their form, lightness, and proper balance, Mr. Gilpin proceeds to notice their 'adventitious beauty,' derived occasionally from their maladies, and sometimes from the twisting round of different creeping plants, as the ivy, honey-suckle,

hop, &c. Among other articles of beauty, the rooting of trees is mentioned, and the following remark is made:

'Pliny gives us an account of the roots of certain ancient oaks in the Hercynian forest, which appears rather extravagant; but which I can easily conceive may be true. These roots, he says, heave the ground upwards, in many places, into lofty mounts; and in other parts, where the earth does not follow them, the bare roots rise as high as the lower branches; and twisting round form in many places, portals so wide, that a man and horse may ride upright through them *.—This indeed is somewhat higher than picturesque beauty requires; it borders rather on the fantastic. In general however, the higher the roots are, the more picturesque they appear.'

This reminds us of Gray's beautiful lines;

"There at the foot of yonder spreading beach,
That rears its old fantastic roots so high,
His listless length at noontide would he stretch,
And pore upon the brook that babbles by."

It is not impossible that the poet had Pliny's description in his remembrance; and Mr. Gilpin, by his use of the term *fantastic*, may be imagined not to have forgotten the poet.

Another source of beauty is the motion of the tree:

'From the motion of the tree, we have also the pleasing circumstance of the *chequered shade*, formed under it by the dancing of the sun-beams among its playing leaves. This circumstance, tho not so much calculated for picturesque use, (as its beauty arises chiefly from its motion) is yet very amusing in nature; and may also be introduced in painting, when the tree is at rest. But it is one of those circumstances, which require a very artful pencil. In its very nature it opposes the grand principle of massing light, and shape. However if it be brought in properly, and not suffered to glare, it may have its beauty. But whatever becomes of this circumstance in painting; it is very capable of being pleasingly wrought up in poetry.

The chequered earth seems restless as a flood
Brushed by the winds. So sportive is the light
Shot through the boughs; it dances, as they dance,
Shadow, and sun-shine intermingling quick,
And dark'ning, and enlightening, (as the leaves
Play wanton,) every part——

These lines bring to our recollection a passage, in a very modern poem; in which a strong, though probably an accidental, resemblance may be traced:

"No lofty poplar, birch, or ancient elm
Shakes his green honours in the western sun,
Chequ'ring the wainscot with amusive dance."

Poems by the author of the *Village Curate*.

* Nat. Hist. Book xvi. chap. 2.

After this general examination of trees, Mr. Gilpin proceeds to consider their particularities as individuals. The oak of course claims the first notice; and, next in point of utility and beauty, stands the ash: the elm follows. The beech, both in its ramification and foliage, displeases our author's eye: the oriental and occidental plane, the poplar, and many other species, are described. From these, which are called *deciduous trees*, he proceeds to evergreens. The cedar of Lebanon engages his particular attention: the different pines are enumerated, and a variety of firs: of these, the Scotch fir is rescued from the contempt in which it has been held; it is, in the writer's opinion, a very picturesque tree: on the contrary, the spruce fir is degraded from its rank, and allowed to be picturesque only when, by accident or disease, it is mutilated. Commendation is liberally bestowed on the yew and holly: concerning the latter, Mr. Evelyn, in his *Sylva*, (as quoted by Mr. G.) exclaims with curious rapture;

“Is there under heaven a more glorious, and refreshing object of the kind, than an impenetrable hedge, of about four hundred feet in length, nine feet high, and five in diameter, which I can shew in my gardens at Say's-court, at any time of the year, glittering with its armed and varnished leaves; the taller standards at orderly distances, blushing with their natural coral—shorn and fashioned into columns, and pilasters, architectonically shaped, at due distance.”

Remarking on the above passage, Mr. G. shews his superior taste, but allows great praise to the holly; not as seen in a hedge, but in a forest; and he farther recommends it as one of the hardiest and stoutest plants of English growth, and also as thriving in all soils and situations.

In the next section, the ramification of trees is discussed with great exactness; and Mr. G. even asserts that ‘for himself, he is in doubt, whether an old, rough, interwoven oak, merely as a single object, has not as much beauty in winter as in summer.’ This and some similar assertions appear to us to be the language of a man, who, having looked at an object till he has traced that which, to a superficial observer, was imperceptible, thinks whatever he beholds to be beautiful: he sees it with delight which is peculiar to himself; and he describes it with rapture in which no one is a partaker.—This subject, indeed, of the ramification of trees, calls forth all the author's ingenuity; it even disposes him to moralize; and we are presented with an allegory, which *he* calls short and *we* think long. Some may, perhaps, deem it a fit companion to Swift's meditation on a broomstick.

A short account is next given of some particular trees, remarkable either for their age or history. The oak is venerable

not only from its strength and beauty, but from the great age to which it lives :

‘ Close by the gate of the water-walk, at Magdalen College in Oxford, grew an oak, which perhaps stood there a sapling, when Alfred the Great founded the university. This period only includes a space of nine hundred years, which is no great age for an oak. It is a difficult matter indeed to ascertain the age of a tree. The age of a castle, or abbey, is the object of history. Even a common house is recorded by the family that built it. All these objects arrive at maturity in their youth, if I may so speak. But the tree gradually completing it's growth, is not worth recording in the early part of it's existence. It is then only a common tree; and afterwards when it becomes remarkable for it's age, all memory of it's youth is lost. This tree however can almost produce historical evidence for the age assigned to it. About five hundred years after the time of Alfred, William of Wainfleet, Dr. Stukely tells us, expressly ordered his college to be founded near the *great oak** : and an oak could not, I think, be less than five hundred years of age, to merit that title; together with the honour of fixing the site of a college. When the magnificence of cardinal Wolsey erected that handiome tower, which is so ornamental to the whole building, this tree might probably be in the meridian of it's glory; or rather perhaps it had attained a green old age. But it must have been manifestly in it's decline, at that memorable era, when the tyranny of James gave the fellows of Magdalen so noble an opportunity of withstanding bigotry, and superstition. It was afterwards much injured in Charles II's time, when the present walks were laid out. It's roots were disturbed; and from that period it declined fast; and became reduced by degrees to little more than a mere trunk. The oldest members of the university can scarce recollect it in better plight. But the faithful records of history † have handed down it's ancient dimensions. Through a space of sixteen yards, on every side from it's trunk, it once shag it's boughs; and under it's magnificent pavilion could have sheltered with ease three thousand men; tho in it's decayed state, it could, for many years, do little more than shelter some luckless individual, whom the driving shower had overtaken in his evening walk. In the summer of the year 1788, this magnificent ruin fell to the ground; alarming the college with it's rushing sound. It then appeared how precariously it had stood for many years. It's grand tap-root was decayed; and it had hold of the earth only by two or three roots, of which none was more than a couple of inches in diameter. From a part of its ruins a chair has been made for the president of the college, which will long continue its memory.’

Some other oaks of great antiquity are enumerated :—on this subject, we were informed by the late Countess of Stamford, that she had in her possession a letter from the steward of

* *Itiner. curios.*

† See Dr. Plot's *Hist. of Oxf.* ch. vi. sect. 45.

her ancestor in Queen Elizabeth's time, advising him to cut down some old oaks, that were going to decay, on one of his estates: these, we believe, are now standing:—about twenty years ago, they were in good heart.

After these anecdotes concerning particular trees, which, though entertaining, are not very closely connected with his subject, Mr. Gilpin proceeds to consider trees in their various combinations. His remarks in this part of his subject are valuable and pleasing: we shall extract his observations on the *glen*:

‘ From the copse we proceed to the *glen*. A wide, open space between hills, is called a *vale*. If it be of smaller dimensions, we call it a *valley*. But when this space is contracted to a *chasm*, it becomes a *glen*. A glen therefore is most commonly the offspring of a mountainous country; tho it is sometimes found elsewhere, with it's common accompaniments of woody-banks, and a rivulet at the bottom. These circumstances, it is evident, admit infinite variety. The *glen* may be more, or less contracted. It may form one single sweep; or it's deviations may be irregular. The wood may consist of full-grown trees; or of underwood; or of a mixture of both. The path, which winds through it, may run along the upper part, or the lower. Or, lastly, the rivulet may foam among rocks; or it may murmur among pebbles; or it may form transparent pools, overhung with wood; or, which is often the case, it may be totally invisible; and an object only of the ear.

‘ The most beautiful circumstances that attend the internal parts of a glen, are the glades, or openings, which are found in it. If the whole were a thicket, like the *full-grown copse*, little beauty would result. An agreeable shade alone, in that case, must satisfy our expectations. But the glen, whose furniture is commonly of more fortuitous growth, than that of the copse, and not so subject to periodical defalcations, exhibits generally more beautiful scenery. Particularly it abounds with frequent openings. The eye is carried down, from the higher grounds, to a sweep of the river—or to a little gushing cascade—or to the face of a fractured rock, garnished with hanging wood—or perhaps to a cottage, with it's scanty area of lawn falling to the river, on one side; and sheltered by a clump of oaks, on the other; while the smoke wreathing behind the trees, disperses, and loses itself, as it gains the summit of the glen. Or still more beautifully perhaps the eye breaks out, at some opening, into the country; enriched with all the varieties of distant landscape—plains, and woods melting together—a winding river—blue mountains—or perhaps some bay of the sea, with a little harbour and shipping.

‘ As an object of distance also the woody glen has often a good effect; climbing the sides of mountains, breaking their lines, and giving variety to their bleak and barren sides.

‘ In many places you see the glen under the hands of improvement; and when you happen to have a scene of this kind near your house, you cannot well have a more fortunate circumstance.

But great care should be taken not to load it with ornament. Such scenes admit little art. Their beauty consists in their natural wildness; and the best rule is to add little; but to be content with removing a few deformities, and obstructions. A good walk, or a path, there must be; and the great art will consist in conducting it, in the easiest and most natural way, to the spot, where the cascade, the rock, or any other object, which the glen exhibits, may be seen to the best advantage. If a seat or two be thought necessary, let them be of the rudest materials; and their situation no way forced. I have often seen semi-circular areas, on these occasions, adapted to elegant seats, which have been fixed, either where openings happened to be presented, or were purposely cut through the woods. All this is awkward, and disgusting. Let no formal preparation introduce a view. A parading preface always injures a story. The eye receives more pleasure from the casual objects of its own notice; than from objects perhaps of more real beauty, forced upon it with parade and ostentation.

‘But tho we are averse to load these sweet recesses of nature with false ornaments; yet if such scenes make a part of the *immediate environs*, or *pleasure ground*, of a house; a proper degree of ornament will of course be required. The walk must be more artificial—it’s borders may be spread here and there, as in other decorated places, with flowers, and flowering shrubs—the seats may be more elegant; and a temple, or other building, may *perhaps* find a place: but still the same chaste spirit must regulate here, which presides over all other improvements. To run into *excess in ornament*, is one of the most obvious errors of false taste. We frequently see the effect both of the *natural scene* and of the *artificial representation*, destroyed merely by adorning.’

Respecting the description of the forest, we must say of it, in general, that it is pleasing:—not only its grand scenes are noticed; it’s more humble decorations, and even weeds, obtain a portion of our author’s attention:

‘Nor are *shrubs* alone useful in harmonizing the forest, the larger kinds of *weeds*, and wild flowers, have their effect in filling up the smaller vacancies near the ground; and add to the richness of the whole. Among these, the heath, and broom, with their purple, and yellow tints; the fox-glove with its pale red pendent bells; the wide-spreading dock; and many of the thistle tribe, are very beautiful. The hue of the furze too is pleasant; but in bloom its luxuriant yellow is too powerful. Nothing can accompany it.

‘But among all the minuter plants, fern is the most picturesque. I do not mean where it is spread in quantities; but where it is sparingly, and judiciously introduced. In itself it is beautiful. We admire the form of its leaf—it’s elegant mode of hanging—and it’s dark-brown polished stem. As an accompaniment also, nothing is better suited to unite the higher plants with the ground: while it’s bright-green hue in summer, and it’s ocher-tint in autumn, join each season with it’s correspondent tinge.

* The poet indeed (who, with all his cant, is sometimes a truant to nature,) pays, in general, very little attention to these rougher objects of beauty. His foregrounds are commonly adorned with the livelier tints of nature;

————— each beautiful flower;
Iris all hues, roses, and jessamin,
Crocus, and hyacinth, with rich inlay
Broidering the ground. —————

And if he deign to speak of ground embellished with these rough picturesque beauties, he disdainfully calls it a place, where

————— nothing teems
But hateful docks, rough thistles, keekies, burs,
Losing both beauty, and utility.

* Of all this undergrowth I know but one plant that is disagreeable; and that is the bramble. We sometimes see it with effect, scrawling along the fragments of a rock, or running among the rubbish of a ruin; tho even then-it is a coarse appendage. But as a *pendent plant* it has no beauty. It does not hang carelessly, twisting round every support, like the hop, and others of the creeping tribe, but forms one stiff, unpliant curve. Nor has it any foliage to recommend it. In other pendent plants, the leaf is generally luxuriant, and hangs loosely in rich festoons: but in the suckers of a bramble the leaf is harsh, shrivelled, and discoloured. In short, it is a plant, which one should almost wish to have totally exterminated from landscape; it has neither beauty in itself, nor harmonizes with any thing around it; and may be characterized as the most insignificant of all vegetable reptiles.

* But however beautiful these minuter plants, and wild flowers may be in the natural scene; yet no painter would endeavour to represent them with exactness. They are too common; too undignified; and too much below his subject. Instead of gaining the character of an exact copier of nature by a nice representation of such trifles, he would be esteemed puerile, and pedantic. Fern perhaps, or dock, if his piece be large, he might condescend to imitate: but if he wanted a few touches of red, or blue, or yellow to enliven, and enrich any particular spot in his foreground; instead of aiming at the exact representation of any natural plant; he will more judiciously give the tint he wants in a few random general touches of something like nature; and leave the spectator, if he please, to find out a resemblance. Botanical precision may please us in the flower-pieces of Van Huysom; but it would be paltry and affected in the landscapes of Claude, or Salvator.—The following remark I found in a work of Dr. Johnson's; which I transcribe, not only because it is judicious, and may be introduced here in place; but because it affords a new argument to shew the resemblance between poetry and painting. Johnson was a critic in the former; but I never heard, that he was a judge of the latter. His opinion therefore in a point of this kind, was unbiassed.—“The business of a poet, says he, is, to examine—not the individual, but the species—to mark general, and large appearances. He does not number the streaks of the tulip, nor describe the different shades

in the verdure of the forest. He is to exhibit in his portraits of nature such prominent, and striking features, as recall the original to every mind: and must neglect the minuter discriminations (which one may have remarked, and another have neglected) for those characteristics, which are alike obvious to attention and carelessness."

Many excellent observations are introduced respecting the incidental beauties of forest scenery, depending on the state of weather, on the appearance of the sun, and on the change of seasons.—Winter scenes Mr. G. thinks not well suited for the painter: his words are:

' Although many appearances in winter are beautiful, and amusing; and some of them even picturesque; yet the judicious painter will rarely introduce them in landscape; because he has choice of more beautiful effects, when nature appears dressed to more advantage.

' Picturesque pleasure arises from two sources—from the *beauty, and combination of the objects* represented; and from the *exactness of the representation*. Thus we are pleased with the picture of a noble landscape, the composition of which is just, and the lights well-disposed: and yet a sort of pleasure arises from seeing a bright table, a deal-board, or a rather of bacon naturally represented*. But while the former of these is the work of genius, the latter is a mere mechanical knack. The one therefore is admired by the man of taste—the other, except for a moment, only by the ignorant, and uninformed.

' This is just the case before us. The painter, who chooses a winter-subject, in general, gives up composition, and effect, to shew how natural he can represent snow, or hoar-frost. It is almost impossible to produce a good effect with these appendages of winter: they must naturally create false, and glaring lights; to which the painter generally makes his composition subservient.'

In the third book, the author gives a description of the New Forest and its scenery. This is long, and may, occasionally, to some readers, seem rather tiresome; many parts, however, are highly amusing. Among these, is the account of *fowling* on the coast of Hampshire: the case of one poor fellow is thus related:

* Deceptions of this kind used frequently to be hung up in the exhibition-room in London, among the works of capital artists, where indeed they were unworthy of a place.

' Since this passage was written, I have met with the following excellent remark in one of Sir Joshua Reynolds's notes on Mr. Mason's translation of Fresnoy, p. 114—"Deception, which is so often recommended by writers on the theory of painting, instead of advancing the art, is in reality carrying it back to it's infant state. The first essays of painting were certainly nothing but mere imitations of individual objects; and when this amounted to a *deception*, the artist had accomplished his purpose.'

• Mounted

Mounted on his mud-pattens*, he was traversing one of these land-plains in quest of ducks; and being intent only on his e, he suddenly found the waters, which had been brought ford with uncommon rapidity by some peculiar circumstance of tide, current, had made an alarming progress around him. Incum- as his feet were, he could not exert much expedition; but to tever part he ran, he found himself compleatly invested by the

In this uncomfortable situation, a thought struck him, as the hope of safety. He retired to that part of the plain, which ed the highest from it's being yet uncovered by water; and ing the barrel of his gun, (which for the purpose of shoot-wild-fowl was very long) deep into the mud, he resolved to fast by it, as a support, as well as a security against the waves; to wait the ebbing of the tide. A common tide, he had reason elieve, would not, in that place, have reached above his middle: as this was a spring tide, and brought in with so strong a cur-, he durst hardly expect so favourable a conclusion.—In the n time, the water making a rapid advance, had now reached

It covered the ground on which he stood—it rippled over his—it gained his knees—his waist—button after button was swaled up—till at length it advanced over his very shoulders. With alpitating heart, he gave himself up for lost. Still however held fast by his anchor. His eye was eagerly in search of some t, which might accidentally take it's course that way—but none eared. A solitary head, floating on the water, and that some-es covered by a wave, was no object to be descried from the re, at the distance of half a league: nor could he exert any nds of distress, that could be heard so far.—While he was thus king up his mind as the exigence would allow, to the terrors of den destruction, his attention was called to a new object. He ough he saw the uppermost button of his coat begin to appear. mariner, floating on a wreck, could behold a cape at sea, with ater transport than he did the uppermost button of his coat. But : fluctuation of the water was such, and the turn of the tide so slow, at it was yet some time before he durst venture to assure himself, at the button was fairly above the level of the flood. At length wever a second button appearing at intervals, his sensations may her be conceived, than described; and his joy gave him spirits and olution to support his uneasy situation four or five hours longer, l the waters had fully retired.

Having described the scenes of the forest, Mr. Gilpin wishes by taking a survey of the animals by which it is frequented. He is, (and we are delighted to find him,) a great enemy to the custom of docking and cropping horses:—but whatever may be the general value of his sentiments, on this object, a jockey will smile, perhaps, when he is seriously told that the length of his horse's tail would keep him from

* Mud-pattens are flat pieces of board, which the fowler ties to his feet, that he may not sink in the mud.

running out of the course, or on the wrong side of the post, at Newmarket: neither, perhaps, will it be believed that 'his tail balances his body, when he trots, and prevents his stumbling.'

The following description of the hern and the cormorant is pleasing:

' Among the *solitary* birds, which frequent the estuaries of rivers, the hern, and the cormorant, are of too much consequence to be omitted.

' The form, in which the hern contracts his long neck in flying—his out-stretched legs—the solemn flapping of his wings—his easy deliberation in taking the ground—the blueish tint of his plumes, softening into white—and his patient, and attentive posture, as he stands fishing on the shore—are all, circumstances, *as far as they go*, picturesque. His hoarse note too, at pausing intervals, as he passes through the air, though harsh and discordant when unaided by it's proper accompaniments, like other notes of the same kind, when the scenes of nature act in concert with it, hath it's full energy and effect.—I call the hern a solitary bird because his common habits and manner of seeking his food, are solitary: we seldom see more than two in company; tho, like the rook, he breeds in large societies.

' Nor is the cormorant without his beauty. His eager, steady, determined flight—his plunging into the waters—his wild look, as if conscious of guilt—his bustle on being alarmed; shaking the moisture from his feathers, and dashing about, till he get fairly disengaged, are all amusing circumstances in his history. But he is a merciless villain; supposed by naturalists to be furnished with a greater variety of predatory arts, than any bird that inhabits the waters. When the tide retires, he wings his ardent flight with strong pinions, and out-stretched neck, along the shores of the deserted river; with all the channels, and currents of which he is better acquainted, than the mariner with his chart. Here he commits infinite spoil. Or, if he find his prey less plentiful in the shallows, he is at no loss in deeper water. He dives to the bottom, and visits the eel in her retirement, of all others his favourite morsel.—In vain the fowler eyes him from the bank; and takes his stand behind the bush. The cormorant, quicker-sighted, knows his danger; and parries it with a glance of his eye. If he chuse not to trust his pinions, in a moment he is under water—rises again in some distant part—instantly sinks a second time; and eludes the possibility of taking aim. Even if a random-shot should touch him, unless it carry a weight of metal, his sides are so well cased, and his muscular frame so robust, that he escapes mischief.—If the weather suit, he fishes also dexterously at sea. Or perhaps he only varies his food between sea-fish, and river-fish, as his palate prompts.—When he has filled his maw, he retires to the ledge of some projecting rock; where he listens to the surges below in dozing contemplation, till hunger again awaken his powers of rapine.'

Some of the drawings, which accompany these remarks on animals, deserve much commendation.

Having

Having spoken in terms of general approbation of this work, we should not act with impartiality, if we wholly left unnoticed its defects; or what, to us, appear to be such. It is too long, too desultory, (as before observed,) and in several instances, perhaps, too trifling: it is tedious in some parts, and there is an appearance of affectation in others.

Mr. Gilpin presents us with characters, as natural, which are totally out of nature; he gives fanciful and imaginary representations, as being realities. His style, though generally pleasant, is inflated; and his language is sometimes unintelligible: we are told that 'the spray of the ash *depends below* the larger branch:' that 'the front of a house *urges on* a rising ground:' we hear of 'the process of sublimication,' and the stillness of symmetry; and we are left to find out, as we can, what is meant by 'an eye *assimulated* to the grandeur of mountainous country.'—To *assimulate* is to counterfeit, or imitate; and if *assimilate* be the word intended, still the passage is not sense.—Had these been the only errors in the work, we could not have selected them.

After all, whatever imperfections in the composition of this work have occurred to our notice, or apprehension, in the perusal of it, we must acknowledge our obligations to the ingenious author, for the very considerable and rational entertainment which these volumes, as well as his former productions, have afforded us.

ART. II. *Dr. Enfield's History of Philosophy.*

[*Article concluded.*]

[IN the first article of our last Review, we gave a sketch of the general design of this valuable work, and we selected the chapter relative to the THEOSOPHISTS and ROSICRUSIANS, as a specimen. The whole of that chapter proving, however, too long to be given in one extract, there was a necessity for dividing it. Accordingly, having transcribed the learned author's account of the famous Paracelsus, of Robert Fludd, and of the still more celebrated Jacob Boehmen, we were obliged to stop, by the great length of the article.—In pursuance of that division of the subject, we now, in continuation of the chapter on Mystic Philosophy, proceed to the author's history of Van Helmont, of Peter Poiret, and of the Rosicrucians.

'A more scientific Theosophist than Jacob Boehman we find in John Baptista Van Helmont, a celebrated physician, born at Brussels in 1577. He made such early proficiency in the studies proper to his profession, that, at seventeen years of age, he was appointed lecturer in surgery in the academy of Louvain. But he soon discovered, that

that he had undertaken this office inconsiderately, and had presumed to teach what he himself did not understand. He found that, though he had read many books, and made large common place collections, he had not yet acquired true and substantial knowledge; and he lamented that credulous and simple youth are so often deceived by the arrogant pretensions of professors. He now applied with unwearied industry to the study of mathematics, geometric, logic and algebraic, and of astronomy. But even in these branches of science he did not find the satisfaction he expected. Still complaining of his ignorance, he refused the title of Master of Arts, and said, that he had hitherto learned no single art in reality, but in appearance only. Under all this seeming modesty, Van Helmont concealed a fastidious contempt of all knowledge but his own, and even of all the learning which had hitherto appeared in the world, and a fond conceit that he was raised up by God to over-turn former systems, and to introduce a new method of philosophising. Induced, as he relates, by the pious writings of Thomas a Kempis to pray to God that he would enable him to love and pursue the truth, he was instructed by a dream to renounce all Pagan philosophy, and particularly Stoicism, to which he had been inclined, and to wait for divine illuminations. Dissatisfied with the knowledge of the nature and virtues of plants, which he derived from the writings of Matthiolus and Dioscorides, and with the principles of medicine which he found in Galen or Avicenna, he concluded that medical knowledge was not to be obtained from the writings of men, or from human industry. He had again recourse to prayers, and was again admonished by a dream to give himself up to the pursuit of divine wisdom. About this time he learned, from an illiterate chymist, the practical operations of the chemical art, and devoted himself with great zeal and perseverance to this pursuit, in hopes of finding in a chemical laboratory that knowledge which he had in vain sought for from books. The medical skill, which he by this means acquired, he entirely employed in the service of the poor. He administered medicines *gratis* for several years, and obtained a high reputation both for humanity and medical skill. A cold, which he caught in visiting a poor patient in the night, put an end to his life, in the sixty-seventh year of his age.

Van Helmont certainly possessed ready talents, read much, and by the help of experiment improved both the chemical and medical art; but his vanity led him into empirical pretensions. He boasted that he was possessed of a fluid, which he called Alcahest, or pure salt, which was the first material principle in nature, and was capable of penetrating into bodies, and producing an entire separation and transmutation of their component parts. But this wonderful fluid was never shewn to any person whatever, not even to his son, who also practised chymistry. The contempt which this philosopher entertained for all former systems, led him to frame one of his own, which was a strange compound of theological, medical, and philosophical paradoxes, and in which Theosophic mysticism is united with Scholastic subtleties. Although he professes to erect the structure of his system upon the foundation of experiment, it is
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in truth nothing more than a baseless fabric, raised in dreams and extacies by a luxuriant and disordered imagination. Ambitious of novelty, Van Helmont framed abstractions which never existed, but in his own feverish brain, and, after giving these imaginary entities barbarous names, boasted of them as wonderful inventions. His writings, if we except a few things in practical chemistry and medicine, are, in fact, wholly destitute of that kind of information, which would satisfy a rational enquirer after truth, or an accurate investigator of nature.

‘ The footsteps of this philosopher were closely followed by his son Francis Helmont, who industriously increased the stock of philosophical fictions which he inherited from his father, by incorporating with them the dreams of the Jewish Cabbala. His “ Paradoxical dissertations,” are a mass of philosophical, medical, and theological paradoxes, scarcely to be paralleled in the history of letters.

‘ The most elegant and philosophical of all the Theosophists was Peter Poiret, born at Metz, in 1646, and educated in the academy of Basil. Being interrupted in his attendance upon the schools by ill health, he employed himself, during a long confinement, in the study of the Cartesian philosophy. In the year 1668, he became a student in the university of Heidelberg, in order to qualify himself for the clerical profession; and in 1672 he assumed the character of an ecclesiastic in the principality of Deux Ponts. Here, after a severe illness, he wrote his *Cogitationes Rationales de Deo, Anima, et Malo*, “ Rational Thoughts concerning God, the Soul, and Evil,” in which he for the most part followed the principles of Des Cartes; a work which engaged much attention among the philosophers, and which he afterwards defended against the censures of Bayle. The public tumults obliged him to leave his clerical cure, and he withdrew to Holland, and afterwards to Hamburg, where he met the celebrated French mystic Madame Bourignon, and was so captivated with her opinions, that he became her zealous disciple. Converted from a Cartesian philosopher into a mystical divine, he determined henceforward to seek for that illumination from divine contemplation and prayer, which he could not obtain by the exercise of his rational faculties. From this time Poiret became a violent enemy to the Cartesian philosophy, and took great pains to detect its errors and defects. At the same time, fascinated with Bourignonian mysticism, he rejected the light of reason as useless and dangerous, and inveighed against every kind of philosophy which was not the effect of divine illuminations. Towards the close of his life, Poiret settled at Reinshburgh in Holland, and employed the remainder of his days in writing mystical books. He died in the year 1719. His treatises, *De Oeconomia Divina*, “ On the divine Oeconomy;” and *De Eruditione Triplici*, “ On Three Kinds of Learning;” and the last edition of his *Cogitationes Rationales*, though in a great measure free from that obscurity which distinguishes the writings of the Theosophists already mentioned, certainly rank him among the class of Mystics. Some of his mystical notions, as they may be gathered from the preliminary dissertation prefixed to his works, are as follows:

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‘ It hath pleased God, in order that he may enjoy a vivid and delightful contemplation of himself, beyond that solitude which belongs to the divine essence, to create external beings in whom he may produce an image of himself. The essence of the human mind, is Thought, capable and desirous of light, and joyful complacency; the properties, in which it bears a resemblance of the divine essence. Nothing is more intimate, or essential to the mind, than this desire; by which it is borne always towards the true and infinite good. In order to satisfy this desire, the illumination of faith is necessary; by means of which the mind, conscious of its weakness and impotence, disclaims all the fictions of human reason, and directs itself towards God with an intense and ineffable ardour, till, by the silent contemplation of him, it is filled with tranquillising light, and joyful complacency; although, whilst oppressed with the load of mortality, it cannot behold his unveiled face. From this divine illumination proceeds the most pacific serenity of mind, the most ardent love of God, and the most intimate union with him.

‘ Can there be any doubt concerning the propriety of ranking among fanatics, writers who renounce the light of reason, and seek all wisdom and happiness in submitting the mind in silence and tranquillity, to the impressions of divine illumination?

‘ To the class of Theosophists has been commonly referred, the entire society of Rosacrusians, which, at the beginning of the seventeenth century, made so much noise in the ecclesiastical and literary world. The history of this society, which is attended with some obscurity, seems to be as follows: its origin is referred to a certain German, whose name was Rosencreuz, who in the fourteenth century, visited the Holy sepulchre, and, in travelling through Asia, and Africa, made himself acquainted with many oriental secrets; and who, after his return, instituted a small fraternity, to whom he communicated the mysteries he had learned, under an oath of inviolable secrecy. This society remained concealed till the beginning of the seventeenth century, when two books were published, the one entitled, *Fama Fraternitatis laudabilis Ordinis Rosacrusius*; “The Report of the laudible Fraternity of Rosacrusians;” the other, *Confessio Fraternitatis*, “The Confession of the Fraternity.” In these books the world was informed, that this fraternity was enabled, by divine revelation, to explain the most important secrets both of nature and grace; that they were appointed to correct the errors of the learned world, particularly in philosophy and medicine; that they were possessed of the philosopher’s stone, and understood both the art of transmuting metals, and of prolonging human life; and, in fine, that by their means the golden age would return. As soon as these grand secrets were divulged, the whole tribe of the Paracelsists, Theosophists, and Chemists, flocked to the Rosacrusian standard, and every new and unheard of mystery was referred to this fraternity. It is impossible to relate, how much noise this wonderful discovery made, or what different opinions were formed concerning it. After all, though the laws and statutes of the society had appeared, no one could tell where the society itself was to be found, or who really belonged to it. It was imagined by some sagacious observers, that

that a certain important meaning was concealed under the story of the Rosacrusian fraternity, though they were wholly unable to say what it was. One conjectured that some chemical mystery lay hid behind the allegorical tale; another supposed that it foretold some great ecclesiastical revolution. At last, Michael Breler, in the year 1620, had the courage publicly to declare, that he certainly knew the whole story to have been the contrivance of some ingenious persons, who chose to amuse themselves by imposing upon the public credulity. This declaration raised a general suspicion against the whole story; and, as no one undertook to contradict it, this wonderful society daily vanished, and the rumours, which had been spread concerning it, ceased. The whole was probably a contrivance to ridicule the pretenders to secret wisdom and wonderful power, particularly the chemists, who boasted that they were possessed of the philosopher's stone. It has been conjectured, and the satirical turn of his writings, and several particular passages in his works, favour the conjecture, that this farce was invented and performed, in part at least, by John Valentine Andrea a divine of Wartenburg.

The preceding detail may suffice to shew in what light the sect of the Theosophists is to be considered. Although the eccentricities of this sect are too various to be reduced into a regular system, they are all to be traced back to one common source, the renunciation of human reason. The whole dependance of these philosophers is upon internal inspiration, in which, whilst the intellect remains quiescent and passive, they wait in sacred stillness and silence of the soul for divine illuminations; and whatever in these profound reveries is suggested to them by a heated imagination, they receive as divine instruction. They do not indeed openly condemn the authority of the sacred writings; but they reject their natural meaning, and by the help of childish allegories, convert the words of scripture to whatever signification they please. With no other guide in the search of truth than their own disturbed fancies, they admit the wildest dreams of a feverish brain as sacred truths, and obtrude them upon the world with insufferable arrogance, as oracular decisions, not to be controverted.

These enthusiasts seem to be agreed in acknowledging, that all things flow from God, and will return to him, and particularly, that this is the case with the human soul, which must derive its chief felicity from the contemplation of God; and that divine illumination is only to be expected in that submissive state of the soul, in which it is deprived of all activity, and remains the silent subject of divine impressions. They have moreover fancied, that God has not only enstamped his image upon man, but upon all visible objects; and that this image of God being discovered by certain signs, the hidden nature of things may be understood, the influence of the superior world upon the inferior may be known, and great and wonderful effects may be produced. They have imagined, that by the help of the arts of astrology and chemistry, the mysteries of nature may be so far laid open, that a universal remedy for diseases, and a method of converting inferior metals into gold, or the philosopher's stone, might be discovered.

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• Little needs be said to prove, that the system of Theosophism is founded in delusion, and that it is productive of mischief both to philosophy and religion. These supposed illuminations are to be ascribed either to fanaticism or to imposture. The fastidious contempt, with which these pretenders to divine wisdom have treated those who are contented to follow the plain dictates of common sense, and the simple doctrine of scriptures, has unquestionably imposed upon the credulous vulgar, and produced an indifference to rational enquiry, which has obstructed the progress of knowledge. And their example has encouraged others to traduce philosophy and theology in general, by representing them as resting upon no better foundation, than enthusiasm and absurdity. It is to be charitably presumed, that these deluded visionaries have not been themselves aware of the injury which they have been doing to the interests of science and religion. Nevertheless, it must be regretted, both on their own account, and on account of the multitudes they have misled, that whilst they have thought themselves following a bright and steady luminary, they have been led astray by wandering meteors.'

This long quotation we did not wish to abridge, because a faithful recital of the lives and doctrines of the leading knaves and fools of former days, may afford a salutary antidote against the arts of the *Illuminés*, dealers in animal magnetism, &c. who, to the disgrace of the eighteenth century, have made so many profelytes in our own times.

We doubt not that Dr. Enfield's work, which is executed with taste and judgment, will be perused with pleasure and advantage, by many English and many Latin readers, who would never have had the courage to look into Brucker's work at large. Whoever is acquainted with the diffuseness, yet obscurity, of the original, with the length of the sentences, with the perplexity of their structure, and with the harshness of their modulation, must be highly gratified to find the same weighty matter conveyed in an easy perspicuous style, naturally corresponding with the subject, modestly adorned, and, on fit occasions, duly elevated.

In several instances, we have discovered minute errata, particularly in the proper names; as Eumenes for Eudemus, p. 293, vol. i. Georgias for Gorgias, p. 403, *ibid.* Lyfander for Callander, &c. To the first volume, is prefixed a biographical chart, beginning with the age of King Solomon, and ending with that of the Philosopher Newton, and the Theosophist Poiret. We wish the author had been more attentive to chronology throughout; and that, in mentioning the Ptolemies, Seleucidæ, &c. he had clearly marked which Prince was meant. In some instances, we apprehend that both Brucker and Dr. Enfield have mistaken the originals. Of this, we have an example in p. 198, vol. i. where it is said, that 'Menedemus afterwards rose into high esteem, and was entrusted with a public office, to which

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was annexed an annual stipend of 200 talents; (nearly 40,000*l.*) Laertius is cited for this extraordinary fact:—but on looking into that author, (whose words are here erroneously translated,) we find that the 200 talents were not the stipend of Menedemus, but the tribute paid to Demetrius. The office, with which Menedemus was entrusted, was nothing less than ‘the administration of the republic:’ but, in those days, neither prime ministers, nor first magistrates, (*which are all one in the Greek,*) were rewarded with such enormous salaries.

We have heard and seen it mentioned, with surprize, that Dr. Enfield had omitted, in the history before us, to take any notice of Dr. Cudworth's “*True intellectual System of the Universe.*” The omission, were there such an one, instantly appeared to us very important. Our surprize, therefore, may be imagined, when we discovered that so heavy a charge had been unjustly brought: for, on turning to the index, article CUDWORTH, before we had finished our perusal of the volumes, we immediately found ourselves directed to p. 450 of vol. ii. where a concise, but satisfactory, account is given of that celebrated author, and of his truly valuable work. An erroneous accusation of this nature requires notice: for many will condemn the alleged deficiency, without taking the trouble to examine into its existence.

ART. III. *Alciphron's Epistles*; in which are described, the Domestic Manners, the Courtisans, and Parasites, of Greece. Now first translated from the Greek. 8vo. pp. 270. 4*s.* Boards. Robinsons. 1791.

THE translators of this work inform us, that we are not to consider their version as the ‘aggregate labours of two men, who traversing an unknown region, were fearful to advance a step, the one without the other; but rather separate communications, given as the result of an excursion, where each, satisfied of the beauty of the country before him, agreed to divide it, because neither had leisure to explore the whole,’ (p. 134.) Their opinions, however, concerning Alciphron, pretty nearly coincide; while both of them materially differ from the learned Dr. Jortin; who says, “that as an ancient Greek writer,” (probably more ancient than Lucian,) “Alciphron deserves to be perused; but he who shall expect much entertainment from his compositions, will find himself disappointed.” (p. 8.) The present translators have perused Alciphron; and, instead of meeting with disappointment, they have received the highest gratification. Alciphron's Epistles

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are written under the names of Athenian fishermen, husbands, men, courtesans, and parasites.

‘ In those letters which pass between the different sexes (one of the translators says,) may be found the most perfect models of Attic elegance; and were I to refer my reader to the most remarkable instances of this, I should perhaps venture to inform him, that in Menander’s Epistle to Glycera, he will discern a spirit of gallantry which breathes every thing that beauty can inspire; and in her answer every tender sentiment which fondness can give birth to, and every elegant turn that wit can produce.’

That our readers may be enabled to judge, whether Dr. Jortin decided rashly against Alciphron, or whether the present translators express themselves too warmly in his favour, we shall insert Menander’s letter, which is the shortest of the two:

‘ I swear, my Glycera, by the Eleusinian * mysteries, and the goddesses who preside over them (before whose altars I have already sworn in the presence of you only), that, in what I now affirm and commit to writing, I do not seek to exalt myself in your eyes, or to ingratiate myself with you by flattery; for what change of fortune could be so pleasant to me, bereft of you, as that I now enjoy? Or to what higher pitch of happiness can I be exalted, than the possession of your love? By the help of your disposition, and your manners, old age shall wear the appearance of youth. Let us then enjoy our youth together, let us together grow old, and by the Gods we will together visit the grave, lest jealousy descend with either of us, should the survivor enjoy any of the goods of fortune. But let it not be my lot to seek enjoyment when you are no more; for what enjoyment can then remain? But the reasons which induced me to write to you from Piræus, where I am detained by ill health (you know my usual infirmities, which my enemies call effeminacy and affectation); my reasons, I say, for writing to you while you remain in the city to finish the celebration of the feast of Haloa †, are these: I have received letters from Ptolemy, the King of Egypt, in which he invites, by every mode of

* ‘ The Eleusinian mysteries were celebrated every fifth year by the Athenians at Eleusis, a borough town in Attica. This solemnity was sacred to Ceres and her daughter Proserpina. It was the most mysterious and solemn festival of any in Greece, and often called by way of eminence the mysteries; so careful were they to conceal the sacred rites, that, if any person divulged any part of them, he was thought to have called down some divine judgment upon his head: and if any person, not lawfully initiated, through chance, or ignorance, or mistake, happened to be present, he was put to death.’

† ‘ The Halooan feast was in honour of Ceres, and the offering consisted of the fruits of the earth. It takes its name from Haloo, a title of Ceres.’

persuasion, myself and Philemon, promising us in a princely manner the good things, as they call them, of the earth. His letters say, also, that he has written to Philemon, who has indeed sent me his letters; but they are less ceremonious than those which are addressed to Menander, and less splendid in their promises. Let him consult for himself; I shall want no consultations. Thou, my Glycera, art my counsel; thou art to me the whole synod of Areopagites; thou art in my estimation all the counsellors of the forum; thou, by Minerva, ever hast been, and shalt continue to be, my every thing. I have sent you, therefore, the King's letters, that I might not give you the additional trouble of reading, in my transcript, what you would meet with afterwards in the original. I wish you also to be acquainted with what I mean to say in answer to them. To set sail and depart for Ægypt, a kingdom so far removed from us, by the twelve great gods! never entered into my thoughts; nay, if Ægypt was situated in Ægina, near as that is to us, I would not even then (sacrificing the kingdom which I enjoy in your love) be a wanderer amidst Egyptian multitudes, in a place which would be to me, without my Glycera, a populous desert. With more pleasure and more safety I court your favour than that of Satraps and of Kings. Besides, the loss of liberty is the loss of security; flattery is despicable; and Fortune, though in smiles, is not to be trusted.

‘ I would not exchange for his Herculean goblets, his great cups, his golden vases, and all the boasted and envied ornaments of his court, our annual Choan* sacrifices, our shews in honour of Bacchus, the exercises of our Lyceum, and our scholastic employments; I would not make such an exchange, by Bacchus I swear, and his wreaths of ivy! that ivy with which, in the theatre, I would rather be crowned in the presence of my Glycera, than wear the diadem of Ptolemy. In what part of Ægypt shall I see the people assembled, and giving their votes? Where shall I behold a multitude enjoying the sweets of liberty? Where shall I look for the dispensers of justice crowned with ivy? The sacred area? the choice of magistrates? the libations? the Ceramicus†? the Forum? the seat of judgement? Leaving then my old neighbourhood Salamis‡, and Psyttalia, and Marathon, all Greece in the city of Athens, all Ionia, the Cyclades, and above all my Glycera; shall I pass over into Ægypt? For what? That I may receive gold and silver, and other articles of wealth? With whom then am I to enjoy these, when my Glycera is separated from me by such seas!

* ‘ The Choan sacrifices were offered up to appease the manes of the deceased. They consisted of honey, wine, and milk; and are called Choan, from χοῖν, a libation.’

† ‘ The Ceramicus was a range of buildings, so called from Ceramus, the son of Bacchus and Ariadne.’

‡ ‘ Salamis, an island in the Ægean Sea. So Psyttalia. Marathon, a village in Attica, rendered famous by the battle fought there, in which Miltiades, with ten thousand men, overthrew the Persian army, consisting of an hundred and ten thousand.’

Will not these possessions be poverty to me without her? And if I should hear that she has transferred her affections to another, will not all my treasures become as ashes? Then, indeed, in death I should bear away my sorrows and myself, while my riches would be exposed to the plunder of my enemies.

‘Is it then any great honour to live with Ptolemy, and a train of Satraps (empty titles!), amongst whom friendship is not without infidelity, nor enmity without danger? When my Glycera happens to be angry, I can snatch a kiss from her; if she continues to look grave, I am doubly peremptory with her; if she still hardens herself against me, I have recourse to tears. She then, in her turn, no longer able to support the task of tormenting me, betakes herself to her entreaties. These are the only weapons I have to cope with: she has neither soldiers, nor spearmen, nor guards; I am all these to her.

‘Is it then great and wonderful to behold the Nile? And is not the Euphrates too a noble object of admiration? Is not the Danube great and as extensive? the Thermodon? the Tigris? the Halys? and the Rhine? Were I to visit all the rivers I could enumerate, my whole life would be sunk without looking on my Glycera. Besides, this Nile, beautiful as it is, is full of monsters; and it is dangerous to approach the banks of a river baited with so many mischiefs. Ever then may it be my lot to be crowned, Oh King Ptolemy, with the ivy of Attica*! May I meet death in my own country, and be buried in the land of my fathers! May I join in the annual celebration of Bacchus before our altars, and be initiated in the complete course of religious mysteries! At our annual exhibitions may I present every now and then some new play†, and laugh, and rejoice, and contend among my equals, now agitated with fear, and now crowned with victory! Let Philemon, then, enjoy in Ægypt the allurement held out to me; he has no Glycera, nor perhaps is he worthy of such a blessing. But do thou, I entreat thee, my dear Glycera, as soon as the Hæloan feasts are finished, come flying to me upon your mule.

‘I never knew the festival so tedious before, or so unseasonable. May’st thou at last, Oh Ceres, be propitious!’

We do not think that this letter falls under the general censure of Dr. Jortin, “that the Epistles of Alciphron are for the most

* ‘Crowned with the ivy of Attica.] Menander takes this method elegantly to insinuate his determination never to quit Attica, his native land.’

† ‘It is remarkable that Menander bore away the prize only eight times, though he exhibited an hundred and five dramas. Philemon, a writer of inferior celebrity, but who found means to obtain influence among the judges, was frequently complimented with the honours which more properly belonged to Menander. Of this Menander was so conscious, that, meeting one day with Philemon, he said, “dost thou not blush, Oh Philemon, when the judges decide the contest in thy favour?”

part uninteresting and frivolous, though commended by Bergler the editor, and some of the learned." We think, however, that it has much the air of being the proflusion of a rhetorician, and contains more of art than of love. The translators will not allow that Alciphron, who was a master of rhetoric, drew up these letters for the use of his scholars. The general tenor of these letters, they think, turning on amorous subjects, militates against this opinion; and there is one in the collection, offending so grievously against the laws of decorum and propriety, that they have not ventured to translate it:—yet it may be remarked, that under the Roman emperors, the study of Greek was not confined to youth; and in the age of Lucian, many scholars of mature age might be willing to risk the purity of their morals, in order to attain the purity of the Attic tongue.

ART. IV. *Epigrams, translated into English Verse from the Original Greek, and selected from the Compilation of Rich. Fr. Phil. Brunck, published at Strasburgh, A. D. 1773. Crown 8vo. pp. 148. 3s. sewed. Robinsons.*

EPIGRAM, in Greek, means nothing more than inscription; and, from this extensive signification of the word, may include almost any subject treated in verse or in prose, gravely or wittily, provided it does not exceed, in magnitude, the common bounds of an inscription. The subjects of the Epigrams now before us, are, 'The Irresolute,' 'The Bee flying round my Mistress,' 'Conviviality,' 'Honour,' 'Patience,' 'Study,' 'The Coxcomb,' 'Poet-taster,' 'Physicians,' 'Gout;' &c. &c. The translator has endeavoured 'to select those Epigrams, which come home to men's business and bosoms; and to avoid those which might perplex by mythologic allusion, or disgust by indelicate sentiments or diction.' We think he has attained his purpose; and though we cannot greatly recommend the beauty of his versification, nor the justness of his rhymes, yet his work may afford, to the English reader, a tolerably clear notion of the Greek Epigram. As specimens, we give the two following inscriptions:

ON SEEING AN EAGLE PERCH ON THE TOMB OF ARISTOMENES.

' Cloud-piercing bird of Heaven's eternal King,
Why spreads the mighty shadow of thy wing
O'er the proud stone, which marks to curious eyes
Where Aristomenes the valiant lies?
" Know, mortal, oft where laurel'd heroes rest
The towering eagle deigns to build her nest.

D d 3

What

What bird shall with ambitious pinions dare
 With me to cleave yon purer fields of air?
 Who near this glorious chief shall dare to place
 His rival name, among the human race?"
 Let timid doves point out the coward's grave;
 The eagle's wing protects the ashes of the brave.*

‘ ON A VENUS ARMED.

‘ Why, Venus, art thou clad in arms,
 When, conquer'd by your native charms,
 The God of Battle dropt his shield?
 Ah, if thy *irrefragile** way,
 A power immortal must obey,
 Shall feeble man disdain to yield?’

The translator has added a few notes, merely explanatory, and has affixed to each Epigram the title, which the contents of it seemed best to warrant.

ART. V. *Letters to the Members of the New Jerusalem Church, formed by Baron Swedenborg.* By Joseph Priestley, LL.D. F. R. S. &c. 8vo. pp. 70. 1s. 6d. Johnson. 1791.

Quot homines, tot sententiæ, is a maxim which was originally dictated by experience, and which will probably, in a general sense, remain true in every stage of improvement through which human nature is capable of passing. Perhaps there is no point in which zealous controversialists more commonly deceive themselves, than in supposing it possible that all men may, at length, be brought to the same way of thinking on subjects of religious disputation. The different aspects, under which the same objects are contemplated by different persons; the different degree of vigour in intellect possessed by different minds; the various kinds of external influence under which different men necessarily form their judgment; and the uncertainty which, from the nature of the subject itself, or of the evidence attending it, necessarily hangs on many inquiries; are circumstances which must unavoidably perpetuate diversity of opinion. It may, perhaps, be justly considered as a kind of religious knight-errantry, for the leader of any particular sect to attack

* What is this word *irrefragile*? We have several times met with it in sorry writers, whose blunders we did not think worth notice; but it is now high time to mark it, lest it should surreptitiously gain ground in the language of our country: in which it certainly has no right to obtain a settlement. In Greek indeed, two negatives often strengthen the negation; but in English they destroy the negation, and are therefore said by grammarians to make an affirmative,

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all others, with a confident expectation of bringing them over to his persuasion. Possibly, time may shew that the attempts which Dr. Priestley has of late been making to convert to Unitarianism not only Episcopalians and Independants, but Methodists, Jews, and Swedenborgians, are of this kind. We do not mean, however, by this remark to discourage his attempts, nor those of any other man, to enlighten the world. One effect of such labours must doubtless take place,—the diffusion of real knowledge, and the gradual establishment of important truth; at the same time, they must tend to produce an effect scarcely less desirable, a general conviction that many tenets, which have occasioned warm dissention, are either too uncertain, or too trivial, to merit farther discussion; much less, to cause animosity.

We have little expectation that Dr. P., and the followers of Swedenborg will be able to meet on any common ground, where the points of difference between them can be amicably settled: or that the latter will be persuaded by the former to abandon their system, and become Unitarians. Nevertheless, these letters will have their use, in giving the public some clear and easy information concerning the doctrines of this spreading sect; and, perhaps too, in leading some of the more enlightened and candid of these mystics, to re-examine the grounds of their faith in the *memorable relations* and singular doctrines of their guide.

Dr. P., in these letters, gives a general view of the tenets of the New Jerusalem Church; examines the ground of Swedenborg's pretence to inspiration; and attempts to expose the absurdity of the doctrine that Jesus Christ is the only true God, and of certain other opinions held by this sect, respecting the second coming of Christ and the future judgment, marriage in heaven, divine influxes, angels, the spiritual world, and the secondary or spiritual sense of scripture.

The summary of the doctrine of Swedenborgianism, given in the first letter, is as follows:

‘ Holding the doctrine of *one God*, you maintain that this one God is no other than Jesus Christ, and that he always existed in a human form; that for the sake of redeeming the world, he took upon himself a proper human or material body, but not a human soul; that this redemption consists in bringing the hells, or evil spirits, into subjection, and the heavens into order and regulation, and thereby preparing the way for a new spiritual church; that without such redemption no man could be saved, nor could the angels retain their state of integrity; that their redemption was effected by means of trials, temptations, or conflicts with evil spirits; and that the last of them, by which Christ glorified his humanity, perfecting the union of his divine with his human nature, was the passion of the cross.

' Though we maintain that there is but one God, and one divine person, you hold that in this person there is a real *trinity*; consisting of the *divinity*, the *humanity*, and the *operation* of them both in the Lord Jesus; a trinity which did not exist from all eternity, but commenced at the incarnation.

' You believe that the scriptures are to be interpreted not only in a literal but in a spiritual sense, not known to the world till it was revealed to Mr. Swedenborg, and that this spiritual sense extends to every part of scripture*.

' You believe that there are angels attending upon men, residing, as Mr. Swedenborg says, in their affections; that temptation consists in a struggle between good and bad angels within men, and that by this means God assists men in these temptations, since of themselves they could do nothing. Indeed, Mr. Swedenborg maintains that there is an universal influx from God into the souls of men, inspiring them especially with the belief of the divine unity. This efflux of divine light on the spiritual world, he compares to the efflux of the light from the sun in the natural world.

' There are, says Mr. Swedenborg, two worlds, the *natural* and the *spiritual*, entirely distinct, though perfectly corresponding to each other; that at death a man enters into the spiritual world, when his soul is clothed with a body, which he terms *substantial*, in opposition to the present *material* body, which he says is never to rise out of the grave. "After death," he says, that "a man is so little changed, that he even does not know but he is living in the present world, that he eats and drinks, and even enjoys conjugal delight as in this world; that the resemblance between the two worlds is so great, that in the spiritual world there are cities, with palaces, and houses, and also writings and books, employments and merchandizes; that there is gold, silver, and precious stones there. In a word," he says, "there is in the spiritual world, all and every thing that there is in the natural world, but that in heaven such things are in an infinitely more perfect state." *Universal Theology*, No. 734. Into this spiritual world, Mr. Swedenborg says, that he, though living in this, was admitted, so that he conversed with Luther, Malancthon, and many other persons, as well as with angels.

' You believe that the coming of Christ to judge the world, and to enter upon his kingdom, is not to be understood of a personal descent from heaven into this material world, but that they relate to the spiritual world only. That the last judgment took place in the year 1757, and that the spiritual kingdom of Christ, by which you understand the rise and spread of your new doctrine, commenced on the 19th day of June 1770. This kingdom of Christ, and consequently your doctrine, you believe is speedily to prevail over the whole world, and to continue for ever.'

* Mr. Swedenborg, however, excepts the *Acts of the Apostles*, and the *Apostolic Epistles*, though for reasons that do not appear satisfactory to me, since, to all appearance, they are as capable of *secondary senses* as the books of Kings and Chronicles in the Old Testament. See this discussed in the *New Magazine of Knowledge concerning Heaven and Hell*, vol. i. p. 254.

Robertson's Proceedings relating to the Peerage of Scotland. 385

The pamphlet contains extracts from Swedenborg's *Universal Theology*, from his treatise on the last judgment, and a complete list of the Baron's writings.

A reply to this work has appeared: of which we mean shortly to give an account.

ART. VI. *Proceedings relating to the Peerage of Scotland*, from January 16, 1707, to April 29, 1788. Collected and arranged by William Robertson, Esq. one of the Deputies of the Lord Clerk-Register for keeping the Records of Scotland. 4to. pp. 500. 2l. 2s. Boards. Robinsons. 1790.

THESE proceedings, though more peculiarly interesting to the Peers of Scotland, and their immediate connections, will attract the notice of the lawyer and the historian. Mr. Robertson, by his official situation, is enabled to give his work all the advantages of authenticity and correctness; and he appears to have bestowed great industry in collecting and arranging the materials to which he has had access. He says,

‘ The labour of an attentive perusal of fourteen folio volumes of the printed Journals of the House of Lords, and of making copious excerpts from those Journals, was but trifling, compared with that of collecting, inspecting, and arranging the multitude of original writings in the general register-house relative to the different elections of the Peers.

‘ Seventeen of those elections took place prior to the year 1736. Of only two of those seventeen are the minutes now remaining. A careful investigation, therefore, of the writings or *quarrents* (in the law-language of Scotland) of the remaining fifteen elections, became indispensable, in order to enable the Editor to form an intelligible statement of the various steps of procedure at each election.

‘ But in what a condition did those writings present themselves! Papers and parchments, in a state of inexpressible confusion, promiscuously crammed together in more than a dozen leathern bags; and those bags buried in dust and dirt in an obscure corner of the gloomy apartments in which the records were formerly deposited, where they had been accumulating for near thirty years, before the necessity of a methodical arrangement was felt; and when that necessity was at length perceived, the darkness and confined situation of the place rendered a proper arrangement in a great measure impracticable.

‘ The zeal, however, of the Editor, intent on a work, which he considered to be singularly important to the first rank of citizens in his native country, was not abated at this disgusting prospect. He persisted: and he has accomplished his undertaking.’

Among the many curious documents to be found in this publication, is a return made by the Lords of Session in the year

1740,

1740, to an order of the House of Lords, requiring them to make up a roll or list of the Peers of Scotland at the time of the Union, whose peerages were still subsisting. The Lords of Session were likewise required to state the particular limitations of the peerages, as far as they were able; in return to which, the following reasons are stated by the Lords of Session, to account for their not affording all the satisfaction that might have been expected:

“ 1. They take the liberty to remark, That they cannot discover in the records any patent of honour, creating a Peerage, earlier than the reign of King James VI. Before that time, titles of honour and dignity were created, by erecting lands into Earldoms and Lordships, and probably by some other method that cannot now, in matters so ancient, be with any certainty discovered; for a great many noble families appear, from the rolls of Parliament, to have sat and voted in Parliament as Lords of Parliament, though no constitution of the Peerage, or title of honour under which they sat, can be found in the records: But as the constitutions in most ancient cases do not appear, and the chief evidence of the titles being hereditary is the successors regularly possessing the predecessors rank in Parliament, it is not possible, without hearing the allegations that may be made and examining the evidence that may be brought by contending parties, to form any judgement of the limitations of such ancient Peerages. As there is not, so far as they know, any maxim hitherto established in the law of Scotland, that can be applied universally to determine the descent of Peerages, where the original constitution, or new grants upon resignation, do not appear, and of the difficulty that occurs in settling such questions, they lately had an instance in the case of the Peerage of the Lord Fraser of Lovat, which is undoubtedly subsisting; the last Lord, who sat in the Parliament 1695, dying without male issue, his eldest daughter, and, after her death, her eldest son assumed the title, having obtained before the Court of Session, in absence of the heir-male, a decret, declaring their right thereto; and, on the other hand, his nearest heir-male claimed it, insisting, that the honours were descendible to heirs-male, and brought his action before the Court of Session, to have it so found and declared, and to reduce and set aside the foresaid judgement by default. The Court where actions of the same kind had been thought competent, and as such sustained before the Union, proceeded to hear the cause; and the parties having produced, of either side, all the documents they could, and having been fully heard thereon, the Court reduced and set aside the foresaid decret in absence, and found the title in question descendible to heirs-male, and the defender has hitherto acquiesced. But whether this judgement is of sufficient authority, they humbly submit to your Lordships, having made mention of it chiefly to shew, that though when the parties interested join issue, and furnish all the light in their power towards the determination of the cause, the Court must give their opinion; yet, where no party that may be interested

interested is bound to appear, and to produce or point out in the records, so far as they may be found there, the documents that are necessary to instruct their claim, it is next to impossible for any Court, or indeed for human industry, to make up a state of the interests of so many persons, as fall under this observation, with any tolerable certainty.

" 2. They presume humbly to inform your Lordships, That, through various accidents, the state of their records, particularly of their most ancient, is imperfect; for, not to mention other misfortunes, it appears, by an examination, to be found amongst the records of Parliament, 8th January 1661, that of the registers which, having been carried to England during the usurpation of Cromwell, were bringing back from London, after the Restoration, by sea, 85 hogheads were, in a storm, shifted out of the frigate the Eagle, into another vessel, which sunk with those records at sea; and 10 hogheads more of the records, brought down from London at that time, lie still unopened in the General Register-house, through some neglect of the officers, to whose charge they were committed, that cannot be well accounted for; so that, upon this separate account, your Lordships will perceive, a search into the ancient records cannot give reasonable satisfaction.

" 3. After the practice of creating Peerages by patent, the records, till of late, have been so carelessly kept, that they cannot be absolutely depended upon: patents of honour have passed the great seal, and yet copies of the patents so passed are not to be met with in the register of that seal; and of this the patents of the Lord Forrester, *anno* 1651, and of the Earl of Breadalbine, 1682, are instances; the first of these was duly sealed in 1651, but not entered in the register till the year 1684, and the last was duly sealed in 1682, but to this hour is not entered into the register; besides that, of volume 57 of the register of the great seal, in the keeping of the Lord Keeper, twelve leaves are lost, by some accident now unknown; and it appears from the minute-book, that the patent of Bargeny, and several others, were passed at such time, that they probably may have been entered in some of these leaves that are lost.

" 4. They presume humbly to inform your Lordships, That it was a practice very prevalent in Scotland, for Peers to make a resignation or surrender of their honours, whether originally created by patent, or by the more ancient methods, into the hands of the Sovereign, for new grants of those honours, to such a series of heirs as they intended for their successors; and the new grants passed sometimes in the form of patents of honour only, and sometimes in the form of charters of the estates, containing a new grant and limitation of the honours. Now, where this last was the case, it must be attended with very great labour, and expence of time, to search for the titles of honour among all the charters of lands.

" 5. The practice of Scotland went still farther; and it was usual to obtain grants of honours, not only to the grantee, and his heirs male of tailzie, referring to the particular entail then made, but also to the heirs of tailzie whom he might thereafter appoint to succeed

succeed him in his estate, and even to any person whom he should name to succeed him in his honours at any time in his life, or upon deathbed. Now, as it is impossible to trace through the records such nominations and appointment, which in some cases may be valid, though not hitherto recorded, your Lordships will easily see, that the Lords of Session are not able to give your Lordships any reasonable satisfaction touching the limitations of Peerages that are still continuing: and your Lordships will farther perceive the reason why, in the foregoing observations, they speak so doubtfully of the continuance of Peerages, which, were they to judge only on what appears from the examination they have had of the records, they should not doubt to report to be extinct, or so conjoined with other titles of honour, as not to be again separable."

From the foregoing short extract, our readers will judge of a few of the difficulties that occur in ascertaining the titles of the Scotch Peerage; and will form some idea of the expence and length of time likely to attend the very perplexed inquiry now depending in the House of Lords relative to the last election of the Sixteen Peers.

ART. VII. *An Historical Report on Ramsgate Harbour:* Written by order of, and addressed to, the Trustees. By John Smeaton, Civil Engineer, F.R.S. and Engineer to Ramsgate Harbour. 8vo. pp. 85. 1s. Sewell. 1791.

MR. Smeaton tells us that this report is published principally with a view to inform the world of the improved state of Ramsgate harbour; and also of the unexpected difficulties that have occurred in the progress and execution of this long desired establishment. He begins his narrative with an account of the earliest endeavours toward making a harbour for the *Downs*. It is said, that in the time of Edward VI. there was an attempt to make a harbour from Sandwich into the Downs, and that evident traces of a canal are still subsisting in the level grounds between Sandwich and Sandown castle. In the time of Queen Elizabeth, commissioners were appointed for this purpose; and, lastly, in 1744, six persons were ordered to survey the haven of Sandwich, and to examine whether a better harbour might not be made near Sandown castle. This appearing to be the case, they delivered in an estimate for the work, amounting to £389,168, exclusively of the value of the grounds to be purchased.—Mr. Smeaton conjectures that this work was not effected, on account of the great expence to be incurred by government, at a time when we were at war with France and Spain. The attention of the public was, however, again called to this subject, by a violent storm in December 1748, when a great number of vessels were driven from

from their anchors in the *Downs*; and, being forced on the south coast of the Isle of Thanet, several found safety in the *little harbour of Ramsgate*. From this circumstance, Ramsgate seems to have been considered as the proper place for the reception of ships, when in distress from bad weather in the *Downs*; and accordingly a petition was presented to the House of Commons, by several merchants, owners of ships, &c. in which the following points were stated, and afterward proved, by evidence, to the satisfaction of the committee:

‘ I. That in the said *great storm of December* preceding, a number of ships were actually forced into, and saved in *Ramsgate Harbour*, although then so small as to be scarce capable of receiving vessels of 200 tons, at any state of tide; the pier there having been only built and maintained by the *Fishermen* of the place.

‘ II. That the winds, whereby ships riding in the *Downs* are most apt to be annoyed, are from S. S. E. to S. S. W.

‘ III. That at *Ramsgate*, or near it, was not only the best, but in reality the *only place* where any harbour could be built, that could be serviceable to ships in distress in the *Downs*; because *Ramsgate* was *right in the lee* of that Road, with *such* winds as produced *that distress*: and at such a proper distance, that after driving or breaking loose, they had *time* to get *under sail*; so that with a slender share of seamanship they could *make* an harbour if built there.

‘ IV. That though this *shore* is universally *flat*, yet as it gradually increases in depth from the *Cliffs* towards the *Downs*, it was practicable at a moderate expence, to carry out piers into $6\frac{1}{2}$ feet water, at the low water of a *middling spring tide*; and that, according to the rise of the tides, there would be water enough from $\frac{1}{2}$ flood to $\frac{1}{2}$ ebb, even at neap tides, to carry in vessels drawing 15 feet water; which if full built, was supposed to be full 300 tons burthen.

‘ V. That when vessels break loose from their anchors in the *Downs*, it is generally from $\frac{1}{2}$ flood to $\frac{1}{2}$ ebb, during all which time the course of the current of the tide is to the N. and N. E. which therefore would carry them right into an harbour at *Ramsgate*; so that by the time they get thither, it would be within an hour of high water.

‘ VI. That the soil at *Ramsgate*, being a *chalk* sufficiently firm to build upon, but yet so yielding that the keels of vessels readily make a *Dock* for themselves in it; this, with sometimes a slight cover of sand, forms a proper bottom to lay full built ships aground upon at low water: and even if they are sharp built it will, in case of necessity, subject them to the least possible damage; and indeed to little or none, if proper precaution is taken, to lay them against a *pier*: nor could they suffer in the least, if a proper *Basin* was constructed to lay them afloat.

‘ VII. That in time of war, merchants ships are built sharper than in time of peace; but that at an average, more of the *London* traders are built full than sharp.

‘ VIII. That the great ships in the *Downs* are obliged to ride in a *bad road*, to be out of the way of the small vessels, which commonly

monly lie in the *Small Downs*; and those small vessels being often ill furnished with anchors and cables, frequently break loose, and drive upon the large ships, which then run foul of each other; whereby sometimes a *whole Fleet* is set adrift; and in the opinion of *Captain Conway* (then an *Elder Brother* of the *Trinity House*) if an Harbour was made only for the reception of Ships of 200 tons and under, it would prevent *nine-tenths* of the damage that happens in the *Downs*; as he supposes, all ships under 200 tons, waiting for a wind to proceed westward, would take shelter therein.

‘IX. That ships in *Ramsgate Harbour* may sail out of it with any wind that would carry them *westward* out of the *Downs*, and even with a strong wind at East, or with a scant wind at S. E. b. E. they can make good their course out of *Ramsgate Harbour*, in virtue of the flood tide under their lee, and sail *Westward*, when Ships in the *Downs* cannot *purchase* their anchors.

‘X. That *large Craft* might be constantly kept afloat in *Ramsgate Harbour*, at low water, such as might be able to carry out *Pilots, Anchors, Cables*, and other assistance to *Men of War* and large ships in distress in the *Downs*: and the coast is so circumstanced, that whenever they could not go from *Ramsgate*, boats may go out from *Dover* to ships in the *Downs*.’

‘Upon this evidence,’ says Mr. Smeaton, ‘I only beg leave to observe that the *tides*, the *sands*, and the *coasts* remaining the same, as also the *natural powers*, what was true in the year 1749, will remain true of those in 1791.’—In consequence of this petition, an act was passed, and trustees were appointed for the purpose of constructing a suitable harbour.

We are next presented with an account of the proceedings of the trustees, from the commencement of the work in 1749, to the total stoppage of the same in 1755, on petition to the House of Commons. The trustees having appointed a committee, the first question, which was agitated, was concerning the position of the harbour’s mouth.

‘Towards the resolution of this question the *Committee* premised, “That the *Stream* of the Tide in the *Downs* sets for six hours to the *Northward*, or at least between the *North* and the *East*, and then for the next six hours the stream turns, and sets to the *Southward*, or between the *South* and the *West*. But the time of *high* and *low Water* does not correspond to the beginning and end of these streams; for it is high water about *two hours* after the stream has begun to run to the *Northward*, and it is low water *two hours* after the stream has set to the *Southward*; so that when the tide first sets to the *Northward*, more than *two-thirds* of the tide has *flowed*, and high water happens about *two hours* after:” and that having separately examined *eleven Captains or Masters of Ships of Ramsgate*, they all unanimously agreed, “that the most dangerous winds in the *Downs* were from the S. S. E. to S. S. W. and that the time when ships run the greatest risk of being forced from their anchors, is when the *Northward Stream* sets in; and that nearly the same time, that is at the beginning of the *Northern Stream*, was likewise the

the period when it would be most prudent for such ships as should intend for *Ramsgate Harbour* to slip their cables, as they would have both wind and tide in their favour in *standing* for *Ramsgate*; and that on their arrival they would find it near *high water*, allowing an hour for their passage." And the Committee unanimously agreed, that "an entrance to S. S. W. was to be *preferred*; for, if placed full South, the tide near high water would run so strong *across* it, as to render it *difficult* to get in; and if at South West, they feared there might be too great an *Indraught* of Sullage."

It was also agreed, that, of the two piers to be erected, the *east pier* should be constructed with stone, and the *west pier* with wood. The plan adopted for the east pier was furnished by Mr. OCKENDEN, one of the trustees; and that for the west, by Captain ROBERT BROOKE: Mr. PRESTON was appointed *mason*, or *foreman of the stone work*. From this time, nothing material happened to obstruct the progress of the work, till after the year 1752. In this year, Mr. ETHERIDGE had been appointed surveyor to the work, between whom and the mason there appears to have been some misunderstanding:

' Mr. Etheridge, as reported, being of an austere temper, and not readily giving up what he had once advanced, a shyness took place between these two officers; which, though it did not prevent each of them from *punctiliously* doing their duty, that is, did not prevent Mr. PRESTON from scrupulously pursuing his orders from Mr. ETHERIDGE, yet it prevented that interchange of sentiments and confidence, which is so essentially necessary among the *principal officers* of a great work or enterprize, that it may be carried on to the best advantage.'

The work, however, went on uninterruptedly, till it was determined by the trustees to *contract* the harbour to 1200 feet in width, 'which would leave it large enough to contain more ships, than would ever have occasion to lie there at the same time.' On this contracted plan, Mr. Etheridge proceeded with vigour; and these proceedings seem to have been his last work at Ramsgate; for, in consequence of a petition to the House of Commons, setting forth that the present alterations and constructions would render the harbour in a great measure *useless*, and that the expence would of course be lost to the public; Sir PIERCY BRETT and Capt. DESMARETZ were appointed as proper and skilful persons to make a survey of the works. This was in the early part of 1755; and in the latter end of the same year, they delivered their plan, report, and estimate. In the session of 1756, a bill was brought into parliament, which was much agitated and canvassed, but it did not ultimately pass into an act. These proceedings, however, had the effect of putting a total stop to the works at Ramsgate.

392 *Smeaton's Historical Report on Ramsgate Harbour:*

On this plan of contraction, 'by which a *less* harbour was to be formed at a *greater expence* than a *larger*;' and on the proposals of Sir Piercy Brett and Capt. Desmaretz; Mr. Smeaton has given some very valuable remarks: but we must proceed to the recommencement of the work.

For four years, nothing was done: at the end of which time

'The trustees applied to the *House of Commons*, and also to the *Lords*, and were told, *verbally*, that as nothing had been done to suspend or alter their original powers, the best way would be to proceed according to their own discretion.—Accordingly, the 20th June 1761, a *Committee*, by appointment of the Board, assembled at *Ramsgate*, and reported, that it would in the *first place* be necessary to *take up the contracting walls*, of which they ordered a beginning.'

From this time, the works went on regularly: but the attention of the committee was called to a collection of sand in the harbour, which, notwithstanding their efforts, continued rapidly to increase: so much so, that in 1773, after stating that an engine had been fitted to a lighter for taking up sand, and that another engine for throwing up sand had been repaired; they add, that

'They could not help expressing their *great concern*, in finding a *vast quantity of Sand and Sullage* lodged in the Harbour, notwithstanding since January 1770 upwards of 52,000 tons had been taken out, at an expence of £. 1,100; and that it was feared it was rather *increased* than diminished: and furthermore, that the men employed herein refused to work without an *increase of price*.'

In consequence, Mr. SMEATON was informed that the trustees desired to have his advice on the clearing and deepening of the harbour. In October 1774, Mr. Smeaton made his report; in which he states

'That a large mass of *Silt*, consisting partly of mud, but chiefly of very fine sand, has been brought into the Harbour, by the tide flowing into the same. The tide water upon this part of the coast being charged with a considerable quantity of mud and sandy matter, whenever it is agitated by the wind, accompanied with a quick flowing tide; this silty matter, being thus carried into the Harbour along with the water that contains it, and there finding a place of repose, settles to the bottom: and as there is nothing to *raise* the mud upon the *reflux*, the water quietly ebbs out of the Harbour, leaving the *Silt* behind. And as the *same causes* constantly operate to produce the *same effects*, a continual increase of silt must be expected to take place, till some cause is brought to operate in a *contrary way*.

'This is the natural tendency of all Harbours; for wherever there is mud or matter to deposit, an addition to the soil is the natural consequence of a place of repose, and a deposition, and increase must take place, unless there are *powers* either *natural* or *artificial*

siftial to produce a *contrary effect*."—"The common natural power is a *fresh water river*; which continually tending towards the sea, and often, in time of floods, with great impetuosity, makes an effort to carry out whatever opposes it; the sand and silt, therefore, brought in by the tides, is carried out by the torrent of fresh water. Harbours, therefore, that have no land water, or *Back Water*, cannot naturally keep open for a long course of years*.—These being the effects of the powers of nature, we must by no means wonder, that the *Harbour of Ramsgate*, into which, and through which, not the least rivulet or runner of fresh water takes its course, has *obeyed* this general tendency. For in proportion as the work of the Piers has advanced, the space been inclosed, and the water rendered more quiet, and in that respect more fit for the purposes of an Harbour, in much about the same proportion has the *Silting* of the Harbour taken place; and must continue to encrease till the *area* of the Harbour becomes *dry land*; and instead of a *receptacle for ships*, a *field of corn*; that is, unless recourse is had to such *artificial means* as have the due efficacy.

"How far these effects were or might have been foreseen before the Harbour was built; or being foreseen, how far it might be proper to build an Harbour there, is NOT NOW THE QUESTION†. The fact is, that a *noble piece of Masonry* has been erected at a very considerable expence, inclosing a *large area*, in a place where it doubtless must be of very great utility as an Harbour, in case the ground so inclosed had remained as clear of Silt as it was before its inclosure. The *question* therefore now is, *what* in effect you put to me, *How* to make it as *useful as possible*, and at the most *moderate expence*."

'In the course of this Report, it is stated from actual computation, that at this time, there was not less than 268,700 cube yards of Silt in the Harbour: that the two barges then employed by the Trustees, with ten men each, got about 70 ton of Silt per day; and supposing them capable, from weather, regularly to work at this rate, which is scarcely possible; and that a ton of Silt will be a cube yard, of which, in reality, it is much short, yet the Harbour, at this rate, would be above 12 years in clearing, even supposing that no fresh Silt was to come in during the time.

'It is further shewn, that the whole Harbour contains 46 acres; and that the *area* of the external Harbour where the Silt chiefly lies, being 30½ acres, one-tenth of an inch in thickness over this whole area would amount to 410 cube yards or tons; and this, at 70 tons per day, would take a week to clear it. Now supposing the mud to have come in at this rate only, the present mass, independent of what had been carried out, would have taken 12½ years to have collected: but as it has been chiefly collected since the inclosure of the Harbour, by the curves having been got above half tide‡; the in-

* * Large natural harbours, or arms of the sea, will necessarily be a long time in filling.'

† This being wrote in 1774; the *effect* since has determined the utility.'

‡ It was only at the Visitation of August 1766, that the growing of the sand was first noticed by the trustees.'

crease of Silt could not be reckoned at less than double that quantity, or one-fifth of an inch per week; which would afford a similar employ for *four Barges*; and therefore that this, with the clearance of the present accumulation, and that their work must in reality fall short of the calculation, would render the whole so tedious a business, that it by no means appeared to be the *cheapest* or *most effectual* means of *clearing* the Harbour, which was the question before Mr. SMEATON. He therefore proposed "a method of procuring an ARTIFICIAL BACK WATER by means of *Sluices*."

This report was accompanied with a plan, distinctly shewing the mode of executing the scheme: which, with some alterations, was accordingly adopted; and a *bason* was made by carrying on the *cross wall*, already begun for another purpose; and six sluices were constructed at proper distances. The effect of the sluices was first tried in 1779, and is thus described:

' The Committee of the 9th of August, reporting the *range of Piles* driven, and in part planked, and the works of the *Cross Wall* much advanced, Mr. BARKER earnestly desired to see a *trial* of these Works, though far from finished, or the walls got up to high water; yet, the first, second, third, and fourth Sluices being fixed, he made a strenuous effort to get the *Great Gates hung*, and the *fifth Sluice* made capable of penning in the water, while he staid at *Ramsgate*. Messrs. AUBERT and LAPRIMAUDAYE, arriving at this time, and Mr. PARIS attending: the Gates being hung, and all the Sluices put down at high water; the Committee attended at *low water*, and having ordered all the men to be ready, and placing them in proper proportions at the Gates and Sluices, the men applied themselves to the *handles* to start the Sluices, when the *spindles* upon which the wheels were fixed, broke upon the *first attempt* of *every Sluice*; so that at present, there was no possibility of raising any more than the *two Sluices in the Gates*, and which indeed were drawn by *tackle blocks*; but the *force and power of the stream* issuing through these *two Sluices only*, was so amazingly great, that in its immediate action, it forced up the Chalk Rock, to the depth of six and seven feet, and carried pieces of it, of three to four hundred weight, to the distance of 60 or 70 feet; and in its course, it cleared away the silt and fudge, down to the chalk, to low water mark; the stream continuing strong 2 or 300 feet without the Harbour's Mouth.—Some defects were found in the Wall and other parts, which being remedied as well as time would permit, the water was ordered to be pent up in the *Bason* again, and the *tackle blocks* to be applied to the *Sluices* as well as to those of the Gates; yet though all the people were properly placed, there was no possibility of raising more than two Sluices, exclusive of those of the Gates, notwithstanding 30 or 40 men heaved at each Sluice. However, with a great deal of labour and difficulty, the Committee afterwards got those Sluices started twice again; and were happy to inform the Board, that the effects produced exceeded the general expectation; the stream of water carrying the sand a great way beyond the entrance of the Harbour, in such quantities, that the Sea, at the distance of a mile, was observed to be extend-
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ing thick and foul. The *deep channels* through the sand in the Harbour, appeared similar to the *Beds of Rivers*, and the general voice seemed unanimous, in testifying their firm belief that the BACK WATER would effectually *cleanse the Harbour.*'

In 1781, the fifth and sixth sluices were completed; and, after running a few times, it was found that the bank was considerably decreased; and from the whole operation of the sluices, there appeared the greatest reason to believe that the fifth and sixth, particularly the last, would be effective in clearing the *east side* of the harbour. 'From this era,' adds Mr. Smeaton, 'Ramsgate harbour began to put off that forlorn appearance of a *repository of mud*, and to assume a more respectable aspect than it had for fifteen years past.'

The next section contains an account of the transactions relative to building a dock, together with several other improvements, recommended by Mr. Smeaton, and carried into execution. It describes the progress of the work till the end of 1787, the time of Mr. Smeaton's third visit, and of the death of John Barker, Esq. the chairman.

In consequence of this gentleman's decease, Mr. Aubert was elected chairman of the trustees; and, by his recommendation, Mr. Smeaton was appointed engineer to Ramsgate harbour, having under him Mr. John Gwyn, as resident surveyor.—The principal object now to be sought, was to render the harbour a place of quiet and safety for the shipping; as, since the building of the cross wall, so great an agitation had at particular times prevailed, as to render it unsafe. To remedy this inconvenience, it was resolved to carry out an *advanced pier* from the east pier head; 'which, being built in a proper direction, would not only keep out the heavy sea that then tumbled in with hard gales of wind, and thus make the harbour more safe and quiet, but that the coming into the harbour would be more safe and easy: for it was observed, that at and near high water time, the tide running briskly from the westward across the harbour's mouth, obliged the ships and vessels that intended to make the harbour, to come down from the westward; whereas, if the pier were extended in the proper direction, they would then come in right along with the tide, and with greater facility.'—This work has accordingly been, in part, executed, and has been attended with the advantages which were expected.

The report closes with a view of the present state of Ramsgate harbour, which, being matter of general concern, we shall lay before our readers; only observing that the subjoined list of ships, to which it has afforded shelter, and their increased number within these last ten years, speak more in favour of its utility, than any language that we can use.

‘ The operation of the Sluices, as has been described, has gradually cleared out a broad space or channel through the middle of the Outward Harbour, from the Gates to the Pier Heads; and the bottom lying upon a gentle slope, there is above six feet more water in that material part now, than in the year 1774; so that vessels drawing from 10 to 11 feet water, can go into the Basin in *neap tides*, and in *spring tides* those drawing from 14 to 15 feet.

‘ Under the *Curve* of the East Pier, the Sluices have now cleared a *Channel* capable of taking two ships abreast, with clearance for passage, where, at *neap tides*, there is from 15 to 16 feet water, and at *spring tides*, from about 20 feet, and often 22; so that not only Vessels of 300 Tons, the *primary object* of this harbour, may come into it in *all tides*, but at *spring tides* larger ships than are generally employed in the Merchants Service.—It is here in reality no *material objection*, that a vessel cannot come in from the *Downs* at *low water*; because she is not in distress *there*, till the tide is risen to that point of height, when it begins to run *northward*; and then, it has been shewn, that there is always water to go into *Ramsgate*: and that, with every wind whereby she can be *annoyed* in the *Downs*, she will run right before it into *Ramsgate*; and every wind that will be *fair* for ships to proceed upon their voyages, from the *Downs*, will be also *fair* for their sailing from *Ramsgate*.

‘ If, therefore, it is *really eligible* to have an harbour for the reception of ships in distress, from the *Downs*, it must be upon the *flat shore* of the *Isle of Thanet*; and no place has yet been pointed out, so proper as *Ramsgate*.

‘ It probably will be thought by many who cursorily view the place, and are not fully apprized of the requisites of an *artificial harbour*, to be a defect, that this harbour is not *entirely covered with water*, all over its area, at low water; but the *bank* is really of the greatest utility, as will appear when the pilot’s representation, p. 57, is fully considered. However, notwithstanding that for the reasons already mentioned, none of the sluices have been brought to play upon the *bank*, yet it has in reality so much wasted, that the highest part of what now remains, is *lower by five feet* than the *middle* of the harbour was in 1774: and indeed it is so far wasted and wasting, that probably it will not be many years, before expedients will be found necessary to *preserve* it. There have already been complaints, that it is grown so low, that at *neap tides* the vessels (on account of its being overflowed) cannot get their ballast therefrom; and the expedient of filling *barges in readiness*, has lately been ordered by the trustees, for a remedy of that defect. At a *spring tide*, there is now 13 feet water over it, so that a number of the smaller vessels may occasionally lie upon it.

‘ Besides the completion of the *advanced pier*, and works now in hand, there is obviously a number of articles of considerable expence, that would greatly tend to improve, strengthen, and confirm the whole Work, and which may very well be *expected* must be the case when the various councils, turns of fortune, and changes this Work has undergone, are considered: and, after all, an harbour, that must subsist by the *artificial power of sluices*, must be sub-
ject

ject to a *continual expence*, and will require great care, to keep every thing in repair and in order; but if every thing is duly, properly, and attentively performed, I doubt not but to see the time when it will be said, notwithstanding its *misfortunes* and the *obloquy* that has been occasionally cast upon it, to be a work worthy of the expence it has incurred. I will conclude with saying, that according to my information, 130 sails of ships and vessels were *at one time* in the harbour in January 1791; driven in by stress of weather: amongst which were four *West Indiamen* richly laden, from 350 to 500 Tons: and if we are to suppose, that the whole, or the greatest part of these 130 ships and vessels would have been riding in the *Downs*, during this stormy weather, we need not be at a loss to judge what a number of additional dangers and difficulties must have been in the way of those which actually did ride there. I understand, the number of vessels in the *Downs at one time*, has rarely ever exceeded 300 sail, but in the bad weather in the beginning of the year 1790, and the present year, the *Downs* were in a great degree cleared, there being in reality *few ships* left riding in them.

A LIST of the NUMBER of SHIPS and VESSELS that have taken Shelter in *Ramsgate Harbour* in stormy Weather.

In 1780	—	—	29
1781	—	—	56
1782	—	—	140
1783	—	—	149
1784	—	—	159
1785	—	—	213
1786	—	—	238
1787	—	—	247
1788	—	—	172
1789	—	—	320
1790	—	—	387

‘ Among the above were several from 300 to 500 tons burthen and upwards.

‘ Within the last seventeen months *upwards of Six hundred sail of ships and vessels* have taken shelter in the harbour, of which *above three hundred* were bound to and from the port of *London*.

‘ Evidence can be produced, that the Harbour has been this Winter the means of saving a great many ships and vessels; and property to the amount of between two and three hundred thousand pounds, with a great number of valuable lives, which otherwise would have been driven upon the flats and rocks, and in all probability lost.’

We have now laid before the public an account of this great national work; and if we have taken up much of their time, it is because we thought the subject both interesting and important. We conclude, then, by testifying our sense of Mr. SMEATON'S merits, whose means are so well adapted to the desired ends, that every plan in his hands seems to prosper.

A plan of *Ramsgate harbour*, and a useful map of the *Down*, and the adjacent *Kentish coast*, are prefixed to this Historical Report.

ART. VIII. *Experiments and Observations on the Angustura Bark.*
By Augustus Everard Brande, Apothecary to the Queen. 8vo.
pp. 86. 1s. 6d. Payne. 1791.

SEVERAL writers have spoken of the *Angustura bark*, without being able to ascertain any particulars respecting its natural history. Mr. Brande observes, that 'it has, by some German botanists, been considered as the bark of a species of *Magnolia*, probably the *Glauca*. But the bark, both of that and the *Grandiflora*, differ completely from the *Angustura*.'

Respecting the resemblance of this bark to that of the *Brucea antidysenterica*, we have the following information :

'Happening to read Mr. Bruce's account* of a bark by which he was cured of a very obstinate and dangerous dysentery, and which he describes as a clean, clear, wrinkled bark, of a light brown colour ; and of a plain simple bitter taste, without any thing aromatic or refinous, but leaving in the throat and palate something of roughness resembling *Ipecacuanha* ; it struck me that this description, as well as what Mr. Bruce says of its operation, agreed very nearly with the *Angustura*. I therefore requested my much-esteemed friend, the late Dr. Woide, to shew Mr. Bruce this bark, which I sent him, and to ask whether it resembled that to which he owed his recovery. The answer I received was, That he thought they were perfectly alike ; they could not be compared, as his specimens had been lost. The shrub, from the root of which Mr. Bruce's bark was taken, is called by the Abyssinians *Woog-noos*, and grows abundantly in the low parts of their country. From the seeds he brought over, plants had been raised in Europe ; and the shrub is now in a very vigorous state in the Royal garden at Kew ; where it flowers, but bears no fruit. Sir Joseph Banks had named it *Brucea antidysenterica*, which synonym has been changed to *ferruginea* by Mons. l'Heritier, and under this name it will be found in the *Hortus Kewensis* †.

* See this account at large, in the third volume of our New Series, p. 121.

† ' Dioëcia Tetrandria.

BRUCEA ferruginea.

Masc. Calyx quadriphyllus ; Petala quatuor.

Fem. Calyx & Corolla uti in Masc.

Pericarpia quatuor monosperma.

Brucea—l'HERITIER Stirp. Nov. p. 19. tab. x.

Brucea antidysenterica. J. F. MILLER, Icon. tab. xxv.

African Brucea.

Native of Africa ; introduced in 1775.

Flowers in April and May.

* I pro-

* I procured a specimen, and a little of the bark, of the *Brucea*, and thought it somewhat resembled the *Angustura* as to taste; and, if it had less acrimony, that considerable allowances must be made for the difference of soil and climate. In the last volume of the *Edinburgh Medical Commentaries* there is, however, the following passage: "But we may observe, that the *Cortex Angustura*, as obtained from London, appears to us to be essentially different, both in its appearance and sensible qualities, from the dried bark of the *Brucea antidysenterica*, obtained from the trees growing in the botanical garden of this city, and which were raised from seeds given to the late Dr. Hope by Mr. Bruce."

Mr. Brande has given this bark, either in powder, infusion, decoction, or tincture, with great success, in dysenteries and diarrhæas, in fevers, particularly in agues, and in all diseases requiring general tonics.

To this publication is added, a letter from Dr. George Pearson, who speaks highly in favour of the medicine: but, instead of considering it as possessing the virtues of the *Cinchona*, he thinks it produces the effects of the warm vegetable bitters; and that it may render all the other articles under the head of *Amara calida* unnecessary. Accordingly, he has prescribed it in several hundred cases, with the view of exciting the appetite for food, and of assisting the digestive powers; as in the dyspepsia, from hard drinking; in various chronic disorders, as dropsies and indurated abdominal viscera; in hysteria; and in the convalescent state after fevers. Dr. P. generally preferred the tincture.

The doses in which Mr. Brande has exhibited this remedy, have been, of the powder, as far as twenty grains in every three hours; generally, however, less. The infusion is made with half an ounce of the bruised bark to a pint of boiling water: the decoction of the same strength: the dose, one ounce to an ounce and a half. Of the tincture, prepared with one ounce of bark to sixteen of proof spirit, the dose is about one drachm.

ART. IX. *Doctor Zimmermann's Conversations with the late King of Prussia*, when he attended him in his last illness, a little before his Death; to which are added, several curious Particulars and Anecdotes of that extraordinary Prince. Translated from the last Edition. 8vo. pp. 150. 2s. 6d. Forster. 1791.

DR. ZIMMERMANN, like many other anecdote writers and biographers of the present day, has not been less studious to display his own character than that of his hero. We cannot say that his conversations with the King throw much light on the interesting peculiarities of this extraordinary man.

There are circumstances in human life, which level all conditions of mind, as well as of fortune. Frederick, during his last illness, discovered the weaknesses of inferior mortals. He was impatient under suffering; he entertained hope against reason; he was desirous of recovering health, but unwilling to employ the means most likely to promote that purpose. In whatever personally regarded himself, he behaved like an ordinary man: but in his unremitting attention to public affairs, and to the interests of his kingdom, we may recognize, even during his last illness, the hero of the war of seven years, and the wonder of the eighteenth century; of whose reign, compared with that of Philip of Macedon, a writer of our own country has given, in a narrow compass, so strong and so interesting a delineation*.

As a specimen of the translation, we insert the following paragraph, tending to destroy many scandalous calumnies, which envy and malignity have ever been too busily employed in heaping on greatness:

‘ Though Frederic read only French books, and set a higher esteem on Voltaire than on Gotsched, he was no less great and good, at all times, in every thing which he did; and, notwithstanding this, his goodness was doubted even till the moment of his death. Count de Mirabeau was not ashamed to say, in his famous Letter to Frederic William II. “ Frederic merited the admiration, but never the love of mankind.”—The King’s behaviour to me, and many expressions which I heard from his mouth, prove the goodness of his heart; for, without this valuable quality, he would not have shewn himself so friendly and grateful towards me. One day, when I had the good fortune to console him in a moment of dejection, had he not possessed real goodness of heart, he would not have said—“ I never receive greater pleasure than when I can cause a house to be built for a poor man. Nothing in life ever gave me greater pain, than when I saw my poor soldiers, who had exposed their lives for their country, neglected when sick or wounded: nothing ever afflicted me more than when I have found myself the innocent cause of the death of any person whatever.” It appears to me that, if any ever existed, these are traits of humanity, and of a noble and feeling heart.—Haller seems as if desirous of insinuating, in the third book of his *Ussing*, that, according to Frederic, there was no difference between right and wrong, and that this great man placed vice above virtue: yet the most certain and best authenticated anecdotes of the life of my hero plainly shew, that he possessed the most amiable qualities—goodness of heart, mildness, a disposition to attend always to the different situations of mankind; in short, benevolence, sensibility, and the most paternal tenderness towards his subjects. When his father, who was far from treating him as a good father ought to treat a

* See Dr. Gillies’s *View of the Reign of Frederick*, &c.

son, sent for him to his bed-side, in the last moments of his life, he was seen to quit the apartment in tears, very much affected, and oppressed with grief. Tears, in this situation, indicate quite another thing than the tears which are generally shed.—But let us read only his affecting and interesting correspondence with Suhm, or the charming and friendly letters which he wrote, during the war of seven years, to the old countess of Camas, and we will then see whether it is possible to doubt respecting the character of the hereditary prince, and that of the king. His constitution was not robust; and the weakness of his nerves, and some excesses in youth, had brought many complaints upon him at a very early period of life. When very young, he had exhausted and enervated himself by women; and, the year before his accession to the throne, he confessed to Suhm that he was become impotent. My unhappy experience, says he, in one of his letters to that gentleman, has made me a physician. But who ever knew better than Frederic how to harden and strengthen his body by the effects of character and disposition?

ART. X. *Physical and Chemical Essays*: Translated from the original Latin of Sir Torbern Bergman, Knight of the Order of Wasa, Professor of Chemistry at Upsal, &c. &c. &c. To which are added, Notes and Illustrations by the Translator. Vol. III. 8vo. pp. 462. 6s. Boards. Printed at Edinburgh. London, Evans. 1791.

THE merits of Professor Bergman's works are so generally known to all who have any acquaintance with chemistry, and the works themselves to those who can read the originals, that it is unnecessary for us, with respect to the present volume, to do any thing more than enumerate the subjects contained in it.

I. The first article, which makes a third part of the whole, is a *History of Chemistry*, and of the chemical arts, from their origin, fabulous as well as historical, to the time of the institution of philosophical societies in Europe, a little beyond the middle of the 17th century. It is very much to be regretted that the author did not live to complete the plan: from the critical abilities, and the extensive knowledge, so conspicuous in the part here executed, we might have expected, in the history of the discoveries and theories of the interesting period thence to the present time, a more important work than that which has lately been supplied by another hand*.—II. *Analysis of Lithomarga*, a genus of earths, of which the Hampshire tuler's earth, and the *terra Lemnia*, are among us the best known: they consist of silice, with one half or less of argil, and a little chalk, magnesia, and iron calx.—III. *Of the Af-*

* See the Appendix to our last volume, p. 543.

define earth; which, from an analysis of thirteen different species, appears to be a compound of all the five simple earths, and calx of iron, in very different proportions.—IV. *Thoughts on a Natural System of Fossils*; on their criteria, methods of examination, arrangement, classes, genera, species, varieties, nomenclature, &c. The arrangement of fossils here proposed, from their component ingredients enumerated in the order of their respective quantities, would certainly be very desirable, and form a truly scientific oryctology: but the difficulties of reducing it to practice are, we doubt, insuperable.—V. *Of the Combination of Mercury with Marine Acid*, the various processes for making corrosive sublimate, &c.—VI. *Process for burning Bricks*, and rendering them durable.—VII. *On the Waters of Medvi, and Lokarne*, their history, analysis, and virtues.—VIII. *Of Cobalt, Nickel, Platina, and Manganese*, with the precipitates which they afford; shewing them to be distinct metallic bodies, and not, as had been supposed by many, compositions of other metals.—IX. *Observations on Urinary Calculi*, and their analysis.

With regard to the translation, it appears superior to the two preceding volumes in closeness to the original, and not inferior in *general* correctness of language; though we now and then meet with some peculiarities of expression, which lead us to suppose the translator of this volume to be a foreigner. One of the principal of these is, when a Latin or Greek word happens to be introduced, putting it, not in the nominative as we do, but in the same case which would be governed by the other words connected with it, if *they* also were in the same language: thus he speaks of understanding χρυσοπαιΣΙΝ, (p. 37.)—the appellation of a covetous χρυσοπαιΤΟΥ, (49.)—calling mercury ἱμμΗΝ, (15.)—distilling the *aquam nitri*, (149.)—an author mentioning *ferrarias et scobes*, (113.)—writing concerning *fenestris*, (121.) From not being conversant, as it would seem, in the *English* writers on these subjects, (for his notes, though they are but few, shew him to be not unacquainted with the subjects themselves,) he sometimes copies the *Latin names* of the original, and sometimes gives a more literal translation of technical expressions, than our language will properly admit. *Erfordia* (141.) should be Erfort; crucibles of *Ypsansia* (156.) crucibles of *Yps*, or black-lead crucibles; *niccolum* and *platinum*, (278, & *alibi*,) are with us *nickel* and *platina*, as the translator has himself discovered toward the end of the work; *Geberus*, (144, & *passim*,) we call Geber; and *Trembleyus*, (209.) is our countryman Mr. Trembley. Instead of a solution being *disturbed* by alkali, (190. 198.) we say it is *rendered turbid*; instead of one ingredient in a composition be-
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ing *beuvier* than another, (242. 272.) it is in *greater quantity*; and instead of one substance being *corrupted* by another, (344,) it is adulterated, contaminated, mixed, &c. The candid reader, however, will not be much offended by little blemishes of this kind, as they are not numerous, nor do they produce any obscurity in the sense; nor should we have pointed out so many instances of them, if we did not consider the translation as a work of merit.

ART. XI. *Elements of Chemistry.* By M. J. A. Chaptal, Professor of Chemistry at Montpellier, &c. Translated from the French. 3 Vols. 8vo. About 412 Pages in each. 18s. Boards. Robinsons. 1791.

M. CHAPTAL appears to have laboured very successfully in diffusing among his countrymen, of the province of Languedoc, a taste for chemical knowledge, and for the arts that depend on it;

‘ I might call (says he) upon the public voice; and it would declare that, since the establishment of lectures on chemistry, between three and four hundred persons have every year derived advantage from instructions in this science. It is well known that our ancient schools of medicine and surgery, whose success and splendour are connected with the general interest of this province, are more flourishing and more numerous since that period. And with the same confidence I might appeal to the public, that our manufactures are daily increasing in perfection; that several new kinds of industry have been introduced into Languedoc; that, in a regular succession, abuses have been reformed in the manufactories, while the processes of the arts have been simplified; that the number of coal-mines actually wrought is increased; and that, upon my principles, and in consequence of my care and attention, manufactories of alum, of oil of vitriol, of copperas, of brown red, of artificial pozzolana, of ceruse, of white lead, and others, have been established in several parts of the province.’

We must acknowledge, however, that in the application of chemistry to the arts, the present performance does not altogether come up to our expectation: for, though the *general principles* of the chemical arts and manufactures, according as the materials of them occur in the course of the work, are well developed and explained, and indeed make an essential part of the chemical system itself; yet the *practical* information, or the *facts* relative to their operations and effects, is for the most part, remarkably superficial; and the author seems even to be most sparing of his instructions, where they would appear to us to be most necessary. In the art of Dyeing for example, which is treated at some length under the head of *vegetable colours* (iii. 140—160,) he gives an ingenious theory of colours in general,

general, of the different species of matter possessing colour, of the extraction of coloured matter from bodies containing it, and of fixing this matter on cloth, &c. either in virtue of its own affinity to the cloth, or by means of an intermedium, which has a strong affinity both to the one and the other: but the most intelligent chemist, who attempts actually to *produce* the effects pointed out, will frequently find himself at a loss for particulars with which his instructor ought to have furnished him. The preparation of the indigo vat, the most difficult and the least understood of all the processes of the Dyer, and the simple and well known operations on safflower, or bastard saffron, make a striking contrast in the following paragraph:

'The colouring matters of this class [resinous] are all soluble in alkali or lime; and these are the substances used to dissolve them in water, and precipitate them upon stuffs. Lime is the true solvent of *indigo*; but alkali is the solvent of other substances of the same class. For example: When it is required to make use of the colouring matter of bastard saffron, the first proceeding consists in washing it in much water, to clear it of the extractive and yellowish principle, which is very abundant; and the resinous principle is afterwards dissolved by means of alkali, from which solvent it is precipitated upon the stuffs by means of acids. In this manner it is that the poppy-coloured silk is made. This resinous principle may also be combined with talc, after it has been extracted by an alkali, and precipitated by an acid; in which case the result is vegetable red. To make this pigment, the yellow colour of saffron or carthamus is first extracted by means of washing. Five or six per cent. of its weight of soda is mixed with the residue; and cold water poured on, which takes up a yellow matter; and this, by the addition of lemon juice, deposits a red fecula. The red fecula, mixed with levigated talc, and moistened with lemon juice, forms a paste, which is put into pots to dry. If the red be soluble in spirit of wine, it is vegetable; but if not, it is mineral, and is usually vermilion.'

The next paragraph contains another process on indigo, which, though far easier than that to which he *alludes*, at the beginning of the preceding, is described much more *particularly*; though not so *instructively*, nor indeed so *accurately*, as might be wished:

'Acids may be used instead of alkalies in fixing some of these colours upon stuffs. To make a *permanent* blue, instead of dissolving indigo by means of lime, it is sometimes dissolved in oil of vitriol. This solution is poured into the bath, and the alumed stuff is passed through it. Flannels are dyed blue at Montpellier in this way. This operation depends merely on an extreme division of the indigo by the acid.'

Now *permanence* is by no means the character of this dye, for it is the least permanent of all that are made with indigo:

brightness is the quality that brought it into vogue. It would have been proper to mention, that the indigo must be reduced to very subtile powder, and the mixture of it with the acid frequently stirred; that the addition of water prevents the acid from acting, though the solution, when effected, bears to be diluted at pleasure; that the diluted liquor, moderately heated, dyes woollen and silk of a pale, bright blue: but that a boiling heat immediately decomposes it; and that it is gradually decomposed also by long standing. The statement of facts in this manner, so far as they are known, is what we mean by an *instructive* account of a process; and M. Chaptal might, in this respect, have been much more instructive than he is, without any material enlargement of the bulk of his volumes. On the present subject, we may add farther, that the acid solution of indigo, so far diluted as not to corrode paper nor silk, has been sold under the name of *liquid blue* and *ultramarine blue*; and would, on many occasions, be an useful preparation, if it were not so liable to suffer decomposition: it might therefore be advisable to keep the *strong* solution for use, and drop a little of it into water as it may be wanted.

As a *system* of the *new* chemistry, this work is truly excellent: it is perspicuous, comprehensive, and engaging: the doctrines of Lavoisier are well supported, and, in several instances, extended; particularly in respect to the constitution of vegetable and animal productions, which make the subject of the third volume. The author has ventured to change one of the names of the new nomenclature, viz. *azote*, which has often been censured, and is contrary to the very principles on which the nomenclature was founded: the names given to all the simple substances were meant to express their *characteristic* properties, but the *azotic* property (that of being unfit for supporting the life of animals,) is *common* to *all* the gases, except vital air: it was intended also, that all the acids and their combinations should be denominated from their *radicals*; and, therefore, *azote* being the radical of the *nitrous* acid, this acid itself should have been called the *azotic* acid, and its combinations *azotates* and *azotites*. M. Chaptal has, therefore, substituted the term *nitrogene*, and thus makes all the denominations of this acid consistent and uniform with those of the others; *nitrogene* and *nitrogenous gas*, *nitrous* and *nitric* acid. *nitrates* and *nitrites*: but, on the other hand, it should be considered, that this same *azote* is the radical of *ammoniac* or volatile alkali; as also (according to M. Girtaner's experiments, announced in the *Journal de Physique* for November last,) of *atmospheric air*; so that it has as good a claim to the appellation of *ammoniacogene*, or *aerogene*, as of *nitrogene*. M. Girtaner's discovery points out another alteration which will be necessary

necessary to render the nomenclature consistent: the basis of inflammable air (the *phlogiston* of the old school, and the *hydrogene* of the new,) he finds to be the radical of muriatic acid. Now the azote being supposed to form atmospheric air with a small quantity of oxygene, and *nitrous acid* with a larger; and this inflammable principle, in the corresponding degrees of oxygenation, to form water and *muriatic acid*; if the former should be called *nitrogene*, the latter has surely an equal right to be called *muriogene*.

As the theory of colours appears to us one of the most curious parts of the work, and one that will best admit of being detached, having no immediate dependance on any of the doctrines in dispute, we shall present our readers with an abstract of it. Several of the French chemists have already noticed the influence of oxygene (or the basis of vital air,) on colours: but we believe this gentleman is the first who has attempted a general theory on the subject.

‘ Colours (he observes,) are all formed in the solar light. The property which bodies possess of absorbing some rays, and reflecting others, forms the various tinges of colours with which they are decorated, as is proved from the experiments of Newton. — But in what manner do the coloured bodies of the three kingdoms of nature acquire the property of constantly reflecting one determined kind of rays? This is a very delicate question; for the elucidation of which I shall bring together a few facts.

‘ It appears that the three colours which are the most eminently primitive,—the only colours to which we need pay attention,—that is to say, the blue, the yellow, and the red,—are developed in the bodies of the three kingdoms by a greater or less absorption of oxygene, which combines with the various principles of those bodies.

‘ In the mineral kingdom, the first impression of fire, or the first degree of calcination, develops a blue colour, sometimes interspersed with yellow, as is observable when lead, tin, copper, iron, or other metals, are exposed in a state of fusion to the action of the air, to hasten their cooling. This may be especially observed in steel plates which are coloured blue by heating.

‘ Metals acquire the property of reflecting the yellow colour by combining with a greater quantity of oxygene; and accordingly we perceive this colour in most of them, in proportion as the calcination advances. Massicot, litharge, ochre, orpiment, and yellow precipitate, are instances of this.

‘ A stronger combination of oxygene appears to produce the red; whence we obtain minium, coleothar, red precipitate, &c.

‘ This process is not uniform through all the bodies of the mineral kingdom; for it is natural to infer that the effects must be modified by the nature of the base with which the oxygene combines. Thus it is that in some of them we perceive the blue colour almost immediately followed by a black; which may easily be accounted for,

for, on the consideration that there is a very slight difference between the property of reflecting the weakest rays, and that of reflecting none at all.

To give additional force to the observations here made, we may also take notice that the metals themselves are most of them colourless, and become coloured by calcination; that is to say, by the fixation and combination of oxigene.

The effects of the combination of oxigene are equally evident in the mineral as in the vegetable [in the vegetable as in the mineral] kingdom; and in order to convince ourselves of this, we need only follow the operations in the method of preparing and developing the principal colours, such as indigo, pastel [woad,] turnsole, &c.—We likewise observe that the first degree of combination of oxigene with oil (in combustion) develops the blue colour for the instant.

The blue colour is formed in dead vegetables only by fermentation. Now in these cases there is a fixation of oxigene. This oxigene combines with the *fecula* in indigo, with an extractive principle in turnsole, &c.; and most colours are likewise susceptible of being converted into red by a greater quantity of oxigene. Thus it is that turnsole reddens by exposure to air, or to the action of acids: because the acid is decomposed upon the *mucilage*, which is the receptacle of the colour; as may be seen in syrup of violets, upon which the acids are decomposed when concentrated. The same thing does not happen when a *fecula* is saturated with oxigene, and does not admit of the decomposition of the acid. Hence it is that indigo does not become red by acids, but is on the contrary soluble in them. It is likewise for the same reason that we observe a red colour developed in vegetables in which an acid continually acts, as in the leaves of the oxalis, of the virgin vine, the common sorrel, and the ordinary vine. Hence also it happens that acids brighten most of the red colours; and that a very highly-charged metallic oxide is used as the mordant for scarlet.

We find the same colours developed in the animal kingdom, by the combination of the same principle. When flesh meat putrefies, the first impression of the oxigene consists in producing a blue colour; whence the blue appearance of mortifications, of flesh becoming putrid, of game too long kept.—This blue colour is succeeded by red, as is observed in the preparation of cheeses, which become covered with a mouldiness at first of a blue colour, but afterwards becoming red.

All the phenomena of the combination of air with the several principles in different proportions may be observed in the flame of bodies actually on fire. This flame is blue when the combustion is slow; red, when stronger and more complete; and white, when still more perfect.

From the foregoing facts, we may conclude that the blue ray is the weakest, and is consequently reflected by the first combination of oxigene. We may add the following fact to those we have already exhibited. The colour of the atmosphere is blueish: the light of the stars is blue, as M. Mariotte has proved, in the year 1678, by receiving the light of the moon upon white paper: the light of a clear

clear day reflected into the shade by snow, is of a fine blue, according to the observations of Daniel Major (Ephem. des Curios. de la Nature, 1671.)'

The translation of this work, by Mr. W. Nicholson, bears evident marks of attention; and though the French mode of expression may, now and then, be followed more closely than was necessary, we have seldom seen a translation of this kind more free from positive faults: nor must we omit to take notice of a material convenience to the reader, that the particular subjects treated, are every where distinguished in the running titles. On the whole, the work is excellently well calculated for diffusing the Lavoisierian philosophy among us; and its influence, on the *young* student, will, we imagine, be almost irresistible.

ART. XII. *Illustrations of Euripides, on the Alceſtis.* By Richard Paul Jodrell, Esq. F.R.S. 8vo. pp. 399. 7s. Boards. White.

THE critical abilities, and the extensive reading, of Mr. Jodrell, are well known, and have been already pointed out by us, in our review of the two former volumes of his illustrations of this celebrated Grecian bard: see Rev. vol. lxvii. p. 401. His plan is continued in the present publication; which is employed solely in annotations on a single drama, the *Alceſtis*. Notes, so numerous, and so long, would in most hands become tedious: but this author has so diversified his subject, by explaining allusions to ancient customs with the assistance of similar beautiful passages from other ancient poets; and by remarking the resemblances which may be found between modern manners and those of former dates; that we feel no dissatisfaction from the length of dissertations, by which we are instructed, nor from all the number of quotations, by which we are amused.

The contents of this volume consist of two essays, and of intermediate notes.

In the preliminary essay, the plot of the piece is in part traced.

• Conjugal love is the delightful subject of the *Alceſtis*: its plot is delineated by the author in the Prologus. *Æsculapius* having been killed by the lightning of Jupiter, which was forged by the Cyclops, Apollo murdered these artists in revenge for his son. Since this action rebelled against the sovereignty of Pagan Heaven, it demanded atonement. Apollo was therefore obliged to expiate his offence by a servitude on earth: hence the god descended from the celestial mansions, and was herdsman to Admetus, king of Phœæ in Thessaly. His title of Nomius was derived to him from
this

this humble employment. Thus we find Callimachus addressing him in his hymn to this deity :

Θούῳ κ' Νόμιον κελεύσκαμαν ἔξει κείνῳ,
'Εξέστ' ἱεὺς Ἀμφρυσιῶν ζωγγήτιδ' ἔτρεφεν ἵππους,
'Ηΐθις ὑπ' ἱερῶν κεκαυμένος Ἀδμήτωο.

Thee, Nomian, we adore, for from that heav'n
Descending thou on fair Amphrysus' banks
Didst guard Admetus' herds.

* Theocritus also adopts this title :

Ἀπύλλωτος Νόμοιο
'Ιερὸν αἶγρον.

The sacred temple of the Nomian God :

Virgil invokes the Amphrysian shepherd among his other rural deities in the commencement of the second Georgick ;

Et te memorande canemus

Pastor ab Amphryso.

The origin of pastoral poetry has been assigned to this event, and Apollo Nomius honoured with the invention of it. It must be confessed however that the Ancients were not unanimous in their opinions concerning the title of this god, since the different acceptations of the Grecian word, *νομος*, afforded different conjectures on this subject. Apollo during this terrestrial service was treated by his royal master with every attention of benevolence and hospitality: Statius makes him thus acknowledge it :

“ Peliacis hic cum famularer in arvis
“ (Sic Jovis imperia & nigræ voluere sorores)
“ Thura dabat famulo, nec me sentire minorem
“ Ausus.

* Hence the god, impressed with gratitude, resolved to reward his liberal benefactor, and an opportunity soon presented itself. When Admetus was labouring under the most imminent danger of death, he obtained from the Destinies a conditional reprieve for him, if another victim could be found as a substitute. In this distressing dilemma the anxious monarch applied to his friends and courtiers; but they rejected his proposition. Their loyalty, it seems, was of a different quality from that which Dryden has bestowed on the English in the last century: He represents them praying for their sick sovereign Charles in these words :

All for his life assail'd the throne,
All would have brib'd the skies by offering their own.

Hence Admetus, refused by his subjects, applied to his parents for redemption: but they too, though tottering on the grave, would not listen to him, for the love of life prevailed over their tenderness for their son: thus was the monarch abandoned to his approaching catastrophe. In this moment of despair and horror his consort Alcestis became the voluntary substitute of her rescued lord.—

* Alcestis having once become the voluntary substitute of Admetus, she was irrevocably devoted to the Destinies, and the monarch had no longer the power of dying for himself: this supposition,

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though

though not sufficiently unfolded by Euripides in the drama, must be admitted, for we cannot reconcile his conduct in the play without it. The tragedy opens in that interesting moment, when Alcestis is preparing for the approaching stroke of death. Through the whole the deepest melancholy is united with the most charming pathos: here love is arrayed in its chastest form: it is neither ruffled with the storms of boisterous passion, nor polluted with the stains of criminal intrigue: no romantick extravagance inflates the sentiments, no effeminate softness debases the language: the female sex is exalted, and humanity itself adorned by this unrivalled Queen.'

The intermediate notes, or dissertations, are sixty in number: we shall mention the subjects of some of the principal, and occasionally entertain the reader by transcribing a part of their contents.

No. 1. treats of the various causes assigned by the Ancients for Apollo's terrestrial servitude under Admetus.—No. 2. is on the different animals assigned by the Ancients to the custody of Apollo.—No. 3. On the idea entertained by various nations of antiquity, that a pollution was contracted by the view or contact of dead bodies.—No. 4. On the various Latin versions, adopted by the editors and translators, to represent the Grecian character of *θάνατος*, or Death, in this drama.—This note is curious and entertaining: its purport is to investigate whether the personage *Thanatos* should be rendered by the masculine noun *Orcus*, according to Macrobius: Brumoy contends that these are distinct characters in the pagan mythology, and adopts *la Mort*, as his translation. The adoption of this female term for death gives rise to a criticism on a remark of Harris in his *Hermes*, where he asserts that this character of the Alcestis is a proof of the natural distinction of sexes observed in languages; and that Milton had as much the sanction of national opinion for his masculine Death, as the ancient poets had for many of their deities. Even the vulgar, says he, are so accustomed to this notion, that a female Death they would treat as ridiculous.—In opposition to this opinion, Mr. Jodrell brings many passages from ancient and modern writers, in which Death is personified as a female. He concludes,

'Hence we may fairly maintain, that in this example of Death at least there is no foundation for the supposed idea of a natural system of genders established by Harris. Without deviating too far from my immediate object, let us try his hypothesis in other instances. The Sun on the principles in the *Hermes* is pronounced masculine, and the Moon feminine: yet in the Arabick language, both Sun and Moon are masculine nouns, and in the Saxon *Sunna* is feminine, and *Mona* masculine: here therefore we may apply grammatically that fantastick line of Dr. Donne, which he uses metaphorically:

Here

Here lies a the Sun, and a he Moon there.

Lee has also represented the Sun as female in his Tragedy of Nero:

The Sun like a great mourner drives her herself.

If we apply to ancient and philosophical testimony, we may discover, that Plutarch in his treatise on Isis and Osiris asserts, that some Ancients imagined the Moon to have a compound nature of male and female, a φύσιν ἀρσενόθελου. Another example is the Ocean: this Harris declares masculine from his boisterous nature and deep voice; yet Dryden, translating Lucretius, thus says:

For thee the Ocean smiles, and smooths her wavy breast.

Tibi rident æquora ponti.

And Cowley in his Anacreontiques thus alludes to the Sea:

Whilst all her sands thy counters be.

Another instance, which militates with the system in the Hermes, is the Grecian goddess Βία, or Strength: she is not only personified as a female by Hesiod and Callimachus, but introduced even by Æschylus on the stage as a dramatick character in his Prometheus: yet what can be more active, strong, or efficacious, which are the criterions of the masculine gender, declared in the Hermes, than Strength herself? or what more incompatible with those soft amiable qualities, assigned to the female nouns in the same book, than this robust divinity? Hence the preceding investigation demonstrates, that there is no fixed standard derived from nature in human languages on the subject of genders.'

Mr. Jodrell concludes this note by offering another Latin word to represent Θανάτος, which has escaped the notice of all the translators and commentators, and is not liable to the several objections, urged against the former versions: this is the Roman deity *Letum*, personified by Virgil in his description of hell:

Letumque laborque,

Et consanguineus Leti Sopor.

No. 5. On the ancient opinion of pagan superstition, that the severed lock from the head of the dying mortal was a preliminary consecration to death. Our author thinks that this ceremony may be traced to the Oriental custom in Asia. He adds,

'An historical anecdote, recorded in Plutarch, has suggested to me that supposition: this biographer in his life of Alexander relates, that when the Indian Gymnosophist, Calanus, flung himself on the funeral pile in the presence of that monarch, he began the initiating ceremony of death by plucking his hair, ἀπαρχάμενο; τὸν τριχῶν, where the identical verb, consecrated to this devotion, again occurs, implying the first fruits of the ceremony. I was amazed to find, that a corresponding rite prevails in Otaheite at this day; but we are assured of that fact by Captain Cook in his last voyage, when he describes the human victim there exhibited from ocular testimony. This was a man sacrificed to the Eatooa to implore the assistance of the god against Eimeo. In the course of a prayer, pronounced by the priest, "some hair was pulled off the head of the

sacrifice." The solemnity itself is called Poore Eree or Chief's Prayer; and the victim, who is offered up, Taata taboo or consecrated man. There was also a dog killed at the same time, "whose hair was singed off." Here then we have by a fortunate combination of events a modern example both of an animal and human victim devoted to death, and in both of them the hair was severed from the body according to the ancient notion of Pagan superstition illustrated in this note. The conformity of customs is the best clue to unravel the origin of these inhabitants in the islands of the Pacific Ocean.'

No. 9. On the vocal lamentation at funerals, both natural and artificial, as practised by several nations, ancient and modern.—We must pass over, for want of room, the illustrations of natural wailings as practised at funerals; also, the curious account of the *Præfices*, or artificial hirelings, employed to be thus vocal; and proceed, in our abstract, to

No. 16. On the modes and examples of pagan suicide.—Two different modes of suicide are noticed; the one perpetrated by the sword, the other by the halter. The former is said to have been most honourable, but both were practised by respectable characters of antiquity. In collecting the poetical instances of suicide by hanging, we rather wonder that Mr. Jodrell had not mentioned the memorable attempt of Myrrha, as related by Ovid:

"*Nec modus, aut requies, nisi mors, reperitur amoris.
Mors placet. erigitur: laqueoque innectere fauces
Destinat: et, zonâ summo de poste revinctâ,
Cære vale Cinyra, caussamque intellige mortis,
Dixit: et aptabat pallenti vincula collo.
Murmura verborum fidas nutricis ad aures
Pervenisse ferunt, limen servantis alumnæ.
Surgit anus: reseatque fores: mortisque paratæ
Instrumenta videns, spatio conclamas eodem,
Seque ferit, scinditque finis, ereptaque collo
Vincula dilaniat. tum denique flere vacavit;
Tum dare complexus, laqueique requirere caussam.
Muta silet Virgo, terramque immota tuetur:
Et deprensâ dolet tardæ conamina mortis."*

Ovid. Met. lib. 10. 377, &c.

No. 39. On the savage quality of the horses belonging to the Thracian Diomedes, as devourers of human flesh; and on the physical fact established in opposition to the opinion of Palæphatus, and the conjectures of other authors in the solution of this ancient story.

We own ourselves surprized that Mr. Jodrell should give credit to this tale, as conveying a literal fact: the same evidence, by which it is established, might be had for all the labours of Hercules, or for any other ridiculous fiction of antiquity.

quity. Palæphatus was, in our opinion, right in doubting the fact, though he might fail in accounting for the origin of the story. Mr. Bryant's explication is ingenious:

"These Hippai," says he, "misconstrued mares, were priestesses of the goddess Hippa, who was of old worshipped in Thessaly and Thrace, and in many different regions. The rites of Dionusus Hippius were carried into Thrace, where the horses of Diomedes were said to have been fed with human flesh. These horses, ξυκαλόνες, which fed upon the flesh of strangers, were the priests of Hippa and of Dionusus, stiled Hippius, or more properly Hippius. They seem to have resided in an island, and most probably in the Thracian Chersonese; which they denominated Dia-medes or the island of the Egyptian Medes: from hence the Grecian poets have formed a personage Diomedes, whom they have made king of the country."

No. 42. On the Greeian and Roman elation of the corse to the place of interment, and the procession of the bearers.—This note shews the accuracy of the writer.

Ἡ προστάλοι

608. Φέρουσι ἄρδην πρὸς τάφον τε καὶ πυρᾶν.

The attendant train

640. Are bearing to the tomb and funeral pyre.

* Julius Pollux remarks, that the words, φέρει, φοράδην, φορά, ἐκφορά, are applied to funeral ceremonies. The latter term has been already used in a preceding line of the Alcestis; and it implies the elation, or transportation, of the deceased body from the house to the place of interment;

Ἄλλ', ἐκφοράν γὰρ τῷδε δίδομαι νεκρῷ,
Πάροισι.

It also occurs again in the sequel of this play;

Ἄλλ' ἐσὺ νεκρὸν ὧν σὺ τὸνδ' ἐφέρεις;

Æschylus had before employed it in his "Seven against Thebes;"

Ἄτιμοι εἶναι δ' ἐκφοράς φίλων ὄντο.

The Romans literally translated this expression into their language as we find in Terence:

Effertur; imus.

And other corresponding authorities are collected by Kirchman in his treatise "De Funeribus Romanorum." Virgil adopts a synonymous term;

Tum corpora luce carentum

Exportant tectis, & tristia funera ducunt.

Donatus on the Andria of Terence has advanced, that Virgil industriously avoided the expression of effertur. I can discover no reason for this critical assertion. The word was never considered ill-omened: Virgil makes Evander say of his departed Pallas;

Atque hæc pompa domum me, non Pallanta, referret.

After the ἐκφορά, or elation, followed the procession. This we here see performed by the servants of Alcestis, who carry the corse on

their shoulders in an elevated posture. The Scholiast defines the word *ὑπὲρ* by *φορέων*, and derives it from *αἶψα* to raise. We have a parallel passage in the *Rhesus* of Euripides:

Τίς ὑπὲρ κεφαλῆς θιός, ὦ βασιλεῦ,
Τὸν πομπήνῃ ἐν χερσὶν
Φορέων πίμπει;

Above our heads

What pow'r divine, O king, bears in her arms
The chief late slain?

It is curious, that neither Archbishop Potter in his *Archæologia*, nor the commentator on Pope's *Iliad*, did understand this passage: they both suppose it to allude to the idea of Homer, when he represents Achilles, supporting the head of the deceased Patroclus:

Ὅστιν δὲ παρὲν ἔχε δῖος Ἀχιλλεύς.

They therefore imagine, that the *ὑπὲρ κεφαλῆς* refers to the head of the dead object, and not to the head of the spectator: Archbishop Potter, according to this construction, has erroneously rendered it;

What god, O king, mov'd with becoming care,
Shall with his hand behind support thy head?

Here are two other errors, committed by this inaccurate version: instead of "a god," it should be "a goddess," since Terpsichore appears in the air with the uplifted corse: instead of a future tense, the sentence points at an object immediately present. The commentator of the *Iliad* translates it: "What god, O king, with his hands supports the head of the deceased!" I maintain, that two distinct customs of the Græcians are represented by Homer and Euripides. The epic poet paints the beloved friend, holding the head of the corse; and the dramattick describes the elevated posture of it, uplifted on the shoulders of the bearers: thus Horace has humourously represented an heir, compelled by the will of an old woman to carry her carcase, anointed with oil, on his naked shoulders, to the place of interment;

Ex testamento sic est elata; cadaver
Unctum oleo largo nudis humeris tulit hæres.

Again, No. 54,

οὐδὲ τι φάρμακον
Θηρίσσαις ἐν σάνισι, τὰς
Ορφεία κατέγραψε

969. Γῆρυς.

No herb of sovereign pow'r to save,
Whose virtues Orpheus joy'd to trace,

1025. And wrote them in the rolls of Thrace.

'The original expression literally implies, "that the voice has written," which is a harshness of language, that seldom occurs in Euripides. Buchannan has avoided it in his poetical version by translating *γῆρυς* into *manus*, which the word will not bear, though the sense requires it,

Hanc

Hanc contra medicamina
Docti nec dedit Orphei
Thresis in tabulis manus.

And also Grocius ;

Nil contra medicamina
Profant, quæ Rhodopeis
Inscriptis tabulis sigar
Facundi manus Orphei.

We may collect from this passage of the *Alcestis*, that the Thracian tables of Orpheus contained a system of medical knowledge: they were kept on Mount Hæmus, as we are informed by the Scholiast on the *Hecuba* of our poet: hence we find in *Martial* the epithet "Orphean," applied to this mountain ;

Venit ab Orpheo cultor Rhodopeis Hæmus.

And Pomponius Mela includes it with Rhodope, and Orbelus among the places celebrated for the instructions of Orpheus. The author of the *Argonautick Poem*, published under the name of Orpheus, makes him assert, that he had discovered remedies to mankind ;

Ορχικός ἀνθρώπων ἄνα.

Thus among the various talents, possessed by this eminent character, Pausanias mentions his knowledge in the remedies of diseases. The fable of Eurdice's recovery from hell is resolved to Tzetzes into the physical skill of her husband, who prolonged her life, and rescued her for a time from the grave by those enchantments and variety of knowledge, with which he was endowed ;

Τὰς ἰσχυὰς αὖ, αἶψα,

Καὶ ἄγχινα, μέγα το, ἐν τῇ ἐπιστάσει.

Thus Plutarch asserts, that Hercules, being a physician, is reported to have preserved Alcestis from imminent danger of death for the sake of Admetus.

No. 58. On the ancient ψυχαστοί, or evokers of departed spirits, with the historical and poetical evidence on the subject, is a long and very entertaining note: but we must not overstep our limits.

In the final essay, Mr. Jodrell takes a review of the characters introduced into this drama by Euripides: he examines the catastrophe of the plot by the standard of Aristotle's rules; and he concludes by enumerating the different dramas under the title, *Alcestis*, among the ancients and moderns. At the end of the essays, are added, annotations on the Greek text.

N. B. This volume has been, through accident, too long overlooked.

ART. XIII. *The Eulogies of Howard. A Vision.* Small 8vo. pp. 86. 2s. sewed. Robinsons. 1791.

PANEGYRIC was never more honourably employed than in celebrating the merit of HOWARD; and she here performs her office in a manner by no means unworthy of the subject. The writer represents himself as transported in vision to the Paradise of True Glory, into which he is introduced by Genius and Sensibility, and over which Gratitude and Admiration presided. Here he saw three magnificent structures, devoted to the three liberal professions, Law, Medicine, and Theology: in each of which, panegyrics are pronounced by temporary Presidents, on any one who has a claim to distinguished honours. On this information, "Alas!" I replied, with a murmur that I could not suppress, "the Man whose well-deserved praises I most anxiously expected to hear in this region, belonged not to any one of these eminent classes in human life—he had no profession but that of Humanity." He soon finds, however, that his apprehensions are groundless; for being conducted by his guides successively to each of these edifices, he has the satisfaction to hear an eulogy on the benevolent Howard, pronounced before a numerous audience, by the President of each. These eulogies fill the remainder of this small volume. They are written with a generous glow of sentiment, and an animation of language, well suited to the theme; while each eulogy is distinguished from the rest by its professional peculiarities. We shall extract a short passage from the first. The Law President thus harangues:

'Against such an enterprize, projected by such an individual, what forcible arguments might be urged, not only by every selfish passion, but even by that prudence, and that reason, which are allowed to regulate an elevated mind! How plausibly did Friendship exclaim to HOWARD, 'Your projects are unquestionably noble; but they are above the execution of any individual: you are unarmed with authority; you have the wish to do great good, but the power of doing little! Consider the probable issue of the undertaking!—You will see a few hapless wretches, and tell their condition to the inattentive world; perhaps perish yourself from contagion, before you have time to tell it; and leave your afflicted friends to lament your untimely fate, and the ungrateful Publick to deride your temerity!' What force of intellect, what dignity of soul, were required to prevent a mortal from yielding to remonstrances so engaging! The divine energy of Genius and of Virtue enabled HOWARD to foresee, that the sanctity of his pursuit would supply him with strength and powers far superior to all human authority:—His piercing mind comprehended that there are enormities of such a nature, that to survey and to reveal them is to effect their correction.—He felt that his sincere compassion for the oppressed,

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and his ardent desire to promote perfect justice, would serve him as a perpetual antidote against the poison of fear.—He felt that in the darkness of dungeons he should want no associates, no guards to defend him against the outrages of detected extortion, or suspicious brutality.—He felt, that as his purpose was heavenly, the powers of Heaven would be displayed in his support; that iniquity and oppression would not dare to lift a hand against him, though they knew it was the business of his life to annihilate their sway in their most secret dominion. How admirably did the progress of his travels evince and justify the pure and enlightened confidence of his spirit! All dangers, all difficulties, vanish before his gentleness, his regularity, his perseverance. Insolence and ferocity seem to turn, at his approach, into docility and respect. Every hardship he endures, every step he advances, in his wide and laborious career of Beneficence, instead of impairing his strength, invigorates his frame; instead of diminishing his influence, increases the utility of his conduct, by making the world acquainted with the sanctity of his character. Witness ye various regions of the earth! with what surprize, delight, and veneration ye beheld an unarmed, and unassuming traveller instructing you in the sublime science of mitigating human misery, and giving you a matchless example of tenderness and magnanimity! O, England! thou generous country! ever enamoured of glory, contemplate in this, the most perfect of thy illustrious sons; contemplate those virtues, and that honour, in which thy parental spirit may most happily exult!—What spectacle can be more flattering to thy native, thy honest pride, than to behold the proudest potentates of distant nations listening with pleasure to a private Englishman; and learning, from his researches, how to relieve the most injured of their subjects! how to abolish the enormities of perverted Justice!

Such a tribute to the memory of a good man, must be read with pleasure by the good.

ART. XIV. *The HEDAYA, or Guide; a Commentary on the Mussulman Laws: translated by order of the Governor-general and Council of Bengal.* By Charles Hamilton. 4to. 4 Vols. 5l. 5s. Boards. Kearsley. 1791.

WE are here presented with a work of great labour and application; and which, in the present state of our country, must be conducive to public utility; while it will always greatly contribute to private information and entertainment. It is the translator's remark that, 'the permanency of any foreign dominion, (and, indeed, the justification of holding such a dominion,) requires that a strict attention be paid to the ease and advantage, not only of the *governors*, but of the *governed*.' While we readily assent to this proposition, we must remark that the *ease and advantage* of the *governed* is the *first* object which ought to be regarded. *Governors* should, no doubt, receive their share of

of the benefit, and be also supported in a due degree of affluence, and even of splendor : but all this has a principal reference to the protection and service of the people, for whose sake, and whose alone, they hold a distinguished rank in society.

Mr. Hamilton proceeds very properly to observe, that in respect to foreign dominion, nothing is more likely to contribute effectually to the satisfaction of the subjects, than 'preserving to them their ancient established practices, civil and religious, and protecting them in the exercise of their own institutes.' This reflection is justly applied to those Bengal provinces, which have fallen into the hands of the English.

The *British* government, we are told, determined to introduce as few innovations as were consistent with prudence. The *Hindoo*s, who form so large a part of the inhabitants, and are the original natives of the country, are said to have derived an important advantage from the change ; for, whereas, they were before subjected to double taxes, and laboured under particular inconveniencies in every judicial process ; both the *Mussulman* and the *Hindoo* are now placed on an exact equality, both having their property secured to them under that system which each is taught to believe possessed of paramount authority : but, it is added, where their interests clash in the same cause, the matter is necessarily determined by the principles of the *Mussulman* law ; to which, long usage, supported by the policy of the *Mogul* government, has given a sort of prescriptive superiority.

To promote this reasonable design, it must certainly be proper, that *English* judges and magistrates, if *such* be required, should have some certain rule for their direction, which may enable them, without being exposed to the misconstruction of ignorance and interest, 'to determine for themselves, by a direct appeal to the *Mussulman* or *Hindoo* authority, on the ground of which they were to decide.

'A compilation was accordingly formed, under the inspection of the most learned *Pundits*, (*Hindoo* Lawyers,) containing an abstract of the *Hindoo* laws, the translation of which into *English* was committed to Mr. Halhed ; and, shortly after this was accomplished, a number of the principal *Mahomedan* professors in Bengal were employed in translating from the *Arabic* into the *Persian* tongue, a commentary on the *Mussulman* law, called the *Hedaya*, a work held in high estimation among the people of that persuasion. The *English* version of that commentary is now submitted to the public.'

It is well known to those who are even but slightly conversant with *Mohammedan* history, that

'The *Koran* is regarded by the *Mussulmans* as the basis of their law ; it is therefore, when applied to judicial matters, entitled, by way of distinction, *al Shârra*, or *the Law*, in the same manner as the Pentateuch is distinguished by the Jews.—The *Sonna*, (a word, which,

which, among other senses, signifies *custom, regulation, or institute*,) stands next to the *Koran* in point of authority, and is considered as a kind of *supplement* to that book. It forms the body of what is termed the *oral law*, because it never was committed to writing by the *Arabian Legislator*, being deduced solely from his traditional precepts or adjudications, preserved from hand to hand, by authorised persons, and which apply to many points of both a temporal and spiritual nature, not mentioned or but slightly touched on in the *Koran*.*

To these two principal sources, is to be added, as Mr. Hamilton expresses it, 'an immense number of commentaries, some treating of the civil, some of the canon law; some comprehending the applications both of the *Koran* and the *Sonna*; others confined to the former, and others, again, treating purely of the *traditions*; but all differing in a variety of points in their constructions, although coinciding in their general principles.'

In order to elucidate the subject, and to assist the reader in perusing this work, the translator has given a short detail of the events which occasioned the first great schism among the followers of the *Prophet*, and which afterward proved the cause of many other differences in practice, or doctrine. Hence he proceeds to an account of those eminent persons, whose discussions occupy a considerable portion of the *Hedaya*, and whose doctrines and opinions are admitted as binding authority at the present day.—The orthodox sects are four in number, all of which receive their distinctive appellation from their respective founders, whose characters, stations, and employments, are here recited. Our limits allow us to offer little more than an outline of Mr. Hamilton's method, which appears a proper and necessary introduction to what follows. We shall therefore now attend him, in his description of the *Hedaya* itself.

This name literally signifies, a *guide*. The work was composed, we are informed, by *Sheikh BURHAN-AD-DEEN-ALEE*, who was born at *Marghinan*, a city of *Maveralne'r*, (the ancient *Transoxiana*,) about *A. H.* * 530. As a lawyer, his reputation is said to have been beyond that of all his contemporaries.

'The *Hedaya*, (observes Mr. Hamilton,) is an extract from a number of the most approved works of the early writers on jurisprudence, digested into something like the form of a regular treatise, although in point of arrangement, it is rather desultory. It possesses the singular advantage of combining with the authorities, the different opinions and explications of the principal commentators on all disputed points, together with the reasons for preferring any

* The year of the *Hegira*, or Mohammedan Epoch, which dates from the flight of that prophet from Mecca.

one adjudication in particular; by which means the principles of the law are fully disclosed, and we have not only the *dictum*, but also the most ample explication of it. The author, being a *Mojtabid*, was himself qualified to pass decisions on cases (whether real or supposed) which should operate as a precedent with others. He of consequence, in many instances, gives us merely *his own* opinion, without resorting to any other authority or precedent. In his comments he generally leans to the doctrine of *Haneefah**, or his principal disciples; and indeed his work may in a great measure be considered as an abstract of the *Haneefite* opinions, modified by those of the more recent teachers, and adapted to the practice and manners of other countries and of later times.

Mr. H. goes on to speak of other persons, considered as eminent, whose opinions are quoted in this work, and of the books which are principally cited, and adds farther remarks relative to the peculiarities which will occur in the perusal of it. This is a part of his preface, which it would, no doubt, have been easy for him to have enlarged, in a manner acceptable and beneficial to the reader:—but he deems it necessary to apologize even for the pages that he has written; We, however, esteem them a very requisite prelude to his translation, and could not have complained, if his *Preliminary Discourse* had extended beyond the number of eighty-nine.—Having exhibited a very brief view of the state and manners of the *Arabs*, he remarks:

‘This short and imperfect sketch will serve to familiarize or explain to us a number of extraordinary passages in the following treatise. In fact, without some such reference, several of the examples adduced in the course of it must appear unnatural or improbable, and the arguments on them frivolous or absurd. In too many instances they certainly are so; the *Mussulman* lawyers being as much addicted to verbose sophistry as any of their *Christian* brethren. But a due regard to local circumstances will teach us to consider that numbers of the cases here cited in elucidation of particular points of law, although they may seem to an *European* to be such as can seldom or never really happen, would yet appear to a *Mussulman*, to contain no more than a necessary provision with respect to cases of frequent or probable occurrence.’

Sufficient reason appears for having fixed on the *Hedaya*, as the work to be translated, for the assistance of *British* magistrates and lawyers. The treatise was originally written in *Arabic*: but as that language is known only among the more learned, it was determined that a complete version should first be formed in the *Persian* language. This has been accordingly effected by four of the most eminent *Mohammedan* lawyers; and the translation of this version into *English* was committed to

* The Haneefites are one of the four orthodox sects of the Mohammedans; and are by some writers termed *Ahl Ketas*; or the followers of Reason. REV.

Mr. James Anderson, with whom Mr. Hamilton was associated; and on him the management and completion very soon entirely devolved, on account of other important and foreign employments, to which the former was called. Mr. Hamilton informs us, that when he came to examine his text, and compare it with the original *Arabic*, he found that, except a number of elucidatory interpolations, and much unavoidable amplification of style, it in general exhibited a faithful copy, deviating from the sense in but a very few instances,—in some of which the difference may perhaps be justly attributed to the inaccuracy of transcribers.

It may, however, be asked, and it seems a plausible objection, Why was recourse had to an intermediate version? why was not the translation made directly from the *Arabic*?—The translator observes, that, had he been at liberty to have pursued this plan, it would have saved him much labour; and he offers, in reply, a few reasons which he apprehends will give an indisputable preference to the mode that has been adopted; they are briefly as follow;—that, the *Persic* version was intended for the use not merely of the *English* scholar, but also of the *native* magistrate;—that the *Arabic* is remarkably close in its idiom and construction, to a degree which, in any other language, would involve the subject in perplexing obscurity;—that the persons employed in the composition of the *Persic* version were themselves possessed of deep legal knowledge, and therefore their interpolations proceed from an authority perfectly competent; ‘these interpolations, (says Mr. H.) are in fact, nothing more than *explanatory remarks* inserted in the body of the work, instead of being subjoined in the form of notes.’—To these, we may add another consideration, mentioned in a different part of this preface, which tells us that, ‘in the *Persian* version we have a particular definition of terms, a point in which the original is totally defective, but which is doubtless indispensably requisite to persons not conversant in the *Arabic* tongue;—and they may, perhaps, be also considered as a valuable addition to *oriental* lexicographic knowledge, as they give not only the meaning of the term, but also its etymology and particular application in the language of the law.’

‘As the *Hedaya*, (says Mr. Hamilton,) includes a complete system of *Mussulman* jurisprudence, it commences with the *Abâdat* or *spiritual* law, including the five great religious duties of *purification*, *prayer*, *alms*, *fasting*, and *pilgrimage*.—Of these, the book of *Alms* (*Zakât*) only is retained by the translator, as the others are neither very curious in their nature, nor could afford any manner of assistance in decisions concerning matters of property, and would have burthened the work

work with an additional and totally useless volume :—but though he has omitted the other four subjects specified above, he has added a few pertinent remarks relative to each. Concerning *prayer*, it is declared to be, ‘ the *corner-stone* of religion, and the pillar of faith ;’ and farther we are told, ‘ It is not, by the *Mussulman* doctors, considered as a thing of mere *form*. It requires that the heart and understanding should accompany it, without which it is pronounced to be of no avail.’

All the accounts of the followers of *Mohammed* tend too much to convince us that the nature and energy of real religion are by them greatly neglected or misunderstood. Habituated, from childhood, to an exact attention to prescribed times and forms of devotion, its real influence and proper exercise appear to be lost ; thus they often return from such practices, with a spirit in no respect meliorated ; nay, even prepared for any atrocious action, which may suit their interest or gratify their passions.—Persons *really* devout, and consequently virtuous, (for there is *no* religion where virtue is wanting,) there doubtless have been under all systems and denominations : but for the greater part, it too frequently appears, both in ancient and modern times, that superstition, mysticism, and formality, supply the place of piety and truth ; a charge that applies as well to those who have professed Christianity (so well fitted to teach them better,) as to any others, and is still too plainly verified, even among those who bear the name of *reformed* and *protestant*. This ignorance and superstition may well accord with the *policy* and *trade* of government : but it is utterly subversive of the design and efficacy of the gospel.

We may here insert the following paragraph, relative to the *pilgrimage to Mecca*, the sacred city :

‘ It may not be improper to observe, that for some time past, and particularly within the present century, the *Käba*, or holy temple, has sustained a falling off both in the rank and number of its votaries. Whether this defection arises from the advancement of knowledge, or (as is most probable) from the rapid decay which the great *Mussulman* empires have experienced within that period, it certainly denotes a revolution in the minds or habits of the *Mohammedans*, which is perhaps only a prelude to the extinction of *Islamism* *.’

* Mohammed gave to his religion the name of *Islām*, or *Islamism*, which properly denotes *resignation*, or *submission* to the commands of God. Some interpret it the *Saving Religion*, deriving it from the Arabic word *aslama*, the fourth conjugation of *Salama*, importing *to enter into a state of salvation*. From this root is likewise deduced the word *musslem*, denoting, in the Arabic language, a *true believer*, or professor of *Islamism*. Vide *Mod. Un. Hist.* vol. h. p. 225. REV.

The main subjects of these four volumes are distributed under the following heads:—1. *Vol. 1st*, *Zakat*, or the *Mosque-tax*; *Storage*; *Disputes*; *Mortgages*; *Wills*; *Gifts*; *Marriage*; *Larceny*; *Injuries*, or *personal injuries*; *Foundations*; *Trusts*, or *property entrusted to trustees*, or other persons; *Assignment of Stock*; *Marriage*; *Partnership*; *Appropriation*, or *division of estates*; *and*; *Securities*, chiefly intended to guard against loss in the exchange of the *precious metals*; *and*; *Transfer of Debt*; *Duties of Merchants*; *Evidence*; *Restoration of Estates*—*Vol. 2d*, *Gifts*; *Claims*; *Alienations*; *Constitutions*; *Partnership in the profits of stock and labour*; *Dignities*; *Loans*; *Gifts*; *Hire*; *Mortgages*, or (if we understand it right) *emancipated slaves*, who become free on paying the stipulated ransom; *Contract by which one person transfers his property to another*; *Compulsion*; *Inhibition*; *Licensed Slaves*; *Unlawful*; *Share*, relative, as it seems, to the rights of property held by two or more persons.—*Vol. 3d*, *Partitions*; *Contracts of Cultivation*; *Contracts of Gardening*; *Zakat*, or the *slaying of animals for food*; *Sacrifice*; *Alms-givings*, chiefly to be considered, it is said, in the light of a treatise on propriety or decorum; *Cultivation of Waste Lands*; *Prohibited Liquors*; *Hunting*; *Pawns*; *Offences against the Person*; *Fines*; *Levying of Fines*; *Wills*; *Hermaphrodites*, ‘a class of beings, (says the translator,) which probably exist in imagination rather than reality; we shall therefore leave this book to speak for itself.’

Under most or all of these heads, the reader will find some suitable and useful remarks, offered by Mr. Hamilton, before he proceeds directly to the laws and rules concerning them, as delivered in the *Hedaya* itself: some of these remarks we may insert, but they must be brief and few.

Under the head of *Manumission*, it is observed:

‘*Tenderness towards slaves* is certainly a prevalent principle in the *Musfulman* law, notwithstanding some passages which occur in this treatise, are directly repugnant to common feelings, and to the natural rights of MAN.—Still we shall be guilty of great injustice, if we form our ideas of *Musfulman* slavery from the treatment experienced by *Christian* captives among the barbarians of *Tunis* and *Algiers*.—To the free-born denizen of *Britain*, the very name of SLAVE carries with it something odious and disgusting: but the *Mohammedan* bondman, generally speaking, experiences in a very slight degree, if at all, the miseries which necessarily attend that state in some of the dependencies of *Europe*; where the riches of the community grow out of the incessant labour of wretches, whose shortened date of life is balanced against their earnings by rules of *Algebra* and calculations of *Arithmetic*.’

Among the strictures on the book which treats of *punishments*, we find it observed,—‘ The chapter containing the penalties of drunkenness, exhibits a degree of lenient indulgence with respect to that vice which we should scarcely expect to meet in a *Mussulman* law-book, as it hence appears that a man may offend in this way, even to a considerable degree, without any danger of legal cognizance.’—To something of a like purpose is what we read under the article of *Prohibited Liquors*. ‘ At present Mussulmen are not, in general, very strict observers of the *Law* in this particular, their modern doctors allowing that various fluids may be drank, either medicinally or for pleasure, provided it be done with moderation, and so as to avoid scandal.’

Concerning the article entitled *Larceny*, it is said by this writer,

‘ Many arguments might be adduced against the law of mutilation in cases of larceny; founded as well on the *inhumanity* as the *inefficiency* and *inconvenience* of that mode of correction. It is, however, the only method expressly authorised by the text of the *Koran*,—and if we consider the force of religious prejudice, and the effect of long habit, it may perhaps appear very unadvisable to introduce any hasty alteration in the penal jurisdiction in this particular,—especially as we have nothing better to offer by way of substitute, (for surely our penal laws are still more sanguinary!) and also, as the *Gentoo* laws, with respect to theft, are strictly analogous to the *Mussulman*, in awarding mutilation under certain circumstances.’

Of the book which relates to *Gifts*, we are told, that it ‘ chiefly consists of plain rules, applied to ordinary cases; it is to be remarked, however, (adds the translator,) that the *Mussulman* law, with respect to *gifts*, differs considerably from the *Roman*, in leaving to the donor an unrestricted right of resumption.’

When Mr. Hamilton takes notice of the book of *Inhibition*, he expresses himself in the following manner: ‘ How far legal restrictions on adult *prodigals* are calculated for the advantage of the community at large, it is not our business to inquire. It is, however, certain, that the imposition of wholesome limitations on thoughtless extravagance, and every other species of folly, if more generally introduced, would operate powerfully to preserve the comfort and peace of families, and (perhaps) the virtue of individuals.’—How far this remark is just, and still more how far it might be wise to make the trial, deserves consideration.

Under the head of *Offences against the Person*, the translator takes particular notice of that passage in the *Koran* which allows of *retaliation*; an allowance, in which he supposes the
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prophet had a view to indulge the propensity of his countrymen to revenge, and also to preserve the peace of the community:

‘ In fact, (observes Mr. H.) however equitable this mode of requital may appear in some instances of personal injury, yet when applied to all without limitation, it certainly involves much gross absurdity and injustice, a charge from which it does not stand acquitted by all the distinctions which the commentators have established concerning it in this book. Hence it is that the *Musulman* courts, following the example of the *Jews*, understand the words of the *Koran*, in all cases short of life, in the same manner as those do the *Pentateuch*; that is, not as awarding an *actual* retaliation, according to the strict literal meaning, but an atonement in exact proportion to the injury.’

The translator having exhibited what he terms an *imperfect* summary of the work, to use his own phrase, ‘ hazards a few words in vindication of its probable utility.’—In respect to *India*, as long as the *English* retain their acquisitions *there*, its propriety, and perhaps necessity, are too plain to admit of doubt: but there are other advantages which he hopes may be derived from it:

‘ It can scarcely fail to open a source of desirable knowledge to the merchant and the traveller. In a *political* view, likewise, it is humbly presumed that this work will not be found altogether uninteresting. At the present eventful period, when we have seen new empires springing into birth, and the old indignantly throwing off the long-riveted chains of despotism, the grandest remaining fabric of *Islamism* seems hastening to its fall.—In expecting this mighty ruin, we are naturally led to inquire on what principles the fabric was founded, and to what causes we are to attribute its decay.—Some parts of the following treatise are particularly calculated to assist us in the investigation. We may therefore observe that, however sagaciously it might be formed for the sudden extension of dominion, during an age when mankind were involved in the darkest gloom of superstition and ignorance, the *Musulman* system, civil and religious, is but wretchedly adapted to the purposes of public security, or private virtue. We may observe, with some degree of laudable exultation, its obvious inferiority, in every useful view, to that excellent system which we profess, and which is so admirably calculated to promote the temporal good of mankind, as well as their eternal happiness!’

Mr. Hamilton makes some respectful acknowledgements to those who have countenanced and assisted him in his laborious pursuits: Sir John Macpherson and his colleagues in the Bengal government receive their tribute of respect, as do also the *Court of Directors*: but the first and principal testimony of regard and applause is expressed in these words:

REV. APRIL 1792.

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' Concerning the public zeal, the penetrating and comprehensive mind, of the gentleman to whom this work is dedicated, (Warren Hastings, Esq.) it is unnecessary to enlarge in this place. From him the present translation derives its existence, and the merit of his design received its best confirmation in the continuance of support it experienced from his immediate superiors, as well as from his successors in office.'

It has appeared to us, that, in order to afford some proper view of these volumes, no method that we could take, would be more acceptable or satisfactory to our readers, than that of extracting some parts of the translator's preliminary discourse, and adding some occasional remarks.—Many of the regulations and distinctions, which the *Hedaya* prescribes, will, no doubt, have an odd appearance to us, whose manner of acting, and mode of thinking, are so different from those of the *Asiatics*. It might, in general, be imagined, that the rules of right and justice should, in a degree, bear an affinity among all people, though the method of observing them, or of censuring their neglect, may greatly vary. Fact has, however, proved, that men, when left to themselves, have failed in several respects, even on the plainest points of justice and humanity. As to the code here given, no doubt, some of the directions may be considered as obsolete, even in the countries in which they originated; some may be frivolous, needless, or of a mistaken kind; and others, merely repetitions of what had before been offered; while, in a general view, they tend to maintain peace and order, and to preserve the comfort and welfare of society, according to the apprehensions and prejudices of those people to whom they immediately relate. Several of them have undoubtedly looked with a favourable aspect on those objects, to which all laws ought to be directed,—the safety and the advantages of the community, and of individuals.

We have not ourselves been accustomed to form any high opinion of the administration of justice among the *Arabians* or *Mohammedans*. However good their law may be,—historians have generally led us to believe that it is executed in a summary way; by the despotic order, or according to the passions, or the interest, of the chief; whose dictates, even if he happens to be a sensible and a good kind of man, are far too authoritative and arbitrary, if not too severe, to be relished by those who have any just sense of the rights and comforts of human nature. In more civilized countries, and under far better governments, than those of the Eastern world, it is greatly to be regretted, that so much difficulty attends the attainment of personal justice, or the redress of injuries: obstacles and delays, in these respects, are most vexatious, injurious to peace, to health,

health, to property;—and, after all, even when the decision may be just, the expence attending it, seldom affords the victorious party much reason to rejoice; and not unfrequently does it throw him into embarrassments and distress, perhaps equal to a defeat.

On the whole, we consider this publication as a great curiosity, which may gratify many an inquisitive and studious mind. We do not pretend to assert the fidelity and accuracy of the version; of which, however, we entertain no doubt. We respect the modesty and diffidence with which Mr. Hamilton speaks of his performance; and we find no difficulty in concurring in his opinion, when he observes, that ‘the chief business of a translator, is *scrupulous accuracy*, and the only merit he can claim, *laborious application*.’ The former of these the present translator has endeavoured to preserve, and the latter he presumes to affirm has not been wanting.’

We are unwilling to finish this article without taking some notice of the *introductory address*, written by the *composers of the Persian version*. It is in the true Eastern manner, and begins as follows:

‘Praise and glory unbounded is due to that adorable Being, in the investigation of whose ways, through their several mazes, the most learned theologians are exhausted, and the most contemplative philosophers, in the wilderness of research, find the foot of comprehension shackled with the fetters of amazement! Duly to return thanks for his favours (which to offer is a duty indispensably incumbent on every existent being) is impossible; and to touch the skirt of his intelligence, (which exceeds the power of the finger of diligence,) by force of reason and study, impracticable!—Salutations innumerable are also to be presented at the tribunal of HIM * who is seated on the elect throne, to follow whose infallible institutes is a certain means of attaining the Divine favour, and whose world illuminating lamp of law derives its sacred light from the morning beams of the Day of Judgment.’

In the course of this *address*, great commendations are bestowed on the Governor-General, Mr. *Hastings*.

These volumes are concluded by an index, intended in some degree to supply the place of a glossary: there is also an index referring to *Arabic* terms used, and authorities quoted, in the work.

With pain we add, that, since this article was written, the literary world has sustained a loss by the death of the very ingenious and deserving translator of this work: who, as we have heard, irreparably impaired his health by his great application to this laborious undertaking.

* *Mohammed.*

Art. XV. *Essays, Philosophical, Historical, and Literary*, Vol. II. 8vo. pp. 568. 7s. Boards. Dilly. 1791.

IN the present volume, as well as in the former *, the ingenious writer makes such wide and various excursions into different regions of science and literature, that it appears difficult for us, within our prescribed limits, to examine, at large, the force of his reasoning, or the propriety of his observations, on every topic which falls under his discussion. A general report of the contents, with a few occasional strictures, is all that we can attempt.

The volume opens with an Essay on *Immaterialism*, in which the author combats the idea so fashionable among modern philosophers, that what is called mind is nothing more than the organization of matter. He undertakes to rescue the immaterial system from the charges of contradiction and improbability, brought against it by Mr. Cooper, in his *Treatise Ethical and Theological* †; and he rests the whole weight of his argument on these two propositions: I. From figure, magnitude, and motion, however divided or compounded, nothing can possibly result, but different modifications of figure, magnitude, and motion; and II. Every system is a sum, or aggregate, of the parts which compose that system; and the properties of every system are consequently the sum, or aggregate, of the properties of all its parts.

‘It is an absurdity (says our author) which Transubstantiation itself does not exceed, to maintain, that a whole possesses any thing more than, or that in reality it is any thing different from, its component parts; and all Nature rises up in confutation of an assertion so monstrous and extravagant. To affirm that perception can arise from any combination of impercipient particles, is as truly ridiculous as to affirm, that a combination of the seven primary colours with the four cardinal virtues may constitute a planet. It is equivalent to an assertion, that an epic poem might be composed of parallelograms, cones, and triangles. In a word, it is an absurdity not less real, though somewhat less obvious, than that of the blind man who thought the idea of scarlet resembled the sound of a trumpet.

‘This is the sum and substance of that famous argument, in which the celebrated philosopher, who has lately revived, and with great learning and ability defended the system of Materialism, professes to see no force; and which he has spared himself the trouble, therefore, of attempting to confute. Here, however, the Immaterialists are contented to make their final stand; and when assailed by all the metaphysical artillery of their opponents, they retreat for

* For an account of Mr. Belsham's first volume, see *Rev. New Series*, Vol. II. p. 1.

† See *Rev. New Series*, vol. v. p. 294, 361.

refuge to this argument, as to a fortress absolutely impregnable. That system which involves in it a contradiction or absurdity, can never be true, however fair or specious it may appear in other respects; and if truth is consistent with itself, the system to which it stands opposed can never be false, however great or numerous the difficulties connected with it.'

This decision is confidently advanced, and ingeniously supported: but, on a point which has so long divided the philosophical world, we will not take on us to pronounce Mr. Belsham's reasoning to be so demonstrative, as to solve every difficulty, and supersede all farther dispute.

Our Essayist next conducts his reader into the walk of history, and lays before him a sketch of the reign of James II. ; which seems particularly intended to trace the causes of the revolution in 1688. The Essay concludes with the following judicious and liberal reflections :

' Such was the expedition, and such the facility with which a revolution was accomplished, which, in its consequences, must be acknowledged one of the most interesting and important in the annals of history. From this period, a government was established, which had for its basis what no other government had ever before expressly assumed—The natural and unalienable rights of mankind. From this period, the grand question, whether government ought to be exercised for the advantage of the governors, or the governed? was finally decided. Government was by the highest authority allowed, and even virtually asserted, to be a *trust*. And the inference could not with any degree of plausibility be disputed, that the men in whom this trust is vested, by whatever names or titles they may be distinguished, are ultimately responsible to the community for the right and proper exercise of it. Though many defects and imperfections were suffered to remain, even under the new constitution of government, much that was evil was remedied, and much that was good confirmed. But, above all, a principle of melioration and improvement was introduced, which has operated, and which still continues to operate, notwithstanding all external obstacles and impediments; and which, strengthened and supported by the arduous and unremitted efforts of the enlightened friends of civil and religious liberty, will, as there is good ground to hope, at length purify and refine the constitution from the dregs of despotism which yet remain.

' For this purpose, it is necessary to divest the crown of that unconstitutional weight of *influence*, arising chiefly from the accumulation of an enormous debt, and the establishment of a numerous standing army, which has silently and imperceptibly succeeded to the violent exertions of prerogative. It is also manifest, that the representation of the nation must undergo a great and essential reform, in order to enable the legislature to speak and act in conformity to the true sense of the people; which will ever be found in a well-regulated community, possessing all the proper means of information, to coincide with the true interest of the people. Cor-

ruption, as an instrument of government, will then become wholly superfluous; and the executive magistrate will be restrained by just limits to his proper province, which is to give due and prompt effect to the will of the community.

'These are the principles, however imperfectly carried into practice, which have elevated this country so high above the surrounding nations. The jealous policy of the sovereigns of Europe has not been able to prevent the beneficial effects of these principles from being universally seen, or the cause from being almost as universally acknowledged. "Henceforth," it may be said of this memorable revolution, "a series of new times began." A new spirit of ardour and emulation has been excited. The sacred flame of Liberty has diffused itself with rapid and incessant progress. Nations which appeared scarcely a century ago plunged in a state of the most abject and hopeless slavery, have awakened from their iron sleep at the animating sound of her voice, and listen with eagerness whilst she exhorts them to aspire to the dignity, the virtue, and the felicity, of which they are by the great charter of their nature rendered capable. FRANCE, the implacable rival of Britain for so many ages past, has now learned to bow down at the same altar, and glows with a kindred, and even with a purer and more hallowed fire! What glorious consequences may not be expected to unfold themselves to ages yet unborn, to "worlds that must not yet be found," from the united efforts of these illustrious nations, to diffuse the blessings of peace and liberty throughout those distant and extensive regions of the globe, which have so long been disturbed and desolated by their incessant contentions and animosities.'

In Mr. B.'s animadversions on the declaration of the last sentiments of Pere Le Courayer, a dignitary of the Gallican church, he is deservedly held up as a pattern of liberality to Protestant priests.

On the subject of *Ecclesiastical Establishments*, two points are discussed: Whether they are lawful in their nature? and if lawful, whether they are expedient? and on both a decision is given in the affirmative. With respect to the English church, it is acknowledged that the English liturgy, in its general structure, and *radical principles*, is founded on the basis of the purest morality, and the most rational and sublime devotion: but the speculative *dogmata* exhibited in its creeds and articles are condemned, as incredible in themselves, and opposite to all our natural ideas of rectitude and justice. May it not here be asked, what are these *dogmata*, but the radical principles of the liturgy; and if they be incredible and absurd, with what propriety can those forms, which every where suppose their truth, be termed rational?—An attempt is made to apologize for subscription to articles which the subscriber does not believe. The ground of this apology is, that the Church (Art. XXII.) approves and admits the limitation of not embracing any propositions as articles of faith, the truth of which "can-
not

not be proved by a certain warrant of scripture ;” an apology which supposes the Church to give up that uniformity of belief, the maintaining of which was her avowed object in prescribing articles of faith, and herein to pull down with one hand the whole edifice which she had erected with the other. On the ground of this flimsy salvo, our author pleads, that, in a moral and philosophical sense, truth is not violated by those who publicly declare their assent to doctrines, ‘ which, if they have taken any pains to improve and inform their minds, they cannot believe.’ What is this but sacrificing truth on the altar of candour ?

The next two Essays, on the Government of India, and on the constitutional Establishment of a Regency, turning on political questions not at present before the public, do not demand our particular notice.

The character of King William, at present perhaps too much decried by Whigs as well as Tories, is held by our author in high estimation. He thus concludes an Essay on his reign :

‘ The recital of the actions of this monarch forms his best and highest eulogium. His character was distinguished by virtues rarely found amongst princes—moderation, integrity, simplicity, beneficence, magnanimity. Time, which has cast a veil over his imperfections, has added lustre to his many great and admirable qualities. His political views were in the highest degree laudable and upright. He had true ideas of the nature and ends of government ; and the beneficial effects of his noble and heroic exertions will probably descend to the latest generations ; rendering his name justly dear to the friends of civil and religious liberty, and his memory ever glorious and immortal.’

Mr. Belsham next appears as an advocate for Christianity, in an Examen of the King of Prussia's Reflections on Religion. Of the judicious and liberal manner in which he replies to objections against the divine authority of the Christian religion, we shall give one specimen :

“ Ma raison me dit,” says the Royal sceptic, “ que Dieu voit tout ; qu’il est partout ; que conserver c’est agir ; que pour agir quelque part, il faut y être ; l’action suppose la présence. En un mot Dieu est partout, & l’écriture me dit que Dieu cherche Adam dans le paradis ; qu’il appelle Adam—*Adam, ubi es ?* Que Dieu se promène dans le paradis : Que Dieu s’entretient avec le diable, au sujet de Job. Ma raison me dit que Dieu ne saurait être sujet à aucune passion ; qu’il doit avoir une prévoyance infinie, & qu’il est éternellement immuable : & la religion Chrétienne m’apprend que Dieu parlant à lui-même dit ces belles paroles—*Je me repens d’avoir fait l’homme* : que sa colère n’a pas été inefficace ; qu’il la détruit par le deluge ; & comme il n’avait pas prévu que les hommes seraient encore les mêmes, qu’il a conservé une famille qui

en a produit de tout semblables aux premiers."—In reply to all objections of this nature, it is obvious to remark, that Christianity, though it undoubtedly supposes and implies the authenticity and divine origin of the Jewish religion, leaves us the most extensive latitude of judging as to those particulars which are not immediately or necessarily connected with this general acknowledgment: And as to the accounts which are transmitted to us of the creation and fall of man, the dispersion of mankind, the general deluge, &c., they may very properly be considered as the ancient popular traditions of the Jews, blended, agreeably to the stile of Oriental antiquity, with allegorical and hieroglyphical imagery, in which it is neither very easy, nor very material, to distinguish what is fabulous from what is true. And if any Christian philosopher should even think proper to reject these remote and obscure traditions as wholly incredible, I know not that they are so connected or interwoven with the proper evidence of the divine authority of the Jewish and Christian religions, as therefore to render him liable in any degree to the charge of inconsistency: though vague and romantic as they may be deemed, I have myself no doubt of their being originally founded, like most of the mythological fictions of the Greeks*, from which they derive strong corroborative evidence, upon real and important facts. As to the conference which God is represented as holding with Satan in the book of Job, with which the imagination of the King was evidently impressed as a most striking absurdity, for he has repeatedly insisted upon it as wholly contrary to reason and credibility; it happens that the book of Job has no more connection with Christianity, or even with Judaism, than with the religions of Zoroaster or Confucius. The general design, however, of this justly celebrated relique of Arabian antiquity, is so extremely apparent, that one is tempted to suppose his Prussian Majesty could only have perused a few introductory passages of the work, or he would certainly have been sensible that this pretended absurdity is no more than an allegorical fiction. The great object of this sublime poetical drama, is to vindicate the ways of God to man: and the principle of evil is personified under the denomination of Satan, agreeably to the Oriental mythology, in order to obviate the indecorum and impiety of ascribing events, apparently contrary to the perfection of the divine attributes, to the immediate agency of God. And it is farther remarkable, that the existence of this evil being, as a real intelligent agent, is neither an article of the Christian, nor of the Jewish revelation;—that however seriously it may have been believed by the generality both of Jews and Christians, it can claim no other credence than is due to an article retained from the ancient popular faith, originally founded, doubtless, on the Manichæan principles, embraced by the philosophers of the East.'

* ' Vide Bryant's *Analysis of Ancient Mythology*; a work of admirable learning and ingenuity, though it is much to be regretted, that the splendid eccentricities of imagination should so frequently predominate over the dictates of cool and sober judgment.'

In a review of the Unitarian controversy, the author gives a masterly sketch of the history of Jewish and Christian Platonism, shewing in what manner the doctrines of Plato were incorporated into the Jewish system by Philo, and into the Christian system by Justin Martyr, Clemens Alexandrinus, and other Christian fathers; and making it evident, by many citations, that 'the triumph of Platonism over Christianity was gradual, and did not take place without a very long and violent opposition, which at different times, and in different stages of orthodoxy, displayed itself in various forms.'

We next find the author on moral ground, and are entertained with a valuable and ingenious disquisition on the rules of virtue, and on the foundation of moral obligation. Dr. Clarke's doctrine, that rectitude is the sole and unalterable rule of human action, is here rejected as unsupported by clear and specific argument; and Mr. B. embraces utility, or a regard to general welfare and happiness, as the only principle which admits of universal application. On this interesting topic, he reasons thus:

'Supposing the nature and ultimate object of Virtue to be ascertained with a clearness and accuracy which would preclude all future debate or discussion, still the question may with propriety be asked, "What obligation are we under to practise it?" This is a question which the advocates for the system of Rectitude pretend not to answer. They think it sufficient to say, that we feel the force of the obligation, though we cannot explain the nature of it. It is an obligation universal in its extent, perpetual in its duration, and absolute in its sovereignty. The sanctions of religion do not constitute this obligation—they merely enforce it; and if those sanctions were entirely abrogated, or if it were possible to suppose them no longer the sanctions of virtue, but of vice, still the obligation to the practice of virtue would remain in full force, for obligation is involved in the very nature of it; and the eternal distinction of moral right and wrong is the true and sole foundation of moral obligation, right and obligation being manifestly co-relative terms. As to this account of moral obligation, I must ingenuously acknowledge that it is much too sublime for my comprehension—all is wrapt in mysterious and impenetrable obscurity.

" — I see before me neither here, nor here,

Nor what ensues; but have a fog in ken

That I cannot look thro'."

SHAKESPEARE.

To the advocates of the opposite hypothesis, then, I am compelled to resort for a more satisfactory and intelligible solution. Moral obligation, according to this class of philosophers, is but another term for rational inducement. If the question therefore be proposed to them, What obligation are we under to be virtuous, or to adopt those principles of action which are most likely to promote the general happiness? they reply, without hesitation, that your own happiness is closely connected, by a thousand ties, with the general

ral happiness; and that a regard to your own true interest is the strongest of all obligations, or, in other words, the most forcible, as well as rational, of all motives. But, if a very curious enquirer should farther presume to ask, whether the interest of the individual was invariably, inseparably, and universally connected with the general interest of mankind? this is a question which might well be supposed "to give them pause." A moralist, like Mr. Hume, whose sole or principal object is reputation, would probably decline to give an explicit answer to this obnoxious enquiry; and content himself with acknowledging, "that it would be little difficult to find any, which will, to the understanding, when divested of the feelings of virtue, appear satisfactory and convincing*." But a philosopher like Mr. Paley, who has only truth in view, would ingenuously confess, that private interest does not, and cannot, in all cases, coincide with the public good. Then, in certain cases, the obligation to be virtuous ceases? True: but in those cases, religion must be called to the aid of virtue. Religion completes and perfects the coincidence between private and social happiness: for it teaches us, that whatever sacrifices are made, by the individual, of private to public good, will receive a glorious compensation in a future and eternal state of existence. But, does natural religion inculcate this sublime doctrine with clearness and certainty? Far from it. Natural religion only affords a faint gleam of hope that this may possibly be the case. Revelation then must be ultimately invoked, to supply the manifest defects and imperfections of the religion of nature. And revelation, such a revelation as Christianity offers to the acceptance of mankind, a revelation whose grand object it is to ascertain this truth, crowns the whole fabric. And thus we are led to conceive of Christianity as the key-stone of that wide-extended arch, which human virtue, solicitous to form a permanent and solid basis of human happiness, began to build; but which, unassisted by superior and divine aid, she is compelled to acknowledge her inability to finish.

The value of the selfish principle of prudence is next considered; and it is maintained that the books of Proverbs and Ecclesiastes proceed entirely on this principle, exclusively of the belief of a future state.

The remaining essays are, on Epic and Dramatic Poetry, containing several ingenious remarks on Aristotle's doctrine concerning the Epopee and the Drama; Memorials of the Reign of Queen Anne; a judicious analysis of Bishop Butler's Analogy; Reflections on the French Revolution, which we reviewed in our *New Series*, vol. vi. p. 93; Observations on the Test laws, of which we gave an account in *Rev. New Series*, vol. v. p. 346.

We pass over these latter Essays without distinct examination; not because we think them inferior in merit, but either

* 'Hume's Essays, Vol. II. p. 306.'

because they do not appear to require critical animadversion, or because the subjects have of late been frequently discussed in various forms.

It would be injustice to the writer of these volumes, to close this article without expressing our admiration of their general spirit and character. They afford many proofs that the author possesses extensive knowledge, good sense, and a candid temper; and that he is no inconsiderable master of correctness, perspicuity, and strength, of language.

ART. XVI. *An Enquiry into the Expediency and Propriety of Public or Social Worship.* By Gilbert Wakefield, B. A. late Fellow of Jesus College, Cambridge. 8vo. pp. 42. 1s. Deighton. 1791.

IN an enlightened age, and a free country, it would be disgraceful not to allow the fullest scope to inquiry. The consequences of such unbounded latitude will indeed be, that sometimes old prejudices will be attacked, and established errors detected; and that, at other times, important truths will be called in question, and untenable opinions and absurd paradoxes be advanced:—but, in either case, nothing will be hazarded by discussion; for it is impossible, in the ultimate issue, that mankind should not be edified by an increase of knowledge, or that TRUTH should not be triumphant over all opposition.

The obligation of social worship must either arise from its natural propriety and utility, discoverable by reflection and experience, or from the express injunction of divine revelation. From the title of the work now before us, we were led to expect that Mr. Wakefield intended to examine the subject chiefly by the test of reason: but, on perusal, we find that his inquiry principally relates to the question, Whether public worship be authorized by the example and injunctions of Christ and his Apostles?

In order to shew, that the practice of Christ discountenances public worship, Mr. W. quotes several passages in the gospels, in which it is related that Jesus withdrew from the multitude, or from his disciples, for private devotion. The passages on which he chiefly insists, are Matt. xiv. 23. xxvi. 36. Luke, v. 16. vi. 12. ix. 18. On the first of these, he thus comments:

‘ Our Saviour had just been feeding, by a miraculous supply of provisions, five thousand men besides women and children, in a desert place and distressed for food. Whilst their hearts were expanding with gratitude to their benefactor, and their souls wrapt in admiration of this stupendous exertion on their behalf; what a glorious opportunity,

opportunity, one would have thought, was then offered for *social worship* with the multitude! At least all *methodists*, and most *dissenters**, of our times, would have set about the pious operation with all imaginable fervour, and have continued their *prayers*, as *Paul* did his *preaching*, till *midnight*; till returning hunger might have demanded the interference of a second miracle to satisfy the multitude. How different from such fanaticism was the conduct of the Son of God! that Son, who was admitted into the bosom of his Father, to an intimate knowledge of the divine will and counsels! He, as on all other occasions, left the people to the secret impressions and undisturbed impulse of their own mind: he consigned them to their *private meditations* on that wonderful event, which could not fail to meliorate their hearts and influence the conduct, by that gradual and unconstrained process, which is conformable to the uniform dealings of providence with mankind. In the mean time, *Jesus* himself, far from the bustle and inspection of this *congregation*, retired to offer up his unostentatious devotions to that omnipresent Spirit, who *saw in secret*, and *would reward him openly*. The recesses of a mountain and the gloom of night furnished the stage and scenery for the intercessions and supplications of the holy Nazarene. His temple was the universe; his altar the footstool of *Jehovah*; his incense, silent communication with the Father; and his sanctuary, his own spotless heart.'

* Men, who have been educated in the church of England, will find an exercise for all their faith in believing the account of this rigorous discipline even among *dissenters* of our time; most sadly degenerated as they are in this respect from the glorious mortifications of their ancestors. In some *dissenting academies*, as I am credibly informed, the day is ushered in with a prayer of *half an hour*, preceded or followed by a *chapter* in the Bible be it long or short; then comes the *hymn* as a finishing *appendix* to this work of devotion. Before the lecture in *divinity*, a petition is offered up, something like one of the *collects* in the church-liturgy, to him that *worketh great marvels*; to give the tutor, I presume, *understanding and knowledge*, and the pupil, *patience and docility*. The *evening* concludes with a counterpart of the *morning service*. Besides these petty diurnal exertions for spiritual improvement, the students have private meetings, or *clubs*, to practise themselves in the *gift of prayer*: and each takes alternately a separate province; going through in his course the routine of *ascriptions, confessions, supplications, intercessions*, and every other figure of *theological rhetoric*. But even this is just nothing at all to the painful devotional performances of some private families, which beggar every thing that was ever heard of in this way, except the perseverance of *Simon* the pillar *percher*; and would suffuse the cheek of the most rigid *Israelite* with a conscious blush of inferiority. My *nursing-mother* does not owe me many obligations; and therefore I should be uncandid and injurious indeed, if I did not bear this testimony, that she enjoins and practises no ceremonies in any degree so absurd and contemptible as these.'

Wakefield on the Propriety of Public or Social Worship. 437

On this part of his argument, Mr. W. is so decided in his judgment, that he says, 'Give me but *one single positive proof* of the existence of social worship among Christ and his apostles, [2d edit. between Christ and his apostles,] and I retire with shame from the field of contest, and resign the victory.'

He goes on:—

'We are told in various passages by the gospel-writers, that our Lord frequented the *Jewish synagogues*, wherever he came; that he was a constant attendant in the *temple*, when at *Jerusalem*; that he went into private families on many occasions; and in all these instances, not to *pray*, (observe that, reader!) but for the *sole purpose* of promoting, by incidental admonition and pious lessons, the substantial improvement of his hearers, in the knowledge and practice of genuine *spiritual* benevolent religion; a religion, not consisting of *outward exhibitions*, but of *inward influence*; not in the honour of the *lips*, but in the aspirations of the *heart*; not in the vain oblations of *ceremonial homage*, but in the *pure offering* of the *whole man*, body and spirit, on the altar of the divine will; a religion, consisting, in short, of a complete dedication of our thoughts, faculties, and actions, through every moment of existence, to *GOD'S SERVICE*. Yes: the captain of our salvation was accustomed both to *walk and teach*, and *heal the sick*, and *disputes*, and *preach the gospel**, but never *PRAYED*, in the *temple*. We are told of his *instructions* and *admonitions* in their *synagogues* and *houses*† but not a syllable of *joint prayer* or *social worship*.—And what shall we say to these things? Is it possible, that *realities* of this important nature could have *escaped the observation* of these eye-witnesses of the life and actions of our Saviour; these constant companions of his journeys, of his public appearances, and his retirements? Or, on the other hand, is it probable, that the *evangelists* should *decline* recording such usages of their master for our benefit? Or can any other supposition be devised to extricate the patron of *social worship* from this embarrassing dilemma?'

As direct evidence to prove public worship to be unauthorized by Christianity, and inconsistent with it, the author quotes our Saviour's precepts, Matt. vi. 5, 6. John, iv. 21—24. His remarks on the former of these passages are as follows:

'To the lover of truth, who wishes to adjust his conduct by the standard of the gospel, this emphatic passage will appear of inestimable value, and indisputable as demonstration. The whole weight of the question might be securely rested on this adamantine pillar: and we may defy either the subtleties of argument to undermine its base, or the force of evidence to throw it down. Our divine master is here introduced as directing his disciples, in the clearest and most unequivocal declaration that language can convey,

* Matt. xxi. 14. Mark xi. 27. Luke ii. 46. xix. 47. xxi. 2.

† Matt. iv. 23. ix. 35. xiii. 3, 4. Mark, iii. 1. Luke, iv. 15, 16, x. 39. and many other passages in all the gospels.'

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upon the very point of duty, which occupies our enquiries. "What exception can be imagined to testimony like this?"

' Even the use of *solitary prayer* in the *synagogue* or any *public assembly* of men, is not obscurely disapproved by this text; because the reason of disapprobation, here alledged against those *Jewish hypocrites*, is inseparable from the circumstances of the case; such a mode of *prayer* must ALWAYS of necessity carry an appearance of *ostentation* with it. And more notoriously must this effect take place, in the devotions of *social worshippers*. But, if inferences drawn from the former verse of this quotation be liable to dispute, the injunctions of the latter at least admit of no evasion: they are universally intelligible, and irresistibly convincing. The witness of *our prayers*, according to the command of our great instructor, is not to be the *congregation of Christians*, but the invisible Father of mankind. The theatre of *our devotions* must not be the *chapel*, the *church*, or the *cathedral*; tumultuous with the *busy hum* of men: but the secrecy and silence of the *closet*. It is not, *Jesus* tells us, the duty of an humble *Christian*, by ringing his bell or blowing his horn, to invite multitudes of spectators to stimulate the fervour and to testify the patience of his devotions; *he* is not expected to shew his homage to the ruler of the universe, as we pay our respects to earthly potentates, in crowds and pomp and tumult:—we must *shut the door* even of our *closet*, that no eye, so much as of our household, may obtrude upon the tranquility of our meditations, and no vanity be gratified by the curious observance of an admiring brother. Our concern is with God only. Let his inspection be our applause; and our recompense, his approbation. The features of resignation, unseen by man, will be faithfully marked by his eye: the secret whisper, the retired sigh, unheard in the congregation, will vibrate on his ear, and be registered in the volume of his remembrance, to testify in our favour before men and angels, when the formalities and fopperies of *ceremonial worship* are swept into oblivion.'

The passages to which Mr. W. refers, as indirect evidence, are Matt. xi. 30. xii. 6. 8. xxiii. 14.

The texts, which he examines as not unlikely to be esteemed unfavourable to his conclusion, are, 1. The address in the Lord's Prayer, "*Our Father*," not "*My Father*;" on which his remark is, that 'a Christian offers up even his private devotions but as one among many children in the family of the Father of the universe,' and therefore naturally makes use of the plural form of address. 2. Christ's assurance, that when two or three were gathered together in his name, there would he be in the midst of them: on which Mr. W. asks,

' Can two or three be assembled in *the name of God*, that is, I presume, to promote his glory and the purposes of providence, on no other occasion but that of *public worship*? Is human happiness, the grand object of the divine administration, to be promoted no where but in a *church* or *chapel*; and by no means, but the united noises of a *parson*, and his *clerk*, and the *congregation*?'

3. Luke,

3. Luke, iii. 21. *Jesus being baptised and praying*, which, he observes, is interpreted as inferring social prayer rather than private, without any pretence imaginable.

On the practice of the apostles, Mr. W. says,

‘ All that my researches have been able to discover relative to this subject, is either wholly consistent with *private worship*, or from the peculiarity of its circumstances, or its dissimilarity to what is now called *social worship*, cannot with any cogency, or shew of reason, be pressed into the service of the cause which I am combating.’

Under the head of expediency, Mr. W. only offers a few general, but sufficiently severe strictures, on the ostentatious, hypocritical, or irreverent, manner in which public worship is sometimes performed.

After all, Mr. W. acknowledges that the Jews, in their assemblies, recited the scriptures in the way of praise and thanksgiving, and sung hymns in honour of the Supreme Being: he moreover admits the propriety of observing the ‘ sabbath, and of assembling for religious instruction.’

Without entering, at present, into the merits of the question here discussed, we must remark, that, whatever may be the truth concerning it, the levity, with which the subject is treated in some parts of this pamphlet, is not, in our opinion, to be justified.

N. B. Since the preceding article was begun, we have received the second edition of this Inquiry, *with considerable Alterations, and an Appendix*; and from this copy we have printed our extracts. On examining the additional matter, we find it to be more in the way of ridicule and invective, than of argument. With respect to the church of England, the balance is kept nearly even, by cancelling one obnoxious passage, and introducing another:—but toward the Dissenters, the author suffers his expressions of indignation and contempt to exceed all bounds of decorum. Not contented with general sarcasm, he reflects on the late excellent Dr. Price, as, though *in the main* a very virtuous and amiable man, and a great proficient in various parts of knowledge, yet *exceedingly illiterate*, like the majority of dissenting ministers, in the branch most essential to theology; and, with all his zeal for civil freedom, *no true friend of religious liberty*. With respect to the dissenting mode of worship, Mr. W. not only pronounces it ‘ unedifying and intolerably irrational,’ but has ransacked his memory for the coarsest and most contemptuous image which antiquity could furnish, to represent, what deserves at least decent treatment, a congregation silently uniting in prayers uttered by their minister.—

nister.—‘ This mode of prayer, where the congregation is gaping for the *ejaculations* of their orator, strongly reminds me of the facetious painter of antiquity, who represented Homer copiously discharging from his mouth, and the poets of succeeding times licking up his v—t.’ (P. 37.) Can any thing exceed the *foulness* of this abuse?

We do not presume to be exclusively the advocates of any one sect: we are very sensible that there is much room for correction and amendment in every subsisting form of religion: but may we not be allowed to ask, whether such language, as that in which Mr. W. has indulged himself in these *Additions* to his Inquiry, does not trespass on the bounds of that ‘ardour, which the incomparable John Hales has happily styled a *due Christian animosity*?’

As to the explanatory and argumentative parts of these *Additions*, they may be summed up in a few words. They consist, 1. In rejecting the specimens of public worship from our Lord’s example, as ‘so entirely gratuitous in themselves, so perfectly dissimilar to the exhibitions of our modern practitioners; or in short so superlatively inapplicable in every circumstance but the name, as to appear trifling beyond all description, and unworthy of a moment’s consideration.’ 2. In setting aside an appeal to the practice of Christ and his apostles, as wholly unnecessary; since Christianity, till the destruction of Jerusalem, was encumbered with Judaical observances; and since, ‘considering the accommodations of our Lord, in opinions and actions not immoral, to the weaknesses of his followers, with the genius of the gospel, and the unspiritualized habits of those times,’ there is ground for a ‘firm persuasion, that Jesus might *allow* and *practise* in those days, what he by no means intended to be binding on his disciples in the more advanced ages of Christianity.’ 3. In admitting for a season, by way of indulgence to the weakness of Christians and the imperfect condition of religious knowledge, (though, as far as relates to public prayer, without authority from the gospel, and inconsistently with its true character,) a plan of public worship, consisting of reading select portions of scripture, singing a hymn, expounding the New Testament, with a practical exhortation, and a *short address* to God, *supplicating* pure affections, fortitude, perseverance, and resignation.

These concessions appear to us to cut short the whole controversy, by permitting Christians, as long as they judge it expedient, to make use of public forms of prayer, and even *authorizing* such indulgence, by the example of Christ and his apostles in allowing and practising things, which, in the more advanced ~~state~~ of Christianity, would no longer be obligatory:

— Whence

—Whence the only remaining question will be, whether the generality of mankind be yet arrived at such a state of perfection, as to have no farther occasion for the instrumental duties of religion?—a question of fact, not to be decided by authority, but by observation and experience.

✂ *Several Answers to Mr. WAKEFIELD's Enquiry, &c. have appeared. Those by Dr. DISNEY, Mr. WILSON, and EUSEBIA, will be noticed in our next Number.*

ART. XVII. *A Letter from the Right Hon. Edmund Burke, M. P. in the Kingdom of Great Britain, to Sir Hercules Langrishe, Bart. M. P. on the Subject of Roman Catholics of Ireland, and the Propriety of admitting them to the Elective Franchise, consistent with the Principles of the Constitution as established at the Revolution.* 8vo. pp. 88. 2s. Debrett. 1792.

HOW differently do men feel and talk of the same evils, when they press on themselves or their connections,—and when they bear hard on others, who are of an opposite class, interest, or party! In the former case, the burthen is intolerable, and remonstrance is the cry of the oppressed: in the latter, the grievance is considered as being more imaginary than real; and every murmur is treated as the insolence of faction.

Mr. Burke,—who of late so steadily resisted the admission of sectaries to offices open to members of the establishment; who set his face so firmly against extending the right of election to the many thousands of unrepresented British protestants; who felt so indignantly when Frenchmen burst the bands of aristocracy; and who declaimed with such bitterness and severity against the incidental excesses of a French mob, whose outrages were more owing to the degraded state in which they had been long kept, than to the freedom they had recently acquired:—this same Mr. Burke, with considerable force and effect, here pleads the cause of truth, the cause of civil and religious liberty, in behalf of his oppressed friends and countrymen,—the Irish catholics. He now sees the folly and the mischief of supposing that a man cannot discharge the duties of civil life with honesty and ability, unless he be of this or that particular religious community*. He sets forth the injustice

* I well remember a great, and, in many respects, a good man, who advertised for a blacksmith; but, at the same time, added, he must be a Protestant. It is impossible that such a state of things, though natural goodness in many persons would undoubtedly make exceptions, must not produce alienation on one side, and pride and insolence on the other.—Who would expect to find the author of such sentiments opposing the repeal of the test and corporation acts?

REV. APRIL 1792.

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of excluding men from 'the privileges of the constitution under which they are born;' the cruelty of treating any class of natives 'as perpetual and unalliable aliens;' the iniquity of transferring 'the imputation of crimes from persons to descriptions;' the hardship and unfairness of erecting 'a proscriptive monopoly of franchises;' and the impolicy of 'keeping in the heart of a country a bank of discontent, every hour accumulating, upon which every description of seditious men may draw at pleasure.' He would 'raise an aristocratic interest, that is, an interest of property and education among them;' [the catholics of Ireland *;] and he thus apologizes for the enormities and outrages that have been committed by the White Boys, and all the other denominations of poor, ignorant, and ferocious, but ill-treated and insulted, Irish papists:—

'You, who have looked deeply into the spirit of the Popery laws, must be perfectly sensible, that a great part of the present mischief, which we abhor in common, has arisen from them. Their declared object was to reduce the Catholics of Ireland to a miserable populace, without property, without estimation, without education. The professed object was to deprive the few men who, in spite of those laws, might hold or obtain any property amongst them, of all sort of influence or authority over the rest. They divided the nation into two distinct bodies, without common interest, sympathy, or connexion; one of which bodies was to possess *all* the franchises, *all* the property, *all* the education: The others were to be drawers of water and cutters of turf for them. Are we to be astonished that when, by the efforts of so much violence in conquest, and so much policy in regulation, continued without intermission for near an hundred years, we had reduced them to a mob; that whenever they came to act at all, many of them would act exactly like a mob, without temper, measure, or foresight?'

How well does all this, *mutatis mutandis*, apologize for the dark parts of the French revolution! what then, we must here ask, becomes of the impartiality of the painter, who so keeps down and softens a hard ugly feature in one portrait; and so brings out and caricatures it in another? How shall such an one be exempted from the number of those 'who,' as Mr. Burke describes them, 'have their shop full of false weights and measures, and who think that the adding or taking away the name of Protestant or Papist, Guelph or Ghibelline, alters all the principles of equity, policy, and prudence?' He adds,

* By this mode of expressing himself, it appears, at first sight, as if Mr. Burke were arguing in favour of aristocracy: but if we attend to the idea, instead of the expression, it will be evident that he is, in reality, supporting the cause of the levellers; since he is contending that the degraded catholics of Ireland should be raised to a level with their protestant superiors.

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such men 'leave us no common data upon which we can reason;—and indeed, the right hon. gentleman himself exemplifies the truth of his assertion:—for, by proceeding on these principles, and granting or withholding rights and privileges, according as the object is an American or a Briton, an Irishman or a Frenchman, a Papist or a Protestant, he has left himself none of those common data, none of those great universal principles, which form the only solid foundation for the liberties of all mankind.

Instead of defending his present clients on the extensive ground of natural right; instead of disclaiming, as revelation, reason, and experience, teach and warrant, all authority of the civil magistrate to decide on the truth or falsehood, the good or evil, of any system of faith, and to protect or proscribe, to reward or punish, whole bodies of citizens, according as they come up to, or fall short of, his standard of religious orthodoxy;—instead of doing this; Mr. Burke confines himself to the narrow ground of ancient usage in church and state. Even here, circumscribed as he is by such a small circle, he pleads his cause, as we before remarked, with considerable force and effect, at times. The cause is so good in itself, that it is impossible not to discover its many strong holds, on any ground: but, managed as it here is, weak parts are likewise discoverable; parts whose weakness arises wholly from their being crammed and squeezed into such a narrow compass.

'The government of Ireland,' says Mr. Burke, ' (the same as the British) is not in its constitution *wholly* aristocratical; and as it is not such in its form, so neither is it in its spirit. If it had been inveterately aristocratical, exclusions might be more patiently submitted to. The lot of one plebeian would be the lot of all; and an habitual reverence and admiration of certain families, might make the people content to see government wholly in hands to whom it seemed naturally to belong. But our constitution has a *plebeian member*, which forms an essential integrant part of it. A plebeian oligarchy is a monster in itself: and no people, not absolutely domestic or predial slaves, will long endure it. The Protestants of Ireland are not *alone* sufficiently the people to form a democracy; and they are *too numerous* to answer the ends and purposes of an *aristocracy*. Admiration, that first source of obedience, can be only the claim or the imposture of the few. I hold it to be absolutely impossible for two millions of plebeians, composing certainly, a very clear and decided majority in that class, to become so far in love with six or seven hundred thousand of their fellow-citizens (to all outward appearance plebeians like themselves, and many of them tradesmen, servants, and otherwise inferior to them) as to see with satisfaction, or even with patience, an exclusive power vested in them, by which constitutionally, they become their absolute masters; and by the manners derived from their circumstances, must be capable of exercising upon them, daily and hourly.

an insulting and vexatious superiority; nor are they indemnified (as in some aristocracies) for this state of humiliating vassalage (often inverting the nature of things and relations) by having the lower walks of industry wholly abandoned to them. They are rivalled, to say the least of the matter, in every laborious and lucrative course of life: while every franchise, every honour, every trust, every place down to the very lowest and least confidential (besides whole professions), is reserved for the master cast.

‘ Our constitution is not made for great, general, and proscriptive exclusions; sooner or later, it will destroy them, or they will destroy the constitution. In our constitution there has always been a difference made between a *franchise* and an *office*, and between the capacity for the one and for the other. Franchises were supposed to belong to the *subject*, as a *subject*, and not as a *member of the governing part of the state*. The policy of Government has considered them as things very different: for whilst Parliament excluded by the test acts (and for a while these test acts were not a dead letter, as now they are in England) Protestant dissenters from all civil and military employments, they *never touched their right of voting for members of Parliament, or sitting in either House*; a point I state, not as approving or condemning the measure of exclusion from employments, but to prove that the distinction has been admitted in legislature, as, in truth, it is founded in reason.’

Shortly after, he adds: ‘ It is *not* a fundamental part of the settlement at the revolution, that the state should be protestant, without *any qualification of the term*;’—and from these premises, viz. that the state is not so wholly aristocratical, nor so thoroughly protestant, as some conceive, he argues, that his Irish friends ought not to be disfranchised, merely on the score of their being plebeians and catholics. Now, even allowing the premises, what a miserable mode of arguing is this! It is just as if Mr. Burke admitted that his clients had no other, nor better, claim to justice, equity, and impartial treatment, than that of their not having been wholly deprived of these blessings in times past. Perhaps, however, there are few who *will* allow the premises; especially if it be true, as Mr. Burke says, and we believe it is but too true, that ‘ the Protestants settled in Ireland, considered themselves in no other light than that of a sort of colonial garrison, to keep the natives in subjection to Great Britain;’ that ‘ the whole spirit of the revolution in Ireland, and indeed the spirit of all the proceedings long antecedent to that æra, even before the words protestant and papist were heard of in the world, was the spirit of not the mildest conqueror;’ that ‘ a regular series of operations were carried on, for the purpose of the total extirpation of the interest of the natives in their own soil;’ that ‘ after the total reduction of the kingdom in 1691, the ruin of the native Irish, and in a great measure too, of the first races of the English settled

settled in the country, was completely accomplished ;' that 'all the penal laws of that unparalleled code of oppression, which were made after this last event, were manifestly the effects of national hatred and scorn towards a conquered people, whom the victors delighted to trample upon, and were not at all afraid to provoke.' If it be true that such a temper regularly 'prevailed in all its force to a time within our memory,' and that 'the scheme was never deviated from for a single hour ;' surely it must appear, in opposition to Mr. Burke's premises, that the spirit of the British government, as it respects Ireland, has been inveterately aristocratical, and inveterately protestant.

Our readers, however, will be curious to learn on what ground Mr. Burke affirms, that the church of England, as by law established, is not so much of a protestant church as has been supposed *. It is this : When 'our predecessors in legislation formed an operose ecclesiastical establishment,' they did not set up a religion, which 'was nothing but a mere *negation* of some other : ' but they 'professed themselves, and imposed upon others, even under penalties and incapacities,' a specific and definite system of faith and worship consisting of creeds, articles, &c. &c. : they constituted 'a church which was *positive* in its doctrine and its discipline ;' and this church, viewed in the light of an establishment, never at any period, either before or since the reformation, was any other than what it now is : for, says Mr. Burke,

'There never has been a religion of the state (the few years of the Parliament only excepted) but that of *the Church of England* ; the church of England, before the reformation, connected with the See of Rome, since then, disconnected and protesting against some of her doctrines, and the whole of her authority, as binding in our national church : nor did the fundamental laws of this kingdom (in Ireland it has been the same) ever know, at any period, any other church as an *object of establishment* ; or in that light, any other Protestant religion. Nay our Protestant *toleration* itself at the revolution, and until within a few years, required a signature of thirty-six, and a part of a thirty-seventh, out of the thirty-nine Articles. So little idea had they at the revolution of *establishing* Protestantism indefinitely, that they did not indefinitely *tolerate* it under that name.'

If it be so, then it follows that our established church or religion, being the same now as it ever was, even at any period antecedent to the reformation, must be essentially popish ; unless Mr. Burke means to say, that the church of England,

* It seems here as if Mr. Burke thought with Sir Richard Steele, who distinguished the church of Rome from the church of England, by saying, that the former pretended to be *infallible*, and the latter to be *always in the right*.

however she may, at different periods, have altered her doctrine or discipline, has still remained the same, because she has always been the church of England:—but this sense of the proposition, beside that it in no way is subservient to his present purpose, is too childish to be attributed to Mr. Burke; because it would be saying in effect, that the church of England would still continue the same, though she were to turn Pagan or Mohammedan. Mr. Burke must therefore mean that our present establishment does not, in essentials, differ from popery. To attempt to shew the error of such a statement, though it were an easier task than some will allow, is not our business: but we must remark, that, whether true or false, it is a statement which we apprehend it will give no great pleasure to our zealous churchmen to hear so openly made, by one who is a professed friend to the establishment.

In pursuance of the same ideas, Mr. Burke goes on:

* The church of Scotland knows as little of Protestantism *undefined*, as the church of England and Ireland do. She has by the articles of union secured to herself the perpetual establishment of *the Confession of Faith*, and the *Presbyterian* church government. In England, even during the troubled interregnum, it was not thought fit to establish a *negative* religion; but the Parliament settled the *Presbyterian*, as the church *discipline*; the directory, as the rule of public *worship*; and the *Westminster catechism*, as the institute of *faith*. This is to shew, that at no time was the Protestant religion *undefined*, established here, or any where else, as I believe. I am sure that when the three religions were established in Germany, they were expressly characterized and declared to be the *Evangelic* and *Reformed*, and the *Catholic*; each of which has its confession of faith, and its settled discipline; so that you always may know the best and the worst of them, to enable you to make the most of what is good, and to correct or qualify, or guard against whatever may seem evil or dangerous.¹

True it is, no national church, of which we have read, has contented itself with establishing what Mr. Burke here calls a *negative* religion; and we doubt whether the cause of revelation has not hence received more injury, than from all other causes put together.

The Jews had a *negative* religion handed down to them from heaven, which said, “thou shalt not kill, thou shalt not steal, &c.” but it seems this was not enough for them, and so they heaped on it the *positive* traditions of their elders, till, as we read, (Matth. xv. 6.) they “made the commandment of God of none effect.”

Christians also had a *negative* religion given them from the same source, saying, “call no man your father on the earth:” but this did not content national churches; and so they created for themselves, father Dominics, father Francis’s, right rev. and

and most rev. fathers in God, father confessors, holy fathers of the inquisition, and such an innumerable host of other *positive* fathers, that their Father, which is in heaven, (who, whether we refer to his own prohibitory mandate, "thou shalt have none other gods or fathers but me," or whether we refer to the great neglect into which he and his precepts had fallen among national churches in comparison of other fathers and their precepts, might not improperly be called their *negative* father,) was nearly lost and forgotten in the crowd.

Catholics, again, by the *negative* religion which they received from God, were forbidden to make to themselves any graven image: but being wiser than their maker, they discovered that something *positive* was absolutely necessary, to assist and invigorate their devotions, as they pretended; and so they introduced image-worship.

Lastly, both papist and protestant, both evangelist and reformed churches, were taught by the *negative* religion which was made for them, that "the Lord their God was one Lord, and that they should have no other gods but him:" but they made a *positive* religion for themselves. The clear light of heaven, which shone so refulgent in the simple negative proposition, was found to be too dim, obscure, and *undefined*; and so they invented their homo-ousias, their consubstantialities, their hypostatic unions, their three persons in one nature, and two natures in one person, and all their other patent lamps to light those souls on their road to salvation, which had been left in such a benighted and forlorn condition by him who created them. Amid all their care and concern, however, they forgot one thing, without which an ordinary capacity must be in great danger of erring; and if it should err therein, it seems that it must perish everlastingly;—they forgot to point out how men were to distinguish and clearly comprehend the difference between three separate persons all endowed with every attribute of God, and three separate Gods; so as that they might commit no fatal blunder, either by "confounding the persons or dividing the substance."

Much worse, however, than all this,—it has ever been in defence and propagation of their *positive* religions, that men have unsheathed the sword of persecution; that they have harassed and massacred, and burned and tortured, one another, in every mode which human, or rather diabolical, ingenuity could invent. Gracious Heaven! that such wretches should ever, by their own impudence, or by the sufferance of others, have worn and polluted the most respectable and honourable of all titles, that of a Christian! That men, who made it their business—and to judge from the history of most of these positive

gentlemen, one would think they had no other business in the world—who made it their business, we say, to “go about like roaring lions seeking whom they might devour,” should pretend to be followers of him who “went about doing good!”—That miscreants, breathing nothing but *hatred* and vengeance, should pass themselves for disciples of a Master, who made it a condition absolutely indispensable in all who would be his disciples, that they must have “*love* one towards another;” and who, by his adding that this should make them manifest to all the world, seems to have considered scarcely any other criterion as essentially necessary! Were not the fact known to be otherwise, one would almost be led to imagine, that churches and kirks had imposed the name of *Christians* on these their myrmidons, in the way of scorn and derision: just as, it is said, another Kirk, whose memory, by the uncommon infamy attached to it, is likely to survive a long time in the west of England, imposed the name of *lamb*s on the brutes who executed the savage barbarities of a commander more brutal than themselves.

Let us, however, turn from the disgusting picture—let us leave these *positive* religions, with all their horrid consequences; and attend to Mr. Burke, where, with great good sense and good humour, and, toward the latter part of the quotation, with great discernment and knowledge of human nature, he pleads the cause of toleration, in behalf of his persecuted brethren, the Irish catholics:

“I do not mean to trouble you with any thing to remove the objections, I will not call them arguments, against this measure, taken from a ferocious hatred to all that numerous description of Christians. It would be to pay a poor compliment to your understanding or your heart. Neither *your* religion, nor *your* politics consist “in odd perverse antipathies.” You are not resolved to persevere in proscribing from the constitution, so many millions of your countrymen, because, in contradiction to experience and to common sense, you think proper to imagine, that their principles are subversive of common human society. To that I shall only say, that whoever has a temper, which can be gratified by indulging himself in these good-natured fancies, ought to do a great deal more. For an exclusion from the privileges of British subjects, is not a cure for so terrible a distemper of the human mind, as they are pleased to suppose in their countrymen. I rather conceive those privileges to be itself a remedy for some mental disorders.

“As little shall I detain you with matters that can as little obtain admission into a mind like yours; such as the fear, or pretence of fear, that in spite of your own power, and the trifling power of Great Britain, you may be conquered by the Pope; or that this commodious bugbear (who is of infinitely more use to those who pretend to fear, than to those who love him) will absolve his Majesty’s

jesty's subjects from their allegiance, and send over the cardinal of York to rule you as his viceroy; or that, by the plenitude of his power, he will take that fierce tyrant, the king of the French, out of his jail, and arm that nation (which on all occasions treats his Holiness so very politely) with his bulls and pardons, to invade poor old Ireland, to reduce you to popery and slavery, and to force the free-born, naked feet of your people into the wooden shoes of that arbitrary monarch. I do not believe that discourses of this kind are held, or that any thing like them will be held, by any who walk about without a keeper. Yet, I confess, that on occasions of this nature, I am the most afraid of the weakest reasonings; because they discover the strongest passions. These things will never be brought out in definite propositions; they would not prevent pity towards any persons; they would only cause it for those who were capable of talking in such a strain. But I know, and am sure, that such ideas as no man will distinctly produce to another, or hardly venture to bring in any plain shape to his own mind—he will utter in obscure, ill explained doubts, jealousies, surmises, fears, and apprehensions; and that in such a fog, they will appear to have a good deal of size, and will make an impression; when, if they were clearly brought forth and defined, they would meet with nothing but scorn and derision.'

To sum up our account; though we have been dissatisfied with parts of the present letter, we have been better pleased with it, as a whole, than with any of Mr. Burke's late publications. The *object* of it is good and liberal. The right hon. gentleman is here travelling toward the temple of liberty and truth. In that case, it becomes a point of inferior consideration, to scrutinize the precise nature of the path which he pursues. Whether, in his progress, he be at all times consistent with himself; or whether the road that he takes, be a broad or a narrow one; his steps are still directed *thitherward*; and we only lament that he did not find more members of the Irish legislature to accompany him on the journey.

ART. XVIII. *Poems on various Subjects.* By the Rev. William Windle Carr. 8vo. pp. 208. 5s. Boards. Edwards. 1791.

MR. CARR is, we believe, a new candidate for the favour of the Muses; and if assiduity in his *devoirs* be deemed a valid title to their Ladyships' good graces, he cannot so entirely fail of success, as not to obtain a condescending smile, at least, if not a sprig of bays into the bargain. He has certainly some pretensions to their regard, which every one who aspires to the honours of Parnassus cannot fairly urge; particularly his warm attachment to morality, virtue, and piety: which, in the opinion of the wise and the good, will amply compensate for any little defects that may attract the critic's notice, in point of poetical decoration. Yet, having allowed this, we must, in
due

due respect to impartiality, remark, that we think Mr. Carr's poems to have more of the glitter of art, than of the steady glow of genius; that he possesses more of fancy than of vigour; and that frequently his numbers rise no higher than to that mediocrity which marked the poetical writings of a Pomfret, a Fenton, or a Walsli *, whose writings, however, have had many admirers; especially those of the very popular Mr. Pomfret, whose little volume has gone through an astonishing number of editions,—beyond what even the works of Dryden or Pope can boast.

As a specimen of this writer's poetical talents and turn of sentiment, we shall give the following *Inscription for a Hermitage*:

‘ Stranger, where, so thoughtless, by
Do thy erring footsteps stray?
Stop, and turn thy curious eye
From yon dazzling dome away.
And cool, within this glimmering shade,
This Hermit's haunted scenes, retire,
And mark the roof with olers laid,
And pure, his peaceful paths admire.
And stoop beneath his humble door,
And view his walls with ivy spread,
Moss-grown bench, and grassy floor,
Hairy gown, and wicker bed.
Nor his frugal meal despise,
Nor his cup with health that flows,
Beard, from age of hoary fize,
Age, that wisdom's wealth bestows.
Taste the draught my thirst relieves,
Eat the wholesome food I bring,
Honied cake of oaten sheaves,
Balmy fruits, and nectar'd spring.
You that swim with sparkling wine
In yon echoing hall may tell,
How its luscious baits incline,
What, the pang its charms conceal.
Folly's wit, and reason's war,
Stain the hours in mirth that roll;
Taste the dish these hands prepare,
Sip with me the simple bowl.
Taste, nor thus thy moments lose,
From the giddy rout remove,
Taste, and let thy prudence choose
Paths, her clearest rules approve.
Shun the slaves of pleasure, shun,
Fluttering life's fantastic crew,

• The friend of Mr. Pope,

Round

Round in glittering tribes they run,
 Fashion leads, and fools pursue.
 Stranger, cease, those toils forbear,
 Wealth, and all its cares resign,
 Fame renounce, but fruitless are
 Mimic bust, and marble shrine.
 Nor vain yon lonely Halcyon deem,
 Though gold her azure plumes adorn,
 She loves this dark sequester'd stream,
 Nor finds those favourite haunts forlorn.
 And soft those bow'rs in silence trace,
 And hear the midnight warbler's song,
 She hides in shades her blushing face,
 She flies the noonday's babbling throng,
 And turn, and stoop within my door;
 Taper light, and napkin clean,
 Cross, and saint, and Virgin pure,
 On my turf-built altar seen;
 Cup of life, and rapture high,
 Books, and fast, that vice controul,
 Kiss, and beads, and holy sigh,
 Are the feast that feeds my soul.
 Stranger, proud, regardless, where
 Do thy erring footsteps fly?
 Stop, and kneel in humble pray'r,
 Live like me, and learn to die.'

The poems contained in this volume, (which is very elegantly printed,) consist chiefly of Odes, Elegies, Epistles, a noddy to the memory of Shenstone, &c. &c. In the second stile, entitled *Infidelity*, the poet appears in a very respectful light, as the champion of religion. He here attacks the principal modern freethinkers with considerable success, particularly Voltaire and Rousseau; and we were glad to see him attack the last-named genius with so much candour, liberality, even tenderness; to all which the amiable disposition of Rousseau, and the native virtues of his heart, justly entitled him,—whatever may be said of his systematic oddities, singularity of conduct:

' Unhappy Rousseau! whom in art alone
 All climes have honour'd, but no clime would own,
 Oppress'd, an exile, poor, to ills consign'd,
 In wrongs illustrious, and to wrongs resign'd,
 To fame, whom malice now begins to raise,
 And Envy's pois'nous anger turns to praise.'

There is some defect in the fifth line, *To fame*, &c. which seems to leave the sense incomplete. We refer it to the author's italics, for his next edition.

MONTHLY CATALOGUE

For APRIL, 1792.

LAW.

Art. 19. *Reports of the Proceedings in Committees of the House of Commons, upon controverted Elections*, heard and determined during the Parliament called in 1784. Vol. III. By Alexander Luders, Esq; Barrister at Law, of the Inner Temple. 8vo. 7s. 6d. Boards. Brooke, &c. 1790.

THE cases reported in this volume are those of Seaford, Honiton, Downton, Preston, Kirkwall, Elgin, Nairn, Norwich, and Carlisle; which are respectively illustrated by notes, containing much curious information. The case of Seaford was the subject of inquiry before three several committees; the proceedings before the second of which are the most important, and will not fail of suggesting serious reflections on the danger of trusting justices, in parliamentary boroughs, with the power of trying appeals from the poor-rates, where they are to affect the event of an election. Mr. Luders expresses his wish that an alteration so simple and easy, as that of allowing appeals to be brought, in all cases, to the *county* sessions, will not long be wanting. He adds, 'It is dangerous to form schemes of legislation upon the circumstances of particular elections. Either too much warmth in favour of a particular system, or too hasty an execution of the design, or the application of a general law to local and temporary mischief, is frequently the cause of great defects in them, how well soever intended. But these circumstances ought not to prevent a prosecution of similar views of improvement, when deliberately and not occasionally made, and when designed for general, not local or temporary good.'

The case of Elgin deserves particular notice, on account of the information which it gives on the law of Scotland relating to elections, and on the nature of freehold tenures in that part of the kingdom. The ground of the petition was, that persons had voted in right of estates for which they had only nominal and fictitious titles, created for the purpose of voting at elections.

In the Appendix are preserved two very valuable speeches of the present Lord Chancellor, in two causes that have an immediate reference to the question of nominal votes, which were decided in the House of Lords, on appeal from the Court of Session in Scotland. The following passage applies so forcibly to the state of representation in Scotland, as well as to that of England in many respects, that we cannot forbear inserting it; and the friends of a parliamentary reform will be glad to avail themselves of so weighty an authority as that of Lord Thurlow:

"If it be a political object, and an honest object, to give to the land of Scotland its due weight in parliamentary representation, I am afraid that it is not to be obtained by a judgment of any court of law; but that resort must be had to parliament, to cure the great
mischief

mischiefs that has happened to the constitution of that country, as well as other countries; where the change of circumstances has been such, that (the rule and order of government not being changed conformably to it) things have been turned so absolutely round, as to disappoint all the good sense and sound policy upon which the constitution stood originally."

* * * For an account of the first and second volumes of this work, see Review, vol. lxxiv. p. 142. and *New Series*, vol. i. p. 411.

Art. 20. *Advice to a certain Lord High Chancellor, 12 Judges, 600 Barristers, 700 English and 800 Irish Students of the Law, and 30,000 Attornies!* in which all the modern Rules of Practice are laid down and exemplified; and, among other Things, some Anecdotes are related, and honourable Mention is made, of the following illustrious Characters, viz. the Right Hon. Edward Lord Thurlow, Mr. Holloway, Attorney, the Right Hon. William Pitt, George Barrington, Lloyd Lord Kenyon, Mr. Justice Ashurst, Mr. Justice Grose, the Hon. Thomas Erskine, the Respected Messrs. Priddle and Sambich, Attornies, Counsellor Garrow, &c. &c. Strongly recommended to all Gentlemen who wish to know the Law; and to all Clients whose Persons or Fortunes are in the Power of the Lawyers. 2d Edit. 8vo. pp. 79. 2s. Ridgway. 1792.

This Advice is conveyed in an ironical form, and, in this respect, is an humble imitation of Swift's Directions to Servants. The author appears to be most conversant with the least respectable part of the profession.

We are at a loss to conjecture how he fell into the mistake respecting his '800 Irish students;' many years having elapsed since Mr. Yelverton's Act made it unnecessary for them to keep their commons in our inns of court, as preparatory to their practising at the Irish bar.

Art. 21. *A System of the Law of Marine Insurances*, with Three Chapters on Bottomry; on Insurances on Lives; and on Insurance against Fire. 2d Edit. By James Allan Park, Esq; of Lincoln's Inn, Barrister at Law. 8vo. 12s. bound. Whieldon. 1790.

This very useful treatise appears in the present edition in an improved state. Several additional cases are inserted, and some corrections of importance are made. On the whole, we may pronounce this system of marine jurisprudence a valuable acquisition to the commercial world. When we consider how much has been effected in the last thirty years, to settle this branch of law on solid principles, we cannot but concur with Mr. Park, in paying a tribute of respect to that great character (the Earl of Mansfield,) under whose auspices it attained so large a portion of its present perfection. The happy perspicuity with which that venerable judge developed the principles on which policies of insurance are founded, and his mode of applying them to particular cases, will be long remembered and admired.

* * * For our account of the first edition, see Review, vol. lxxx. p. 344.

Art.

Art. 22. *Trial between James Duberley, Esq. Plaintiff, and Major-General Gunning, Defendant, for criminal Conversation with the Wife of the Plaintiff.* Tried before the Right Hon. Lord Kenyon, and a Special Jury, at Westminster, Feb. 22, 1792. Taken in Short-hand. 8vo. 1s. 6d. Ridgway.

Some are of opinion, that the publication of trials of this kind may tend to the detriment of morality, by contaminating the minds of young and unreflecting readers; while, on the other hand, it may be urged, that when vice and profligacy are put to open shame, and exposed to exemplary punishment, not only by the loss of fortune, but by the irreparable ruin of character, a lesson will be given, that may be remembered, when the admonitions contained in sermons, &c. will be forgotten, or disregarded.—It is a trite, but just, observation, that the hangman is often the most eloquent preacher.—Leaving this point, however, to be settled by those who are better casuists, and masters of more leisure, than ourselves, we shall only add, that, with respect to the proceedings which we have just been reading, they have received the stamp of value from the pleadings of the learned and ingenious Messrs. Erskine and Bearcroft, and from the Judge's very proper address to the Jury;—who awarded, to the plaintiff, five thousand pounds damages, being one half of the sum laid in the declaration.—It is said that a new trial has been, or will be, requested, on the ground of *excessive damages*.

Art. 23. *A Letter from an Attorney at Law, concerning imprudent Testamentary Dispositions of Property.* 8vo. 6d. Printed at Frome. Bourne, London. 1791.

This letter may have been useful to the 'respectable person' to whom it is addressed, but does not appear calculated to be of general service.—The hints which it contains are of too confined a nature to admit of their being applied to universal practice.

Art. 24. *Trial between Henry Martin, Esq. of the County of Galway, Ireland, and John Petrie, Esq. of the County of Essex, for Crim. Con. with the Plaintiff's Wife.* Tried before the Right Hon. Lord Kenyon, and a Special Jury, in Guildhall, London, Dec. 14, 1791, who found for the Plaintiff 10,000l. Damages. 8vo. 1s. 6d. Ridgway.

This pamphlet gives to the world a very just idea of the able and eloquent speech which Mr. Bearcroft, counsel for the plaintiff, made on the occasion.

Art. 25. *The famous Turf Cause of Burdon against Rhodes, tried at the Guildhall, York, before Mr. Baron Thomson, and a Special Jury, August 10, 1791.* To which are added, some Observations on the Merits of the Case, as well as on the singular Circumstances attending the Trial. By a Bystander. 4to. 1s. 6d. Johnson, &c.

The reporter gives, *from memory*, a distinct account of this extraordinary cause, and makes his readers acquainted with the circumstances attending it: but, unfortunately, he is not satisfied with having done all which the subject required of him; for, being sadly

disordered with the *cacoethes scribendi*, he has filled his paper with many 'observations' and remarks with which we could have dispensed. The question to which the trial bore reference, was, *Whether a Mr. Rowntree was a gentleman or not?*

Art. 26. *A Treatise upon the Laws of England now in force for the Recovery of Debt*, pointing out the many Abuses of them; together with a Plan for administering more speedy and effectual Justice to Creditors and to Debtors. By John Prujean, Esq. of Gray's Inn. 8vo. pp. 135. 2s. 6d. Sewell. 1791.

Mr. Prujean points out the many abuses which too frequently take place in the modes adopted for the recovery of debts; he paints, with strong and forcible colouring, the hardships under which honest but unfortunate debtors labour; and he shews that the crafty and imposing are often exempt from the punishment which they deserve. He expatiates on the various frauds and oppressive artifices of creditors; and, after enumerating them, proceeds to delineate a plan, the outlines of which he acknowledges he borrowed from the practice of a city on the Continent, by which the honest creditor and debtor will each be benefited, and the conduct of the designing and the unjust will be discovered and treated with merited severity. Mr. Prujean speaks with the warmth of a man interested in his subject, and perhaps, on that account, we should be induced to overlook the blemishes and inelegancies, which we should otherwise deem it our duty to point out. The intention that dictated this pamphlet is so excellent, that we do not think ourselves at full liberty minutely to censure the manner in which it is executed.

NEGROE SLAVERY.

Art. 27. *A Particular Account of the Commencement and Progress of the Insurrection of the Negroes in St. Domingo*, which began in August 1791: Being a Translation of the Speech made to the National Assembly, the 3d of November 1791, by the Deputies from the General Assembly of the French Part of St. Domingo. 8vo. pp. 47. 6d. Sewell. 1792.

As Britain has its society for the abolition of Negro slavery, so has France its *Amis des Noirs*; and as these latter, in the National Assembly, are charged with having scarcely afforded an impartial hearing to the arguments and evidence of the deputies sent from St. Domingo, to represent the distresses of that settlement from the insurrection of the Negroes, this speech is therefore published as an appeal to the public at large. The translator observes, that, 'though touched by the contagion, our vital parts, it is to be hoped, are yet sound; but, when our neighbour's house is on fire, it can never be amiss to play [the engine] a little upon our own.'

With the horrid outrages here related, we will not stain our pages, nor distress the feelings of our readers with a recital of any part of them; and we are farther induced to contract the article to this point, as the pamphlet, at large, has been, since the preceding lines were written, circulated *gratis*; so that, most probably, it is now in the hands of all our readers.

Art.

Art. 28. *A Letter from Percival Stockdale to Granville Sharpe, Esq.* Suggested to the Author by the present Insurrection of the Negroes in the Island of St. Domingo. 8vo. pp. 28. 1s. Clarke. 1792.

If the slave-trade be iniquitous in its principle, and cruel in every stage of its operation, as must be evident to the unprejudiced mind from the nature of the transaction, and from the numerous facts which have been laid before the public, nothing can be more unreasonable than to deduce, from their insurrections in the West India Islands, an argument against the abolition of this kind of traffic. What are these insurrections, but the natural efforts of beings who are suffering extreme injury, to throw off the yoke of oppression, and to regain those rights of which they have been cruelly deprived? and who shall say, that, for such exertions, they deserve to be called savages and rebels? If the whisper of reason and humanity could be heard amidst the clamour of supposed self-interest, it would not admit of a dispute, that *they* are the savages, who, precipitated by rapacity, destroy and tear to pieces their fellow-creatures; *they* are the rebels, who, to indulge this insatiable passion, violate, by such iniquitous and inhuman practices, the fixed and eternal laws of their Creator.

Such is the doctrine of this pamphlet; which asserts, with irresistible force of reasoning, the right of the Negroes, from the laws of God and man, to rise against their oppressors. Without entering into an inquiry, whether the West India commerce might proceed advantageously without the slave-trade—an inquiry which is, in plain terms, only asking, WHETHER IT BE NOT EXPEDIENT TO BE UNJUST—Mr. Stockdale strenuously maintains, that one part of mankind can have no right to subject another to involuntary suffering, for the sake of promoting their own interest:

‘I shall not pay any regard to national, and analogous calculation; for it is of no consequence to my present purpose. But unless we are determined to trample on all moral obligations, we will not insist that it is proper that five hundred thousand human beings should be made miserable to promote, I will not say, the real conveniences, and pleasures; but the mean, and ostentatious luxury, of fifty millions; of a hundred millions; of any number that can be given, or imagined. If any politician imagines that he will render the state over which he presides, vigorous, and flourishing, by distressing an immense number of people, he will violently counteract the laws of nature, and of Heaven; and, therefore, in the last result, he will bring great evils on his country, instead of befriending it.’

On the iniquity of branding the Negroes with the title of savages, for endeavouring to rescue themselves from the wretchedness of slavery, Mr. S. reasons thus:

‘I must ask a plain, and fair question, or two, of those phlegmatick, and unfeeling narrators, in general; of the avowed advocates for the slave-trade; of those who grossly misrepresent the African character; and of the personal tyrants of the unhappy Negroes; if any body of Europeans were bought as slaves; treated with that oppression, and inhumanity, with which, it is well known
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the Negroes are treated, in the West Indies, notwithstanding all the disingenuous industry which has, of late, been used, to make the contrary appear; and if the most deplorable servitude seemed to be inevitably entailed on themselves, and their posterity, unless they hazarded some desperate exertions for their emancipation;—should not we approve their conduct, or their violence (call it which you please), should we not crown it with eulogium, if they exterminated their tyrants with fire, and sword? Should they deliberately inflict the most exquisite tortures on those tyrants, would they not be excusable, in the moral judgment of those who properly value (if it is possible properly to value) those inestimable blessings, personal, rational, and religious liberty? In the noble tempests of their minds, not less dreadful than the unexampled hurricanes, which, a few years ago, visited those devoted islands; in their just, though desperate assertions of the inalienable privileges of the human race, they by no means, equal the premeditated, and enormous acts of barbarity, which they daily suffer from their more than Egyptian task-masters. And yet from the base motive of selfishness; to procure two or three articles of luxury, of the superfluities of life, these barbarities are committed, by men on whom the benevolent light of the gospel hath shone; by Englishmen, who pretend to be jealous of the freedom of mankind; but, who, while they practise, while they suffer, the slave-trade, are very *criminally* ostentatious of *their own*.

Although we cannot entirely follow our author in this passage, (since no injury can, we think, be an excuse for inflicting exquisite torture,) yet we must admit the force of his general reasoning; for it cannot justly be questioned, that the oppressed have a right, by the first law of nature,—that of self-defence,—to rescue themselves, whenever they are able, out of the hands of their oppressors:—nor can it be doubted, that, as long as oppression continues, the oppressors, and not the oppressed, are answerable for all the consequences, be they what they may.

M E D I C A L.

Art. 29. *A Treatise on the Disease commonly called Angina Pectoris.*

By William Butter, M. D. Fellow of the Royal College of Physicians, and Member of the Medical Society, both of Edinburgh. 8vo. pp. 62. 2s. Johnson. 1791.

Dr. Butter has evidently paid considerable attention to this disease, and has well described its attack. Respecting the seat of the complaint, he has not altogether convinced us that he is right. He calls it gout, and says, that it is situated in the diaphragm: he adds, with some confidence, that 'his labour hath not been in vain; that the Diaphragmatick Gout, as to its scientific history, is now complete, or nearly so.' We confess, that, from what is here urged we see little reason for concluding that this disease is the gout, though it may often occur in gouty habits: nor is it proved to our satisfaction, that the diaphragm is either the principal or primary part affected during the paroxysm.

We will give the method of cure in the Author's words:

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‘ The diaphragmatick gout is cured by a laxative medicine duly persisted in, and by a proper diet.

‘ Take of Socotorine Aloes and hard Sope, each two drams: beat them together into an uniform mass with a sufficient quantity of honey; and divide this mass into forty-eight equal pills.

‘ Two of those pills, more or less, are to be taken every night, so as to promote two or three stools daily, till they shall have put on, for some time, a natural appearance. This will be the case when the intestinal accumulation is removed.

‘ The patient, at the same time, should live on a diluting diet, which neither heats nor cools; such as weak broth, of the older meats, beef or mutton, also gruel and barley-water. Those should be taken in turn and plentifully, without regarding set meals. Bohea-tea is not improper at the usual times.

‘ No solid food, whether animal or vegetable, not even bread, should be used.

‘ Fermented or spirituous liquors are not necessary.—Malt liquors are justly forbid.’

In addition to this plan, Dr. Butter advises the occasional use of tincture of Guaiacum, Peruvian Bark, Aromatics, Hemlock, and, above all, the *pulvis antylissus* of the former dispensatories, in the quantity of two scruples, or a drachm, twice in the day.

NAVAL AFFAIRS.

Art. 30. *A new and distinct View of the memorable Action of the 27th of July 1778.* In which the whole of the Aspersions cast on the Characters of the Flag Officers are shewn to be totally unfounded, and the Miscarriage traced to its true Cause. By Robert Beatson, Esq; Author of the Naval and Military Memoirs of Great Britain*. 8vo. pp. 38. 1s. Strachan. 1791.

The experience of this gentleman, with the well-known probity of his intentions, will give due weight to what he offers on the much controverted merits of this action, now that party animosity has exhausted itself. He imputes the indecisive event of the engagement wholly to our defective system of signals, which is nearly the same now that it was in the time of James II. ‘ If the commander in chief of a fleet cannot direct all the necessary movements of his ships, and make known his designs, without the delay which must attend sending frigates to the subordinate commanders, it is impossible that he can communicate his intentions with sufficient dispatch, or seize on the moment which insures victory. This appears clearly to have been the case with Admiral Keppel.’

A season of peace, when both fleets and their commanders are laid up in their respective docks, is the time when mature plans and reforms ought to be concerted against future occasions.

Thus, after harsh censures, and bitter recriminations, have had their full operation to mislead our judgment of men and things for fourteen years, to the cruel injury of particular characters, behold,

* For our account of Capt. Beatson's Naval and Military Memoirs, see Rev. New Series, vol. iv.

we are now led to conclude that no one was to blame. What a lesson is this for human instruction during the hurricanes of eager contest; and what poor encouragement for exertions in a precarious line, where decisive events alone can protect the credit of the managers!—This seems to be a subject of much importance to the public.

BIRMINGHAM RIOTS.

Art. 31. *Strictures on a Pamphlet entitled, "Thoughts on the late Riot at Birmingham*."*—By a Welsh Freeholder. 8vo. pp. 63. 1s. 6d. Johnson. 1791.

The Welsh Freeholder here maintains the character which we have formerly given of him,—that of an able and spirited writer. He again comes forward, a strenuous advocate for the Dissenters, and for Dr. Priestley, against the accusations and insinuations of the author of the "*Thoughts, &c.*"

'Let none (says he) abate of the reverence with which they have been wont to regard Dr. Priestley, because the friends of church and state have exiled him from his home, burned his house, sought to destroy his property, and ransacked his papers. He is not the only philosopher, not the only sage, not the only pious christian, whom the friends of church and state have persecuted. For Socrates was put to death by *the friends of church and state*. The philosopher Aristotle was obliged to fly his country to escape the effects of the zeal of *the friends of church and state*. The same fate Anaxagoras, had it not been for a powerful patron, would at a more early period, have experienced from *the friends of church and state*. Our Saviour was crucified by *the friends of church and state*. The Apostles were put to death, and the primitive christians made martyrs by *the friends of church and state*. Several of the brightest ornaments of the reformation were banished their country, sent to the galleys, and burned at the stake, by *the friends of church and state*. A belief that there were antipodes was once deemed a heresy not to be tolerated, by *the friends of church and state*. Our illustrious countryman Roger Bacon, for his studies in natural philosophy, was thrown into prison by *the friends of church and state*. Galileo was thrown into that of the inquisition for saying that the earth moved, by *the friends of church and state*. The excellent Grotius, for denying the decree of reprobation, was imprisoned by *the friends of church and state*. Locke was dishonoured at Oxford by *the friends of church and state*. Dr. Clarke was put to the alternative of being stripped of his preferment, or of disgracing his reputation by a quibble, by *the friends of church and state*. Honest Whiston, the coadjutor and successor of Sir I. Newton, was, on the charge of heresy, expelled from the mathematical chair at Cambridge, by *the friends of church and state*: while his successor, an immoral man and an infidel, sat in it without disturbance from *the friends of church and state*.'

* See Rev. for Feb. p. 225. N. B. The Welsh Freeholder published a Pamphlet with nearly the same title, viz. *Thoughts on the Birmingham Riots*. See M. R. New Series, vol. vi. p. 238.

Dr. Priestley has been persecuted, no doubt : but we are confident that the true friends of our constitution in church and state are displeased with his persecutors.

Art. 32. *A Letter from Timothy Soberfides, Extinguisher-maker at Wolverhampton, to Jonathan Blast, Billovs-maker, at Birmingham.* 8vo. pp. 29. 6d. Johnson. 1792.

Timothy Soberfides is a fly but not unpleasant fellow ; he laughs, and sings the song of *moderation*. Whether Jonathan Blast and his party at Birmingham will join in the chorus with Sober Timothy, time must discover : but be this as it may, it is certainly easier to ridicule than gravely to argue bigotry and illiberality out of countenance. The light weapons of wit often do more execution than the heavy artillery of logic.

Timothy's concluding advice to his cousin Blast, we hope will not be thrown away :

‘ To you Cousin Blast, and your honest fellow-workmen of Birmingham, I say, “ Mind your work, avoid evil counsellors, and keep out of harm's way ; and of what ever religion you call yourselves, Churchmen, Presbyterians, Papists, Methodists, or Anabaptists, Quakers, New Jerusalem or Old Jerusalem, or any of the hard words ending in *arians*, or *inians*, believe me you will no more ride to heaven upon these names, than a witch will upon a broomstick, unless you keep the *ten commandments*, and also the commandment which the Lord and Saviour of us all, whatever names we go by, gave, when he said, *This is my commandment, that ye love one another as I have loved you.*”

Timothy's extinguisher is of a good construction, and we recommend it to the use of all parties.

POETRY and DRAMATIC.

Art. 33. *The Bosom Friend.* In Five Books. By an Etonian. 12mo. pp. 51. 1s. 6d. Faulder. 1791.

Those readers, who are little acquainted with the fashionable world, will be surprised to find that this poem, instead of being, as the title might seem to promise, a panegyric on friendship, is written in praise of a modern article of a lady's dress. The poet, like Mr. Pope in his *Rape of the Lock*, has bestowed much invention, and many pleasing verses, on a trivial subject. The piece bears marks of genius, learning, and taste, which indicate that this Etonian will hereafter make no inconsiderable figure in a Higher School.

Art. 34. *Reflections on Ingratitude, Friendship, &c.* A Poem addressed to a Friend. To which is added, an Expostulatory Address. 8vo. pp. 39. 1s. Hookham. 1792.

Personal disappointment and distress appear to have given birth to these lines ; the moral meaning of which may be allowed to compensate in some measure for their poetical defects.

Art. 35. *The Dreamer Awake* ; or, *Pugilist Matched* : A farce, in two acts, as performed at the Theatre Royal, Covent Garden. By Edmund John Eyre, late of Pembroke College, Cambridge, and now of the Theatres, Shrewsbury, Worcester, and Wolverhampton,

hampton. 8vo. pp. 35. 1s. Printed at Shrewsbury. Sold by Richardson, London. 1791.

All the humour of this little piece consists in the mistakes of the different characters, and all its wit is made up of puns. With good acting, it might be laughable.

Art. 36. *A Day in Turkey; or the Russian Slaves: A Comedy as acted at the Theatre Royal in Covent Garden.* By Mrs. Cowley. 8vo. pp. 86. 1s. 6d. Robinsons. 1792.

'The Day in Turkey,' says Mrs. Cowley in her preface, 'leaves the press exactly as it has continued to be performed amidst the most vivid and uninterrupted plaudits—or interrupted only by the glitter of soft tears; a species of applause not less flattering than the spontaneous laugh, or the voluntary collision of hands.'—This is very fine!—but unfortunately for us, though we have seen this piece at the theatre, and have perused it at home, we have never experienced 'the glitter of soft tears,' nor have we *confused* our hands by any voluntary collision. In truth, the play is one of those middling productions, which call neither for violent censure, nor extravagant applause.

The plot contains little or nothing: Alexina, on the day of her marriage, is carried off by the Turks, and is placed in the palace of the Bassa. Count Orloff, her husband, enters into the army, and is likewise taken prisoner and conveyed to the same palace. In consequence of a cessation of hostilities, the Bassa visits his haram, and inquires for Alexina, whom he has never seen, but with whom he is enraptured on account of her reserve, and her opposition to his will. Paulina is introduced in her stead, and, captivating the Turk, relieves Alexina from her distress, and restores her to her husband.

The incidents are neither numerous nor interesting: one contrivance, indeed, is rather suited to a pantomime than to a comedy: it is the concealment of *à la Grecque* by transforming him into a feat for the Bassa.

Among the characters, none claim particular regard for novelty of conception, nor for force of colouring. The uniform sorrow and constant melancholy of Alexina are tiresome: She indeed,

“ ——— largely supplies

The mouldring eloquence of trickling eyes.”—

Paulina is of a different and more pleasing cast: she is far too silly, however, to induce a Turk to renounce the pleasures of his haram; and far too kind, to render such a measure necessary: still her character is, in part, natural; and though we feel no emotions of 'rapturous applause,' we can smile at the little conceit of her warbling to the Bassa,

“ Never till now felt I love's dart,” &c.

Ibrahim, the Bassa, has very little of the Turk in his composition: he not only enters into the holy bands of matrimony with a Christian, but (so zealous is Mrs. Cowley to propagate the true faith,) he informs us that 'CHRISTIAN DOCTRINES must be RIGHT, and he will closely study them.'

Of the Prologue and Epilogue it would be difficult to decide which is the least in point of merit. The latter contains a parody on the famous passage in Mr. Burke's "Reflections," concerning the Queen of France; applying it to the marriage of the Duchess of York. We mention this, only to afford our readers a smile at the 'rapturous' note, by which it is accompanied:

'Those who *read* will know, that in the above Epilogue all the passages distinguished by Italics are taken from an effusion inspired by *another* royal lady;—agitating the lightning pen of a man who in his head is all REASON, in his heart all SENSATION. A man whom *politics* seized, and seems to have dragged reluctantly from LOVE *. Let the women of future times weave to his memory the fairest garlands, and twine amidst laurels and roses the name of BURKE.'

Art. 37. *A School for Scandal*; or, Newspapers. A Comedy; as it has been long and successfully played upon the Public. 8vo. pp. 97. 2s. 6d. Symonds. 1792.

A sort of dramatic satire on the London daily newspapers; the paragraph writers and conductors of which are charged with the most nefarious practices, in order to render their publications more productive than they ought to be. We are here given to understand that they scruple not, systematically, to insert the most licentious and abominable calumnies and falsehoods, with regard both to public affairs, and private persons, with the sole view of raising contributions on the fearful and the credulous; and, thereby, also, frequently destroying the peace and comfort, and injuring the property, of individuals and families.—This is a very heavy charge! but we hope it has little, if any, foundation in fact. The fair and honest profits of an established newspaper are considerable, and its value depends on its CREDIT; which would soon be forfeited, were such accusations proved, as are here brought against "The Firebrand," and the other *morning* prints, the names of which are not thus disguised.

There is wit and comic diversion in this piece, though we do not much admire it as a composition. It is not calculated for stage-representation; the writer, however, appears to be capable of producing dramatic performances of superior merit, were he resolved to take the trouble of finishing them in a more correct style, and with due regard to that great article, the forcible delineation and marked discrimination of CHARACTERS.

EDUCATION.

Art. 38. *The Triumphs of Reason*; exemplified in seven Tales. Affectionately dedicated to the juvenile Part of the Fair Sex. 12mo. pp. 86. 2s. sewed. Williams. 1792.

We remark, in these pleasing little tales, evident traces of a sound understanding, and of a well-cultivated taste. They are intended, and well suited, to correct the little foibles that are apt to

* 'Politics,' says Mrs. Cowley, 'are *unfeminine*;'—of course, they will not drag *her* from LOVE.

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spring up in the young female mind, and to impress the heart with sentiments of generosity, gratitude, and piety. Though a small volume, it will be a valuable addition to the child's library.

Art. 39. *La Compagne de la Jeunesse, ou Entretiens d'une Institutrice avec son Elève.* 2 Vols. 12mo. 5s. Boards. Edwards. 1791.

These instructions and entertaining conversations, between a governess and her pupil, are supposed to begin when the latter is eight years of age, and to continue till she is twelve. She is represented as possessing all the faults of childhood, with amazing quickness, simplicity, and affection. By gentle reasoning, mixed with little stories well adapted to the purpose, she is convinced of her foibles, instructed in moral duties, and improved in the best affections of the heart. The work will be entertaining to children, will instruct them in acquiring the French language, and will be of use to their preceptors. A second part, containing the last five years of female education, is promised, if this first essay should meet with a favourable reception.

POLITICS and POLICE.

Art. 40. *A Letter on the Meeting at the Crown and Anchor Tavern,* on the 4th of July 1791, for the Purpose of celebrating the Anniversary of the Revolution in France. Addressed to the Patrons and Stewards of that Meeting. By the Rev. Rice Hughes, A. M. of Aldenham, Herts. With a P. S. on the Address and Declaration, published by an adjourned Meeting, at the Thatched-House Tavern, Aug. 20, 1791. Signed by J. H. Tooke, Chairman. 8vo. pp. 66. 1s. 6d. Stockdale.

How unkind were those friends of Mr. Hughes, who requested him to take this Letter from *The Diary*, in which it was first published, and to subject it to the ordeal of criticism, by exhibiting it in a separate pamphlet! We have suspected the political principles of some writers to spring entirely from their fears: those of Mr. Hughes evidently proceed from this ignoble source; and, discovering this, we pitied the violent agitations into which he is thrown by the French Revolution, and are not surprized that, instead of temperate and solid reasoning, he should pour forth a torrent of wild assertion and unqualified invective. Addressing himself to the Commemorativists of the F. R. he thus reveals the ground of his alarm: 'Of the clergy and those in power you seem to say, "these are the beirs; come let us kill them, and seize on their inheritance." Now Mr. Hughes being put in bodily fear, cries out lustily, *Rebellion, violence, injustice, and sacrilege!* recommends to political reformers the example of Christ, who, he says, 'paid all due deference, conformity, and submission to the Roman emperor,' and cautions us against them, by informing us 'that the loudest advocates for liberty in theory are the greatest tyrants in practice.'

If this be the fact, the less we hear about liberty and revolutions, the better; but the eyes of the affrighted behold the objects of their alarm magnified far beyond their just proportion, and see the devil's horns and tail shooting out of every harmless animal that crosses their way.

When Mr. Hughes reads this, he will probably accuse us of 'aiming to introduce a scene of lawless confusion in the state:' (see p. 40:) but we can assure him that we have no such views; we only wish to keep writers from that lawless confusion and violence, into which they are so apt to fall, when treating of church and state.

Art. 41. *Thoughts on the Origin and Excellence of Regal Government.* 8vo. pp. 21. 1s. Stockdale. 1792.

It is here contended, against the assertions of Democrites, that the regal form of government has not resulted from violence, nor from conquest, but that it has been generally adopted in consequence of its having been pointed out by nature, as the fittest and best for man in a state of society. We do not controvert this writer's positions: but shall only say, that his work is too superficial to attract much notice in this age of political investigation.

Art. 42. *Moderate Politics, devoted to Britons.* 12mo. pp. 200. 3s. sewed. Payne, &c. 1791.

In the few pages which this gentleman, (who modestly describes himself, in the list of his moderate qualities, as 'of moderate endowments both of body and mind,') has devoted to his countrymen, he pours forth a stream of loose and indigested, of old and of new, ideas on political and ecclesiastical subjects. Among the latter, may be reckoned his wishing to invest the bishops with an *order of the Lamb*, with a blood-coloured ribbon in allusion to the *blood of Redemption!* and to have all the great tithes restored to the church, for the increase of small benefices, which he would have farther increased (an expedient similar to the sale of *indulgences*,) by a tax on crimes, p. 116: but to these ingenious devices, *Democrites* would reply, that we have orders enough already; and *Lay Impropriators* would say, that the present revenue of the church, if properly divided, would prove an ample provision for the public ministers of the established religion.

Yet while this writer discovers such great anxiety to take all possible care of the clergy, he is not for affording any indulgences to the laity, but would even restrain them in the exercise of the ancient prescriptive right—of purchasing milk and mackerel on Sunday. Such *moderation* will not be relished by *all men*.

His religious as well as his political sentiments are here also *devoted to Britons*: but they are here given in a very wild and desultory manner, and with that singularity of expression which begins with the title, and runs through this little volume.—He *boldly ventures*, p. 157, to tell us, that 'the plain man's path to heaven will perhaps bring the learned also safe home.'

Art. 43. *A brief Examination into the Increase of the Revenue, Commerce, and Navigation, of Great Britain, since the Conclusion of the Peace in 1783.* 4to. pp. 19. 1s. Stockdale. 1792.

From a detail, into which it is impossible for us to enter, and for which the generality of our readers would scarcely thank us, results the following comparative table, which is a summary of the whole; and which, if it remains unshaken by counter statements, which

which are often fatal to exhibitions of this nature, may contribute to raise the drooping spirits of many who despair of the public weal, and may encourage them to exclaim, with *Quidnunc* in the farce—
“ How are we ruined ?”

‘ In order to bring the Result of the preceding Statements into as short a Point of View as possible, the following Abstract is added, to shew the comparative Situation of the Country, under the principal Heads which have been enumerated, in the First and Last Years of the Period referred to.

Price of 3 per Cents Consol. Jan. 27th 1784.		Feb. 10th 1792.	
£. 55.	—	£. 93 $\frac{3}{4}$	—
Price of India Stock, Jan. 27th 1784.		Feb. 10th 1792.	
£. 121.	—	£. 197 $\frac{1}{4}$	—
Value of Imports, 1783.		Value of Imports, 1790.	
£. 13,325,000	—	£. 19,130,000	—
Value of Exports, 1783.		Value of Exports, 1790.	
Brit. Manufact. Foreign Prod. Total.	Brit. Manufact. Foreign Prod. Total.	Brit. Manufact. Foreign Prod. Total.	Brit. Manufact. Foreign Prod. Total.
£. 10,409,000 £. 4,332,000 £. 14,741,000	£. 14,921,000 £. 5,199,000 £. 20,120,000		
No. of British Ships entered Inwards to Great Britain in 1783.		No. of British Ships entered Inwards to Great Britain in 1790.	
7,690.	—	12,294.	—
No. of British Ships cleared Outwards from Great Britain in 1783.		No. of British Ships cleared Outwards from Great Britain in 1790.	
7,329.	—	12,762.	—
Amount of Permanent Taxes in 1783.		Amount of Permanent Taxes in 1791.	
£ 10,194,259 *.	—	£. 14,132,000.	—
In 1783 the whole of the Revenue (including the Land and Malt) BELOW the Expenditure on a Peace Establishment.		In 1791 the whole of the Revenue ABOVE the Expenditure on the reduced Peace Establishment.	
£. 2,000,000.	—	£. 1,900,000.	—

Art. 44. *Anticipation of Speeches in the Senate in the next (present) Session of Parliament.* 8vo. pp. 52. 1s. 6d. Forbes. 1791.

Second-hand ideas, like second-hand clothes, are not very creditable. Mr. Tickell, about twelve years ago, *anticipated* the king's speech, and the debates on the address and amendment, with much success: after him, this writer copies; or at least from him derives the thought and the title of this publication. Mr. Sheridan and Mr. Pitt debate on the Russian armament; and, to conclude the whole, a personage, who never before spoke in the Senate, rises up,

* Including a postponed payment of the India Company for Duties which were not paid till a subsequent year.

and

and recommends the shortening of the duration of parliaments as the best means of checking the influence of corruption ;—and who, gentle reader, dost thou think this personage to be ? No other than BRITANNIA herself ; and with this discovery, ends the *anticipation* of the year 1791.

Art. 45. *The Jockey Club, or a Sketch of the Manners of the Age.*
8vo. pp. 188. 4s. sewed. Symonds. 1792.

This political pasquinade may be briefly characterized in the words of the writer :

‘ —Strict *impartiality*,’ [we must allow the author to make such *profession*,] ‘ is the basis of this publication, whose avowed purpose is to hold up the mirror of truth, in exposing the follies or vices of those, whom, from their superior rank and education, the public falsely consider as the oracle of right, and whose example has an invincible tendency to corrupt the taste and manners of the age.’

The Jockey Club is, by the Author, aptly enough considered as the *Augean stable*,—the grand receptacle of political and moral filth ; and he who is able to cleanse it, would, indeed, deserve to be considered as the Hercules of reformation :—but we despair of ever seeing so great and good a work effected. In this collective view, the abomination is of a magnitude beyond the conception of those who live, happily, remote from the scenes of exhibition :—from palaces, from faro-tables, from brothels, and from *the turf* !

If the characters here sketched are but a tenth part so execrable as they are here represented to be, we may well add, again, in the words of this writer, ‘ it is painful to contemplate such monstrous depravity.’— ‘ The further we explore this *Augean stable*, the deeper we are plunged in the filth of it. On whatever side we turn, with few exceptions, we either behold a general profligacy of character, or a narrow, contracted selfishness of disposition ; no less odious and disgusting.’

As, however, in exploring the varied regions of Africa, we find gradations of colour among the charcoal inhabitants, and that all are not equally *black* ; so, in attentively viewing the sable group before us, we perceive, with some little alloy of abhorrence, that all are not equally detestable :

“ Few in the extreme, but all in the degree.”

Nay, some of the originals who here sit for their picture, find so much favour in the eyes of the painter, (severe as his glances are!) as to obtain even a portion of praise : but, surely, it is horrid for them to be found in such company !

We were about to give a list of the principal personages who figure in these sketches : but, after what has been said concerning their characters, in general, it may not seem decent in us to name any. Suffice it, therefore, if we add, that all ranks are included, from the HIGHEST to the lower degrees of FASHION :—but, after all this profusion of censure and obloquy, may we not ask, in justice to the present age, *when* was it, that wealth and idleness did not generate vice and debauchery ?

On the whole, we consider this bold production as one of those daring attacks on the aristocracy of this kingdom, to which the re-

volution in France has given birth. The author is a strenuous advocate for the speedy amendment of what, on cool examination, may be found defective in our constitution of government: but he is not, like some hot-headed reformers, for violently overturning; instead of carefully improving, the venerable edifice of the state, in those parts where it may be found *out of repair*.—He writes with animation; and he is often eloquent: but sometimes incorrect:—evidently through haste.

MISCELLANEOUS.

Art. 46. *A Letter to the Rev. Thomas Coke, LL. D. and Mr. Henry Moore.* Occasioned by their Proposals for publishing the Life of the Rev. John Wesley, A.M. in Opposition to *that* advertised (*under Sanction of the Executors*) to be written by John Whitehead, M. D. Also a Letter from the Rev. Dr. Coke to the Author on the same Subject: together with the whole Correspondence, and the circular Letters written on the Occasion, and a true and impartial Statement of Facts hitherto suppressed; to which is added, an Appeal and Remonstrance to the People called Methodists. By an old Member of the Society. 8vo. pp. 56. 2s. Symonds. 1792.

Apostates are the most inveterate enemies. Aspersions on the sect or party which they have abandoned, are deemed requisite to their justification; and that this justification may be complete, they deal forth calumnies and the worst insinuations, with the utmost prodigality. We will not affirm that this is precisely the case with the quondam Methodist, or *Old Member*, in this attack on Methodism and Methodists; we can only suppose that candour will hesitate in giving credit to certain things contained in this pamphlet, till farther evidence be produced. That some of the pretended Methodist *sinners* are great sinners; that there are some wolves in sheep's clothing in all large religious societies; our knowledge of human nature will justify us in supposing; and that John Wesley was not so perfect as his warm admirers have described him, we are ready to admit: but we cannot believe the Methodists, nor the Methodist preachers as a body, to be hypocrites and profligates; nor can we think their apostle and great leader was so unprincipled, and so foolish, as to write the two letters, which are given as the production of his pen, at the conclusion of this pamphlet. The author says he can produce the originals; and he possibly may, in hand-writing similar to that of the deceased John Wesley: but to us they carry internal marks of being spurious. He who spent his life in propagating Methodism, could not say, whatever others may say for him, that it could not stand its ground, when brought to the test of truth, reason, and philosophy.' P. 53.

A private letter gives us the name of J. A. Colet *, as the author of this pamphlet.

Art. 47. *Vindex to Verax; or, Remarks upon "A Letter to the Rev. Thomas Coke, LL. D. and Mr. Henry Moore; and an*

* See Rev. June 1791, p. 218.

Appeal and Remonstrance to the People called Methodists;" addressed to "an old Member of the Society." 8vo. pp. 53. 1s. Parsons, &c. 1792.

Before we had seen the reply of Vindex, we expressed the foregoing suspicions of the charges of Verax. The writer before us does not undertake, he says, to defend the doctrines of Methodism, much less the *irregular* conduct of any of its members; his sole intention is to vindicate the motives of the founder, and to snatch his sacred ashes from the scourge of insolence. In this undertaking, he briefly, too briefly, comments on the several assertions of Verax, treating him in his short strictures with as little ceremony as Verax manifested toward John Wesley and the Methodists. He calls Verax a *Kingwood renegade*, and tells him, perhaps however with some trash, 'that he has chosen the least suitable nickname he could have met with.' The two letters published by Verax, as originals, he pronounces to be *audacious forgeries*; and, in the second, to Eliza, he imitates the following line

"They sparkle *still* the right Promethean fire"

as a proof of the forgery; for *an amorous old gentleman*, which Verax is desirous of representing John Wesley to have been, could not have told a young lady, *about three-and-twenty years old*, that she was *still young and desirable*.

We do not approve of Vindex's mode of reply. His wit is sometimes low and coarse, especially toward the conclusion.

We have no connection with the Methodists: but it appears from some late publications, that, since the death of John Wesley, the demon of discord has been at work among them.

Art. 48. *Memoirs of Mrs. Billington*, from her Birth: containing a Variety of Matter, ludicrous, theatrical, musical, and ——. With Copies of several *Original Letters*, now in the Possession of the Publisher, written by Mrs. B *. to her Mother, the late Mrs. Weichsel, &c. 8vo. pp. 78. 3s. 6d. Ridgway. 1792.

The anecdotes of Lais, of Messalina, of Moll Flanders, of Sally Salisbury, or of Lucy Cooper, afford nothing more abominable than what we have here perused. We are sorry to suppose it all true: but how can we conclude otherwise, when we observe the publisher, a man of character in business, staking his credit on the authenticity of the letters which are produced, in confirmation of the principal facts that are brought forward in the narrative?

A paper is added by the compiler, entitled 'Upon "vicious Refinement, and moderate adultery;"' in which are some just strictures on the *unlimited* applauses that are usually and improperly bestowed, by an unreflecting audience, on public performers; whose reprehensible conduct, in private life, ought to draw down on them such marks of disapprobation, as will naturally tend to the encouragement of sobriety and virtue, by duly checking and discountenancing vicious and profligate people,—whatever be their accom-

* A portrait of this celebrated lady is given by way of Frontispiece.

plishments, and powers of pleasing those to whom they look for their reward.

We understand, from these pages, (which are too licentiously written,) that a prosecution has been commenced, by the Billingtons, against the publisher: but that, secure behind the shield of truth, he seems little apprehensive of consequences.

Art. 49. *An Answer to the Memoirs of Mrs Billington.* With the Life and Adventures of Richard Daly, Esq; and an Account of the present State of the Irish Theatre. Written by a Gentleman well acquainted with several curious Anecdotes of all Parties. 8vo. pp. 71. 3s. Whitaker. 1791.

There is here very little of *an answer* to the memoirs of the *Syren*, as they style Mrs. B. but much about Mr. Daly, with whose biography, and management of his theatre in Dublin, the writer seems better acquainted, than with the secret history of Mrs. B. with whom, he says, he 'never exchanged a syllable in his life*.'—Those readers, therefore, who expected a satisfactory vindication of her character, from this professed *answer*, will find themselves *taken in*.

Art. 50. *An Essay on Duelling.* Written with a View to discountenance this barbarous and disgraceful Practice. 8vo. pp. 43. 1s. Debrett. 1792.

Duelling is here shewn to have derived its origin from the rude and savage manners of former times, and to be, in its nature, contrary to common sense, and to every principle of humanity and religion. The arguments commonly urged in its defence are examined and refuted; and a plan is proposed, for putting a stop to a practice so disgraceful to human nature, and so injurious to society:—but we despair of ever seeing an end put to this evil; because it seems *impossible* to devise any law for its prevention, which may not be easily evaded.

Art. 51. *The Evils of Adultery and Prostitution; with an Inquiry into the Causes of their present alarming Increase, and some Means recommended for checking their Progress.* 8vo. pp. 76. 1s. Vernor.

A very serious and sensible discussion of the subject; fraught with just observations, and interesting reflections on the growing enormity of the fashionable crimes here reprobated; and pointing out the most probable means of checking their progress. The reformation, for which

* This circumstance reminds us of Prior's Travelling Guide, in his humorous ballad of *Down-hall*:

“ Our guide he did bring us full seven miles round,
But, oh! all in vain, for no *Down* could be found—

Derry down, down, &c.

O thou Popish guide, thou hast led us astray!—

Quoth the man, how the devil should I know the way?

I never yet travell'd this road in my life;

But *Down* lies on the west, I was told by my wife:

Derry down, down, &c.”

the

the author so earnestly and laudably pleads, is of the utmost importance to the welfare of society; and what he has advanced in relation to the means of accomplishing it, merits the attention of every sincere friend to sobriety and decency of manners, and to regularity of life and conduct, whether in the single or in the married state.

Art. 52. *A Narrative of the Loss of the Grosvenor East Indiaman*, which was wrecked on the Coast of Caffraria, Aug. 4, 1782. Compiled from the Examination of John Hynes, one of the unfortunate Survivors. By George Carter, Historical Portrait Painter. Containing a Variety of Matter, respecting the Sufferers, never before made public; with Copper-plates. 8vo. 3s. 6d. Boards. Murray. 1791.

The fatal accident which befel the Grosvenor, Capt. Coxson, (or Cookson,) happened on the return of that ship from Bengal, somewhere about the 29th deg. S. L. She was said to be richly laden; having made a very profitable voyage; and was valued at about 300,000l. The circumstances attending the disaster were known in England in the year following; and a particular detail of the melancholy story appeared in the newspapers and magazines of the time; which we well remember. These particulars were chiefly taken from the relations of John Hynes, (above-named, in the title-page,) and three other sailors, who survived the dreadful hardships which they and the rest of the unfortunate crew had to encounter, while endeavouring to explore their way through the deserts of that inhospitable region, in the hope of proceeding by land, to the Dutch settlements, at the Cape: in which desperate attempt, the captain, officers, passengers, [among whom were several ladies and children,] and many of the sailors*, are supposed to have miserably perished,—as no news was heard of them, afterward: we say *supposed*, as the fate of *some* of them has been matter of conjecture, though too well grounded: but many are known, on the concurring testimony of Hynes and his three companions, to have died in their route, through famine and fatigue.

With respect to the present publication, we are ignorant whether it ought, or ought not, to be regarded as in a great measure, an *old* account, reprinted, or as newly compiled from the different materials that were laid before the public in the year 1783:—but whether the compilement be altogether of a fresh or a remote date, we must observe, that it contains little, if any thing, which may be called *new*; and that it is, on the whole, but a meagre performance, eked out with a few extracts from *M. Vaillant's Travels*, and two or three borrowed prints;—and, so far, indeed, it may claim to be considered as a new compilation.—For our account of *M. Vaillant's* very reputable work, see *New Series*, vols. ii. and iii.

* The whole number of persons on board, at the time of the shipwreck, has been stated at 142; of whom all, except about twelve mariners, were lost, or are supposed to have been lost, in the deplorable manner here mentioned.

Art. 53. *The Moral World displayed: An Expository Sequel to the Moral State of Nations, and Apocalypse of Nature.* 12mo. 2 Vols. pp. 473. 7s. sewed. Ridgway.

Having given an account of the first part of this eccentric work*, sufficiently particularly to acquaint our readers with its leading design, and peculiar character, we may be excused from entering into any detail respecting this sequel. We shall only say, in general, that if the former volumes bore any traits of originality and ingenuity, the present possess the same qualities; and that if they were distinguished by subtle and chimerical fancies, by overloaded metaphors and affected obscurity, and by a daring spirit of hostility to the established forms of society, and to opinions held sacred among men, these are features no less strongly marked in the present continuation of the work. The author's pretensions are high: 'sympathizing with the unfortunate subjection of human nature to ignorance and violence, he waves the torch of reason and truth from the haven of happiness on the shore of all sensitive nature, and calls with a feeble but zealous voice; O, people! think, think, think, all ye can; and speak, speak, speak, all ye think! till sentiment shall assimilate, and action grow into unison, which, by harmonizing, must augment the force of the oar to conduct the bark of humanity to the haven of well-being and happiness.'

This haven, if we are to believe the author, is only to be found in a state of society, wherein all animal food and all animal labour are diffused; wherein all matrimonial bonds are dissolved, and all domestic society broken up; and from which, religion, in every form, both of faith and worship, shall be for ever excluded. Barely to mention such wild schemes of renovation, is to expose their absurdity. In the present state of physical knowledge, it cannot be necessary to attempt a serious refutation of the Epicurean doctrine which is the basis of this work: that "the source of all being is the fortuitous motion of matter, whose power, increasing its combinations from and to all eternity, must necessarily and easily produce all the continuity and consequence, which resembles order in the finite and narrow conceptions of men."

Art. 54. *Original Anecdotes of the late Duke of Kingston and Miss Chudleigh, alias Mrs. Harvey, alias Countess of Bristol, alias Duchess of Kingston: interspersed with Memoirs of several of the Nobility and Gentry now living.* Written in a Series of Letters to a Gentleman, by Thomas Whitehead, many years servant to the Duke of Kingston, and now musician at Bath. 8vo. pp. 198. 3s. 6d. sewed. Bladon. 1792.

This appears to be a genuine, though a coarse, disclosure of private family anecdotes, by a valet:—but if we allow the practice of discarded servants taking up their pens to retail domestic scenes, and family characters, we may easily conceive to what degree of littleness great personages would shrink under such homely, though perhaps true, representations. It would then become necessary to prefer servants according to their want of education, instead of requiring

* See Rev. *New Series*, vol. v. p. 143.

qualifications;

qualifications; and prudence may lead to a fashion of not retaining either valet or waiting maid capable of writing or even of reading. The character of the Duchess of Kingston is well known: but Thomas Whitehead, who saw this extraordinary lady in all shapes, and in all humours, gratifies the public by exposing many an anecdote that no one could relate but a domestic; and yet if her grace often made him *sick*, by her *grossièreté*, he does not treat his readers with good manners, to transfer his sickness to them:—but the *pen* and the *subject* are well suited.

In memoirs of this kind, setting aside personal characters, we are instructed in the general style of what is called *high life*; that is, where the possession of inordinate wealth oversets the dictates of plain common sense, and gives full swing to the capricious freaks of an uncontrolled indulgence of human passions: a privilege that eternally betrays the possessors into eccentricities, and disables them, like spoiled children, from acting with that sobriety which characterizes rational beings.

Art. 55. *An Essay on the Contour of the Coast of Norfolk*: but more particularly as it relates to the Marum-banks and Sea-breaches, so loudly and so justly complained of! Read to the ‘Society for the Participation of Useful Knowledge,’ Oct. 20th, 1789, in Norwich. By M. J. Armstrong, Geographer and Land-surveyor; then a Brother of that respectable Association, and now a Member of the Society of Arts, &c. in London. 4to. pp. 18. 1s. Printed at Norwich. 1791.

Every endeavour, which tends toward improvement, even the faintest attempt, claims our protection; and we are always ready to make ample allowances for defects in the manner of doing a public act, when the intention appears to be good.

The main purpose of this essay is to describe the marum-banks and sea-breaches of the eastern coast of Norfolk: neither of which, it should seem, from a postscript or *addendum* to his performance, our author had satisfactorily observed, until ‘since this little memoir went to press!’ nor could he, even then, *examine* them, on account of the floods.

To make some amends for this deficiency, the author gives the following *curious* account of the marum plant:

‘Pliny says, that “the MARUM is an herb like marjoram, but of a stronger smell.” Withering*, in his botanical arrangement, describes the marum plant, or *arundo ameria*. Without the affectation of being well read, I venture to say that *arundo* are reeds, or sedge, bent, down, &c.—A poet mentions these as *arrows* or *shafts*. Horace calls it a *child’s bobby-horse*.—Ovid an *angling-rod*—Virgil a *pipe*.—Varro says, it is a kind of *wine*.—Another author terms the *arundo ameria* “a reedy plant †!”

* Mr. A. says, *Witheridge*; which, as we know of no such author, we have ventured to change into the name of an ingenious physician and botanist, near Birmingham.

† The marum plant of Norfolk is the *arundo arenaria* of Linnaeus. *Rev.*

In order to impress us with an idea of his practical knowledge of natural history, Mr. A. tells us, in his postscript, that he 'found that there exists another *arundo plant*, called the sea-holly or thistle!'

That a considerable tract of land, on the eastern coast of Norfolk, lies much exposed to the inundations of the sea, is too true; and we shall be very happy if any notice, which Mr. A.'s pamphlet may attract, shall rouse the attention of those to whom the preservation of the shore belongs*.

THEOLOGY and POLEMICS.

Art. 56. *The Doctrine of the Divine Trinity in Unity briefly asserted and vindicated.* By the Rev. Henry Evans Holder, formerly of Barbadoes, now of Great Britain. 8vo. pp. 25. 1s. Dilly. 1791.

Strangers to this gentleman, we have hitherto regarded him with respect, both as a man, and as a writer. It gives us concern to see any reason to abate of our approbation. The present performance cannot certainly exalt him in the ideas of a capable or candid reader. Separate from the inadequate support, which the subject receives from his pen,—when he speaks of those who differ from him as, the *wife of this world*; when he calls on 'any, but a *fool* or a sectarian to decide;' when he says concerning the famous passage *Phil. 2. ver. 6, 7, 8.*—'in despite of all the *base perversions* of this text, I will leave it uncommented on, to the common sense of any one, who knows that *two and two* make *four*, to determine on its meaning;' and when he farther adds,—'as to *sectarians*, we would only ask them, what is their aim in pulling down all the bulwarks of Christianity; is it to *enlighten mankind* or to *give them impunity in their vices*?'—such expressions indicate a *narrow* and *illiberal* rather than a *scientific* or *christian* spirit.

Art. 57. *A brief, but, it is presumed, a sufficient Answer to the "Philosophy of Masons;"* intended for the Benefit of such unlettered Persons as may have perused that Work, to their spiritual Injury. By the Rev. H. E. Holder. 12mo. pp. 22. 4d. Bristol, printed; sold by Dilly, in London. 1791.

Mr. Holder, conceiving the work entitled "*Philosophy of Masons*" to have been dictated by a spirit, not in any measure favourable to Christianity, has thought it his duty to attack that publication, with his utmost ability. He professes, however, some regret at feeling himself under the necessity of falling, with a degree of 'violence' on a learned writer, of whom he 'has heard a most respectable character.' In excuse for this disregard to private worth, in the present instance, he pleads the superior respect due to TRUTH, and to 'the vindication of that GLORIOUS GOSPEL of which he is a minister.'—In doing this, Mr. H. has acquitted himself in a manner that will, no doubt, (whatever our *freethinkers* may pronounce,) gain the approbation of those who, like himself, may deem the

* If our memory serves us, Mr. Marshall, in his "*Rural Economy of Norfolk*," gives a circumstantial account of these banks, and points out the means of preventing the inundations.

Masonic Philosophy a dangerous publication.—For our account of that work, see Review, New Series, vol. iv. p. 235.

Art. 58. *A Letter to the Rev. H. E. Holder, on his "brief and sufficient Answer to the Philosophy of Masons."* 12mo. pp. 11. 2d. Bristol printed. 1791.

This *Layman*, i. e. the author of the *Philosophy of Masons*, repels the attacks of Mr. H. with the shafts of irony, and, seemingly, with a covert contempt of his adversary; for he rather *plays* than puts forth his strength to *contend* with his orthodox antagonist. We say no more, with regard to this debate in a nutshell.—Not that we dislike the narrow limits, the diminutive size, of the tracts, to which the champions, at present, confine themselves; for we heartily wish that this were the case with most of our theological controversies: the usual completion,—intemperate, uncharitable spirit,—and unavailing issue of which, frequently remind us of the witty conclusion on this subject, that was, long ago, drawn by one of our humorous poets:

"As if Religion were intended,
For nothing else, but *to be mended*."

SINGLE SERMONS.

Art. 59. *A Sermon preached before the Guardians of the Asylum for Helpless Orphans, May 19, 1791.* By George Henry Glasse, M. A. late Student of Christ Church, Oxford, Rector of Hanwell, Middlesex. 4to. 1s. pp. 17. Faulder. 1791.

This discourse is not a common place harangue on the trite subject of Charity, but a judicious and animated representation of the peculiar excellencies of the charitable institution for which the preacher is an advocate. The value of the blessings bestowed on the helpless objects of this charity, in preserving them from wretchedness and vice, and in qualifying them for usefulness and happiness in future life; the consolation which the institution affords to the afflicted widow, who, on her death-bed, entrusts her infant daughter to its protection; the pure and unalloyed delight which the view of its beneficial effects must afford to its patrons; are described with great energy and pathos. The education of the Asylum is, in the following passage, well contrasted with that of many families in the lower ranks of society, who affect a degree of gentility above their station:

'Like wise and judicious parents, you neither suffer indulgence to enervate, nor severity to check the best energies of the soul. You do not elevate them above their station; but you teach them to fulfil the duties of it well. It is your endeavour, that on being removed from your immediate protection, they may become trusty and diligent servants, and, in process of time, frugal, careful industrious wives—that, when the honest plebeian thinks proper to exercise the dearest privilege of his existence, he may take to his home one who will render that home respectable and happy; without any apprehensions of ruin, from associating himself for life with affectation, folly, and idleness. We cannot sufficiently lament, that there are many parents among the lower classes, who will deprive

prive themselves of comforts, and almost of necessities, for the purpose of bestowing on their daughters what they term "A Genteel Education!" A multitude of convenient receptacles have started up, where these little pupils of vanity are formed into an awkward imitation of the manners of their superiors; where they are taught those superficial accomplishments which misbecome them, and are left ignorant of every thing most useful for them to know. It is this absurd and heterogeneous system, which, while it tends indirectly to spread the contagion of vice, does at the same time disturb the order of society, and renders what is beautiful and perfect in itself, a scene of discord and confusion.

'Far different is the principle which you adopt, and the conduct which you pursue. You scorn to bow the knee to the Baal of fashion. Simplicity and godly sincerity attend on your footsteps, while you direct the objects of your care in the paths of virtue. You know that the cup of human felicity is dispensed by the Almighty with a just and impartial hand—that the light of his countenance shines on us, not in proportion to our riches, or our dignity, but according to the measure of our faith and obedience. Impressed with these sentiments, you make it an object of ambition to these happy children, that they should attain—not the frivolous talents which may lead them astray; but those better endowments, which may teach them to adorn the doctrine of God their Saviour in all things.'

We scruple not to recommend this sermon as an excellent specimen of that superior kind of eloquence which can only result from the union of a sound judgment and correct taste, with a benevolent and feeling heart.

Art. 60. *The Duty of Forgiveness of Injuries: intended to be delivered soon after the Riots in Birmingham.* By Joseph Priestley, LL.D. F.R.S. &c. 8vo. 1s. Johnson. 1791.

This sermon was delivered at Birmingham to the congregations of both the Old and New Meetings, as we learn from the preface, though not by Dr. Priestley, but by Mr. Coates, in his name, and is published at the request of the auditors. Dr. Priestley has taken for his text the generous prayer of our Saviour on the cross, Luke, xxiii. 34. Both the instigators of, and the immediate agents in, the Birmingham riots, Dr. P. conceives to have been in the situation of Christ's murderers—they *knew not what they did*. They were utterly ignorant, he says, of the nature of man, of the nature of religion, of history, of the true interest of the established church, and of the principles of the Unitarians. To the eye of a wise politician, there will appear no difference between Trinitarians and Unitarians; the moral influence of the systems of each being precisely the same. As Dr. P. states this matter with fairness, we shall quote his words:

'Our adversaries believe that Christ himself is God. But while we believe that he had commissions from God, that God spake by him, and performed all the miracles by which his divine mission was proved, we pay the same regard to what he taught, and equally believe what he promised or threatened in the name of God; and this is the proper, and indeed the only, end of Christian faith.

Do our adversaries believe more firmly than we do that, whether Christ be God or man, he will come again to raise the dead, and judge the world, and give to every man according to his works? Surely then, though our faith be not the same with theirs, it must (besides having the advantage of being more rational, intelligible, and consequently more defensible) have as strong a tendency to produce good works. Why, then, should they take any umbrage at it? We are all aiming at the same thing, though by different means.*

This ignorance is, he thinks, a motive to the forgiveness of the injuries which they have sustained; and he urges, as farther motives, the imitation of Christ,—the dignity and reasonableness of this virtue,—the consideration of their adversaries being *men*, as well as themselves,—the comparative ease with which it is exercised*,—and the advantages which flow from it in its tendency to insure their future peace and tranquillity; and the Doctor concludes with pointing out what may be learnt from the riots and persecutions of which Dissenters have been witnesses, and under which they have suffered.

It is impossible not to applaud the amiable and truly Christian sentiments which enrich this discourse. If the members of all churches would read this sermon, and would regulate their conduct toward each other, by its pure and noble maxims, the evil which occasioned it would be turned into good.

Art. 61. Preached at the Chapel, in New Brentford, Middlesex, April 17th, 1791, being the Sunday before Easter. By John Keyfall, A. M. Chaplain in ordinary to his Majesty, and Rector of Groton, in Suffolk. 4to. pp. 22. 1s. Rivingtons. 1791.

The subject of this discourse is the example of Christ in his sufferings; the manner in which it is treated is plain and practical. If the sermon has no peculiar excellence, which might seem to entitle it to public attention, it has the general merit of being adapted to impress good sentiments on the mind of the reader.

Art. 62. *The Mortality of Ministers contrasted with the Unchangeableness of Christ.* Occasioned by the Decease of the Rev. Caleb Evans, D. D. who departed this Life Aug. 9, 1791, in the 54th Year of his Age. Preached at Broad-Mead, Bristol, Aug. 21, 1791, by Samuel Stennett, D. D. To which is added, the Address delivered at his Interment, by the Rev. John Thomas. 8vo. 1s. Cadell, &c. 1791.

The reputation, which Dr. Stennett has long since acquired as a preacher, renders it wholly unnecessary to say more concerning this sermon, than that it is, in his usual manner, accurate, pious, and affectionate. It concludes with a sketch of the life and character of the respectable Minister, at whose funeral it was preached.

Art. 63. *A Probationary Sermon*, preached at St. Michael's, Cornhill, July 31, 1791. By the Rev. W. Draper, Lecturer of All-hallows, London-Wall, 8vo. 1s. Richardson. 1791.

A general sketch of the Christian character (grounded on 2 Peter, i. 5, 6, 7.) is here drawn with a pleasing compass and variety of

* 'The injured, (he observes,) are frequently placable, but the injurers are very seldom so.'

thought, and with considerable strength and elegance of language. The preacher, though he adheres to the general doctrine of the church, is no friend to abstruse speculation in pulpit discourses. From the merit of this Sermon, as well as from the account given in the preface of the author's personal situation, we think ourselves justified in mentioning his proposal of publishing by subscription a volume of Sermons, price 6s. We wish him success.

Art. 64. *The Origin and Stability of the French Revolution.* Preached at St. Paul's Chapel, Norwich, July 14, 1791. By Mark Wilks, a Norfolk Farmer. 8vo. 1s. Jordan.

It is natural to attempt to sanction opinions by the highest authority. Divines, in former ages, (we are happy that they live not in *our* days,) laboured hard to find a peg or two in the scripture, on which they might hang the doctrine of non-resistance and the divine right; now this sacred volume is turned over with more success by revolutionists, to justify the doctrines of liberty, and equal right. As its language is familiar, it will always be applied to recent events, either with more or less propriety. Farmer Wilks, being a very enthusiastic admirer of the French revolution, seems to consider it as the Christianity of politics; and, applying to it the passage in Acts, v. 39. (the text,) boldly pronounces that it is of God, and that it cannot be overthrown*; and in order that both reviewers and common readers may be reconciled to his politics, he begins his discourse by telling us, that '*Jesus Christ was a great revolutionist.*' Had Mr. Wilks been a republican, (we discover not the smallest trace of his being one,) and had followed this idea, he might, by literally interpreting Dan. ii. 44. represent Jesus Christ as coming to destroy the government of kings; and this would be to make him a much greater revolutionist than he makes himself:—but why should we help republicans to scripture arguments? Our business is with a Norfolk farmer, who shews himself to be well acquainted with the merits of the French revolution, and who has expressed his sentiments with an honest plainness, and with oratorical energy: but the present complexion of French politics does not altogether justify his assertion toward the conclusion, that 'France is so united, that an attempt at a counter-revolution must be downright presumption, and as childish and silly, as an attempt with a cockleshell to empty the mighty ocean.'

In p. 30, read *alleviation* for *elevation*.

* 'Amidst this diversity of opinion, I will give it as mine, that the French Revolution is of God, and that no power exists, or can exist, by which it can be overthrown.'

CORRESPONDENCE.

'To the MONTHLY REVIEWERS.

GENTLEMEN,

THE same liberality, which induced the Monthly Reviewers to insert A. B.'s letter in their Correspondence for February, p. 238, will, I trust, allow room for the following short answer to it.

A. B. says, "I am a little surprized, that the liberal Monthly Reviewers should pass uncensured a position in their Review for December 1791, which every person, who has read the Antient writings, must know to be

be false, viz. that those writings favoured the doctrine of *Christ's being a person in the Supreme God*. All the Antenicene writings, transmitted to us, exhibit a very *contrary* doctrine; and I humbly presume, that the above *false* should not be permitted to mislead the public."

'Such is the assertion of A. B. For my own part, I believe most firmly the divinity of Christ, and that he was one of the persons in the Godhead, and that this was the belief of the Antenicene Fathers. So far you have assertion for assertion. A. B. leaves his assertion unsupported; but as I think that I have not any right to such indulgence, I shall give you a few passages in proof of what I assert, from some of the earliest and most valuable of the Antenicene Fathers.

'TERTULLIAN (adv. Praxeas, c. 25.) speaking of the Trinity, says, "These three are *unum*, not *unus*, as it is said, I and my Father are one; to denote that they were one in *substance*, not one in *number*;" that is, that the Father, Son, and Spirit were persons in the same God, but were not one and the same person. "Ita connexus Patris et Filii in Paraclete tres efficit coherentes alterum ex altero, qui *tres unum sunt*, non *unus*; quomodo dictum est: Ego et Pater unum sumus, ad *substantie* unitatem, non ad *numeri* singularitatem."—In another passage, he calls the Father, Son, and Spirit, *Trinitas unus Divinitatis*." De Pudicit. 21.

'CYPRIAN in the same manner compares the unity of the three persons in one God, with our Saviour's declaration of his unity with the Father: "Dicit Dominus; Ego et Pater unum sumus; et iterum de Patre et Filio et Spiritu Sancto scriptum est: et hi tres unum sunt." De Unitate Eccles. p. 109.

'ORIGEN says, "I believe that the Son is God of God, of the same substance with God, and from everlasting; that he took human nature upon him by being born of Mary; that he was crucified, and rose again from the dead: *τον εξ αυτου (Θεου) Θεον λογον, ομοουσιον, αι ολη, και εν ισχυει, και εν ανθρωποι εν Μαρίας αναλαβοντα, και τουτον σταυρωθιντα, και αναστειλοντα εν νεκρω*." Contra Marcion. f. 1.—In another passage he says, that it is by faith, that we discern "the one, only God in the holy and consubstantial Trinity: *ενα και μονον Θεον εν αγια και ομοουσιω Τριαδι*."—and that "the blessed Trinity is consubstantial and undivided: *Ομοουσιος γαρ και αχωριστος η μακαρια Τρις*." Contra Marcion. f. 1.

'These passages are sufficient to shew, that Tertullian, Origen, and Cyprian, (who lived before any civil establishment of Christianity, that is, in the preceding century before Constantine and the Council of Nice,) were believers in the Trinity, and of course in the doctrine of "*Christ's being a person in the Supreme God*." There is indeed an incorrectness in the expression, "*the Supreme God*," because it seems to imply the existence of more than one God, which the earliest Fathers of the Church excluded most anxiously from their belief of the Trinity, as appears from the preceding passages, and protested against, as strongly as we do now.

'The passages produced will, I think, satisfy your readers, and, perhaps, A. B. himself, that he is mistaken in his assertion; and that the Monthly Reviewers are justified in not censuring a position as unfounded, which is supported by such express authorities, or condemning a doctrine as false, which was believed by Tertullian, Origen, and Cyprian.

'I have the honour to be, Gentlemen, your constant Reader,

'C. D.'

'To the MONTHLY REVIEWERS.

'GENTLEMEN,

'IN your Review for January, p. 103, after quoting the sententious and respectful reply given by the President of the National Assembly of France to the Address of the Quakers, you have justly pronounced it a
shrewd

surew'd answer; and advanced your opinion, that it merited a notice from the Friends;—I, therefore, as a member of their religious society, respectfully ask permission to convey, through the medium of your correspondence, the motive of their not associating: not even in a political system which they generally approve; when such an association may tend to the destruction of their species. Their own history can satisfactorily prove, that when their pacific principles have operated in the true unison with the simple though sublime precept of “doing unto others what they would that others should do unto them;” they have amply witnessed the truth of the sacred aphorism, “that when a man’s ways” are thus influenced by his Maker, “He maketh his enemies to be at peace with him.” The effect of this peaceable principle, consistently pursued, is well known from historic documents in the settlement of Pennsylvania by William Penn; on whose pacific settlers no irruption, no slaughter, was perpetrated, by the nations of Indians that surrounded them; while, posterior to his government, when less honest policy prevailed, a revengeful cruelty has been practised on many of the British settlers; and yet the consistent of the Friends have been generally preserved. I mention the term consistent, from an attested and recorded fact, that in the beginning of the present century, when an Indian vengeance was pursued on many of the borderers on the New England colonies, the Quakers there received an assurance of safety from the Indians, if they did not act contrary to their peaceable principle; and they passed abroad in safety, save two of their number, who, distrustful, went out armed, and were shot down by ambushed Indians, where themselves and their friends had passed before without hurt.

I wish to apologize for this length of remark, but I was scarcely able to be more concise in educing these facts, illustrative of their persuasion in the divine proclamation, of “Peace on earth and good will to man;” which genuine purpose of Christianity, I conceive, now influences many beside them, and I trust has, in a degree, and will have a farther effect on the generous revolutionists in France, whose principle of universal tolerance is a distinguished trait of that glorious designation.

‘ J. W.’

*** The Editor of “CURIOSITIES OF LITERATURE,” presents respectful compliments to the Monthly Reviewers; according to their suggestion, the page respecting the mistake concerning Athenian Stuart has been cancelled.

To the strictures of the M. R. he has ever attended with pleasure and respect. In a multifarious work, such as the present, it will be found more particularly, (as the M. R. themselves have expressed it in the preface to the New Series,) that “tastes will differ, and judgments err.” But when an author is taxed with illiberality, it may be permitted him to defend himself.

The character of the ITALIANS is said, if the editor has not ill expressed himself, to have been such as he depicts, *even so late as in the last century!* This is not the place to inquire if the *remains* of their character exist.—The expression is surely sufficiently guarded, and does not include quite so much as the ingenious critics, perhaps, have understood.

The Æneid of VIRGIL is known to be an unfinished work; the criticisms, if they are not false, may be serviceable to young writers, without diminishing the merits of their great Master.

Respecting the article MILTON, he has nothing to observe, but that he really thought it interesting, because it related to him. The republican and the poet are certainly two different characters. Let us not be so weak

in our admiration, as to expect to find the sublimest writer free from the errors of the most illiterate person. The learned and the ignorant equally partake of the inconveniences of the human frame; it is alone the human mind that constitutes the wide difference. Is Pope's poetical reputation hurt because we know he was a little glutton?—Let us never deceive ourselves with the romance of life; to think justly, we must contemplate the naked truth; and not fear to find men of the first-rate talents, resemble ourselves in the common occurrences of life.

'I was concerned, Gentlemen, to be taxed with illiberality, by those who are themselves so liberal. Animated, as I have occasionally been, by your warm eulogiums, it becomes me to defend or correct my opinions, that at some future day I may be found worthy, in some degree, of that literary approbation to which I aspire.'

We add no comment on the above letter.—Our strictures, to which it relates, are already before the public; and we now present them with what the author has thought proper to urge in mitigation of them.

† We receive, in good part, the expostulations of *Clericus Leicestriensis*: but, in the present instance, they are founded on a mistake; the passage, to which he refers, being a quotation from the work then before us, and distinguished as such by the usual inverted commas. Consequently, we are not answerable for the positions advanced in it.

† We do not recollect ever to have heard of the work mentioned by 'Philalethes,' who writes from Edinburgh; nor can we obtain any intelligence concerning it.

††† Mr. Polwhele's letter is received.

††† G. G. and T. B. S. have pointed out to us a singular Anachronism in Mrs. Robinson's *Vancouver*, (see p. 298,) which did not happen to attract our notice when perusing that work.

The heroine, who is said to have lived in the 15th century, is mentioned as singing an air adapted to the words of her favourite *Metastasio*,—who died only ten years ago.

††† We have not seen the work mentioned by 'D.'—When it comes before us, we shall pay due attention to his letter.

†*† 'Adrastus' solicits our judgment on some specimens of a work now in MS.—This sort of request has frequently been made to us, and we have always been under the disagreeable necessity of answering, that we never can comply with it.

††† *Lavenensis*, and other letters, are under consideration.

✂ In our last Number, p. 286. l. 31. *dele* 'only.'
 291. l. 17. for 'publifo,' read *palliati*.
 349. l. 14. from bot. *dele* Since.
 351. l. 10. from bot. for 'ipse,' r. *ipsa*.



A P P E N D I X

TO THE

SEVENTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Selenotopographische Fragmente, &c. i. e. Selenotopographical Memoirs*, intended to promote a more accurate Knowledge of the Moon's Surface. By JOHANN HIERONYMUS SCHROETER, Member of the Royal Society of Gottingen, and of several Academies. 4to. pp. 700, and 43 Plates. Gottingen. 1791.

THOUGH astronomy tends to convince us of the relative insignificance of man, of the world which he inhabits, and even of the system of planets to which this earth belongs, when compared with the innumerable multitude of worlds and systems which it leads us to contemplate, yet there is no science that so strikingly illustrates the extent of his faculties, and the ardour of that curiosity with which he is endued. In the history of this branch of knowledge, the improvements, made by Dr. Herschel, in the telescope, seem to constitute an important epoch; as, by his ingenuity, the astronomer is enabled not only to discern celestial objects so remote that their existence was not even suspected, but also more accurately to examine others, which had before been imperfectly investigated. Of these, the moon is, to us, one of the most interesting; and the time and labour, bestowed by M. SCHROETER, in endeavouring to acquire a more particular knowledge of this object, certainly entitle him to the gratitude and esteem of every lover of science.

In the introduction to the volume before us, M. SCHROETER gives an historical view of the progress made in selenography, and a particular account of the several maps of the moon,

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which

which have been delineated by *Hevelius*, *Ricciolus*, *Cassini*, and *Mayer*. All this must be so well known to our astronomical readers, that we shall not enlarge on it. It is evident that these delineations can give only a very general idea of the spots, together with their relative position on the lunar disk; and as, with respect to us, the appearance of these must vary according to the direction in which the rays of the sun fall on them, the moon's surface will not exactly correspond with the representation of it laid down in the map, except when it happens to be illuminated under the same angle as when this map was drawn. This consideration induced the author to apply himself to the invention of a more accurate mode of describing these phenomena, than had hitherto been attempted. For this purpose, having provided himself with a telescope, seven feet in length, constructed by Dr. Herschel, he resolved, repeatedly, and under various angles of illumination, to observe and delineate very small portions of the lunar disk; in order that, by comparing his different drawings of the same objects, he might compile an accurate topographical description of the moon's surface: but, in this manner, to form a complete lunar atlas, was an undertaking too extensive for a single person. He therefore found himself obliged to prescribe more narrow limits to his design, and confined his plan to the delineation of the several portions of the moon's surface under one angle only of illumination, and this a very small one, that he might obtain more distinct and accurate observations and drawings of the shadows; intending, at the same time, to examine such parts, as appeared either more remarkable, or less distinct, than the rest, by repeated observations under various angles of illumination. The present volume contains the result of his observations, with respect to the northern parts of the lunar disk, and is a monument of the most indefatigable labour and patience.

The author has distributed his work into five books. In the first, entitled, *General theoretical and practical Illustrations*, he recapitulates those principles of astronomy, which have an immediate reference to his subject. To these he has added some remarks on the various effects of the light reflected from the mountains and cavities of the moon's surface, resulting from the different angles of its incidence, and on the alteration which this variety may cause in the appearance of the object illuminated. It is only a close attention to these circumstances that can enable us to distinguish real and permanent phenomena from those which are only apparent and periodical. The remainder of this book contains a particular account of the author's methods of observing, delineating, and measuring, lunar objects. Here he observes that, through a telescope which magnifies a thousand

thousand times, a lunar object of one hundred and ninety feet in surface appears like a very small point; and that, to be distinguishable with respect to shape, it must not be less than eight hundred feet in extent. He tells us that, for his observations, he preferred those times when the sun's rays fell on the moon under the least angle; that he carefully and repeatedly examined every object that could be distinguished, and either actually measured its apparent diameter and the length of its shadow, or compared these dimensions with others which he had already measured; and that he never used magnifiers of greater power, than what was absolutely necessary to render the object distinct. In order to facilitate the delineation, he applied to his telescope a projecting micrometer, divided into small squares, which, by means of a brass rod, could be placed at any distance from the eye, and always be kept parallel to the line of the moon's horns. His maps or drawings are orthographical projections; and his scale is so constructed, that twenty seconds of the moon's disk correspond with half an English inch on the map; thus the space of four seconds is represented in the compass of a decimal line, and, according to M. SCHROETER's computation, answers to a German mile, or 3807 toises. The time and attention, which he has devoted to the verification of his observations and measurements, by the frequent repetition of them, sometimes under the same, and sometimes under different angles of illumination, afford us the greatest reason to believe that they have all the accuracy, of which their nature will admit. The inconveniencies and inaccuracy of the common method of measuring the lunar mountains induced him to contrive others capable of greater exactness, and more general application: these he varied as the circumstances of the case required: but they are all trigonometrical calculations of the height of the mountain, or the depth of the cavity, from the angle of illumination, and from the length of the shadow. It is however evident that, in the latter of these cases, there cannot be so much accuracy as in the former; because the shadow cannot be so exactly defined, nor is it always so easy to determine whether it reaches to the deepest part of the cavity. All these methods of measuring are here minutely detailed, and illustrated by examples of the various cases to which they are severally applicable.

The second book contains a very minute topographical description of the several portions, into which M. SCHROETER, for the sake of greater accuracy, found it convenient to divide the northern part of the moon's disk, and a particular account of the shape, height, and depth, of every object which could be distinguished by his glasses. Twenty-four maps of these several

regions are here explained and illustrated. For these particulars, we must refer to the work, as our limits will not permit us to enter into them, and as they would not be interesting to the majority of our readers.

In the third book, M. SCHROETER describes those spots of the moon, in which he has, at different times, observed any alteration. If, as some have supposed, a great part of the moon's surface be volcanic, it is natural to expect that the marks of eruptions should from time to time be discernible. A single instance of this kind occurred to our author: ever since the 27th of August 1788, he had constantly seen a cavity, or, as he terms it, a volcanic crater, in the spot Hevelius, which he had never before perceived, though he had often examined this part of the moon with the utmost attention, and in the most favourable circumstances. According to his conjectures, this phenomenon must have commenced between the 24th of October 1787, and the 27th of August 1788.

He observed some alterations in the appearance of lunar objects, which, though too considerable to be attributed to the variation of light, were not sufficiently permanent to be considered as the effect of volcanoes. These he ascribes to meteors; for though he does not suppose the moon to be surrounded with air, exactly like that which invests our globe, he thinks it probable that it may have an atmosphere of some kind, in which some of the elements of bodies, decomposed on its surface, may be suspended; and that some of the lunar mountains may emit nebulous vapours, not unlike the smoke of our volcanoes, which obscure and disguise the object seen through them.

In the fourth book, we find a minute detail of the author's observations relative to those bright points, which have been seen on the moon's surface during eclipses, and, at other times, on her unenlightened part, and which some have supposed to be burning volcanoes. This opinion receives no countenance from M. SCHROETER; who, after the most attentive examination of them, imagines that most of them must be ascribed to the light reflected from the earth to the dark part of the moon's disk, which returns it from the tops of its mountains, under various angles, and with different degrees of brightness. Some of these phenomena he suspects to be no more than optical illusions, arising from igneous meteors floating in our atmosphere, which happen to fall within the field of the telescope.

The fifth book is entitled, *General Remarks on the Formation and physical Constitution of the Moon's Surface and Atmosphere*. To the majority of readers, this will be the most interesting part of the volume, as it contains the conclusions which the author has deduced from the observations recorded in the preceding books.

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With regard to the validity of these conclusions, we shall not presume to decide; because this must entirely depend on the accuracy of the observation on which they are founded; and, concerning which, none can presume to judge, except such as have leisure and opportunity, as well as abilities, to repeat them. We shall therefore confine ourselves to a very brief account of the principal corollaries which M. SCHROETER has drawn from the phenomena that he has taken so much pains to investigate; by which it will appear, that many of his observations tend to confirm what had been before discovered and supposed by other astronomers.

The surface of the moon appears to be much more unequal than that of our earth; and these inequalities have great variety both in form and magnitude. There are large irregular plains, on which are observed long and narrow strata of hills running in a serpentine direction: some of the mountains form extensive chains; others, which are in general the highest, stand alone, and are of a conical shape: some have craters; others form a circular ring inclosing a plain; and, in the centre of many of these plains, as well as in the middle of some of the craters, other mountains are found, which have likewise their craters. These mountains are various with respect to colour, some being much darker than others.

The most lofty mountain on the surface of our globe is supposed to be Chimboraco, which is not twenty thousand feet in height: but there are many in the moon which are much higher: that which is distinguished by the name of Leibnitz, is not less than twenty-five thousand feet: this elevation will appear more extraordinary, if compared with the moon's diameter, of which it is $\frac{1}{214}$ th; whereas Chimboraco is not above $\frac{1}{1017}$ th of that of the earth: thus considered, the lunar mountains are near five times as high as any on our globe.

The craters of the moon are circular, and surrounded with an annular bank of hills: they are remarkable for their width, many of them being from four to fifteen geographical miles in diameter: some are not deeper than the level of the moon's surface; others are nine, twelve, and fifteen thousand feet in depth: that of one, which our author calls Bernoulli, is above eighteen thousand feet. The height of the annular bank is seldom equal to the depth of the crater which it surrounds: but the quantity of matter in the one appears to be in general nearly equal to the capacity of the other. The principal mountains and cavities seem to be connected by a series of others of less magnitude; and sometimes by hilly strata, which, like the radii of a circle, may be traced to a common centre; this is generally either a mountain or crater, though not of the

greatest height or depth. These hilly strata, which, through smaller telescopes, appear like veins on the moon's surface, have often been mistaken for torrents of lava; none of which, M. SCHROETER says, he could ever discover.

From all the preceding circumstances, the author concludes, that, whatever may have been the cause of the inequalities of the moon's surface, it must not only have operated with great violence, but also have met with great resistance; which inclines him to think, that the substance of this planet must originally have been very hard and refractory. He is of opinion that these mountains and cavities must have been produced in consequence of some great revolution occasioned by the action of a force directed from the centre toward the surface, and, in this respect, similar to that which gave birth to our volcanoes: but he observes, that we have no reason to suppose it absolutely volcanic, nor that it originated from fire. In some places, this force has only elevated the surface, and thus formed hills and mountains; in others, the ground has yielded to its violence, and has either been thrown up as a bank round the crater thus formed, or else, falling into other cavities, has in part filled them up; after having exerted its greatest violence in these mountainous accumulations, it has diffused itself in various directions, and produced the hilly strata which are observed to diverge from them, like the radii of a circle from the centre. In support of this hypothesis, it is alleged, that the largest craters have the least depth, and that, in the deepest, there is the most equal proportion between the capacity of the crater and the volume of the annular bank around it: but, beside the grand revolution here supposed, M. SCHROETER is of opinion that there have been others of later date, and less extent; to these he ascribes the formation of secondary mountains, which arise either from the middle of the craters of the primary, or from the centre of a plain surrounded by a circle of hills: many of these have also craters, and, like the primary mountains, are connected by a series of cavities and hilly strata, that mark the progress of the cause by which they were produced. The new crater, discovered by our author in the spot Hevelius, together with other circumstances here enumerated, seem to indicate that the surface of the moon is far from being permanently settled and quiescent.

The author's observations confirm the opinion that the cavities, visible on the lunar surface, do not contain water: hence he concludes, that there can be no extensive seas and oceans, like those which cover a great part of the earth: but he allows that there may be springs and small rivers. We cannot help doubting whether it be possible for us, even with the best telescopes

lescopes that can be conceived, to distinguish so much of the moon's surface as will justify this conclusion. The question whether the moon be inhabited, is not omitted by M. SCHROETER; who observes, that though it be not adapted to beings organized as we are, this is no proof that it may not be peopled with intelligent agents, endued with bodily constitutions suitable to the nature and œconomy of the planet for which they are destined.

To these observations on the moon, the author has added some on Venus, the surface of which he found to be irregular, like that of the moon, and on which he discovered a mountain above four geographical miles high. By a letter from him, dated January 22d, 1792, lately published in a Dutch literary paper, it appears that, on repeating his observations, he was convinced that the height of this mountain was not less than five miles and a half; and that, by means of this phenomenon, he has calculated that the planet revolves around its axis in twenty-three hours and twenty-one minutes: on this subject, he intends to publish a dissertation. We are also told that, since the publication of the volume before us, he has discovered some marks of new volcanic eruptions in the moon. These are an incipient crater in the *Mare Crisium*, first seen on the 30th of last December; and a new mountain, rising from the middle of the eastern crater of Mount Helicon in the *Mare Imbrium*.

Though this work does honour to M. SCHROETER as an ingenious and indefatigable observer, it by no means possesses all those qualities which are requisite to give pleasure to the reader: the grand fault is want of method; and of this the obvious consequences are confusion, prolixity, and innumerable repetitions. If the materials had been properly digested and arranged, all the information, which is here diffused into seven hundred pages, might have been comprised in half of the number; and the book would really have gained in value what it lost in bulk; for accuracy and perspicuity are seldom befriended by tediousness and verbosity, which, by deterring or disgusting the reader, diminish the utility of the work.

The plates are by no means well executed: we must suppose the out-lines to be accurate, because drawn by the author, but the shading is so confused, and the engraving so coarse, as to render it very difficult to distinguish some of the objects, or the letters by which they are marked, and to which the explanations refer.

ART. II. *Exposé des Operations faites en France, &c. i. e.* Account of the Trigonometrical Operations performed in France, in the Year 1787, in order to determine the Meridians of the Observatories of Paris and Greenwich. By Messrs. CASSINI, MECHAIN, and LE GENDRE, Members of the Royal Academy of Sciences. 4to. pp. 110. Paris. 1791.

THE union of the two most enlightened nations of Europe, in any design which may promote the interests of science, cannot but afford a very great satisfaction to the humane philosopher; not only as it tends to the diffusion and extension of useful knowledge, but also as it affords that delightful, though perhaps visionary, prospect, with which he loves to soothe his imagination, of some happier period, when mankind shall grow better as well as wiser, and shall despise the national prejudices and political animosities, which divided their less informed ancestors.

An advertisement is prefixed to these sheets, in which the commissioners apologize for having so long delayed giving the public an account of their proceedings; they say, that they should have done this in the year 1789, if they had not deemed it their duty to suffer General Roy's publication to take the lead: this appeared in 1790: but the circumstances of France, at that time, were by no means favourable to the reception of a work of science; which, they observe, even now, amid the important objects that engross the national attention, can scarcely be expected to attract much notice, and to find many readers.

As an introduction to the account of the last operations, M. CASSINI gives a concise view of the several attempts, that have been made in France, toward ascertaining the value of a degree of the meridian under different latitudes. In the year 1669, *Picard* measured the distance between the parallels of Malvoisine and Amiens, and hence calculated the degree to be 57060 toises. In the year 1683, M. *Jean Dominique Cassini* constructed a series of twenty triangles, extending to Mount Ripol, sixty leagues southward from Paris. These operations were interrupted by the death of the great Colbert, but were resumed in 1701, when twenty-five triangles were added to the former series, by which the mensuration on the meridian of Paris was carried on to Collioure in Roussillon, and the degree of latitude estimated at 57097 toises; which was 37 toises more than *Picard* had reckoned. In 1718, the measuring of this meridian, to the north of the metropolis, was completed under the direction of M. *Jacques Cassini*, by forming a series of triangles from Amiens to Dunkirk; by which the degree of the meridian, in that latitude, was estimated at 56960 toises; and thus

thus 100 toises less than *Picard's* calculation. In 1733, a geographical survey of the whole kingdom was undertaken by the king's order; and, for this purpose, two thousand triangles were constructed and measured. During the course of these operations, Messrs. CASSINI DE THURY and DE LA CAILLE repeated the mensuration of the meridian from Dunkirk to Collioure, by which they discovered some material errors in the former operations, the results of which were totally inconsistent with what had been concluded from theory, and deduced from actual mensuration, concerning the figure of the earth. These errors being rectified, the length of a degree of the meridian was found to increase with the latitude; for, between Perpignan and Bourges, its mean value was 57041 toises, and 57079 toises between Paris and Dunkirk.

The success and obvious advantages of these operations led M. CASSINI DE THURY to wish that they might be carried on in other countries; and for this purpose, he presented memorials to several of the powers of Europe: but his requests, however reasonable, were either refused or treated with neglect by all, except England: where, as he politely observes, the importance and utility of the proposal to science was sufficient to ensure its being accepted, approved, and carried into execution, with that zeal and greatness of exertion, which characterize an enlightened nation that has contributed so largely to the improvement of arts and sciences. The remainder of the introduction contains a short view of General Roy's operations, of which an account has already been given in our Review*: we shall therefore proceed to the work itself, which is divided into eight chapters.

The first chapter is a kind of journal of the proceedings of the commissioners who met General Roy and Dr. Blagden at Dover, on the 24th of September 1787, in order to concert their plan of operations: the Doctor went with them to Boulogne and Calais, and carried a supply of white lights and reverberatory lamps, together with all the apparatus necessary for the signals. The lateness of the season was certainly a very unfavourable circumstance, as the violence of the rains and winds, which then prevailed, was no inconsiderable hindrance to the observers, and as the haziness of the weather often rendered it difficult to distinguish remote objects with sufficient exactness: other disadvantages arose from the nature of some of their stations, which were on the steeples of churches, whither they could not carry a quadrant, and where there was scarcely room enough for them to place themselves and the instrument in safety.

The inconveniences arising from the haziness of the atmosphere were in some measure compensated by the excellence of the white lights, which neither rain nor wind could extinguish, and which were distinctly perceived, by the naked eye, at the distance of above forty miles, even in misty weather:—but, which is more extraordinary, we are told that one of Kinket's lamps placed with a reverberator in a common lanthorn at Montlambert, was seen at Lid, by M. MECHAIN, through the telescope of his quadrant, in which it appeared like a star of the eighth magnitude; though the distance, between the two places, is not less than thirty thousand toises, or about thirty-four English miles.

The stations immediately connected with Dover, were Montlambert, Cape Blancnez, and the spire of the church of Notre Dame at Calais: the remaining stations were at Fien-nes, Watten, Cassel, Dunkirk, and Hondscote, which altogether formed a series of nine triangles, extending to Dover and Fairlight-down on the English coast.

The three following chapters contain a very minute description of the instrument with which the French gentlemen measured their angles, together with directions for using it. It is a brass circle of only six inches radius, with two telescopic sights, mounted on a three clawed foot, so as to be moveable by screws, like an astronomical quadrant: the telescopes are made to revolve, the one on the upper and the other on the undermost surface of the circle; by which means, they move free of each other. The advantages of this instrument are, that it is very portable, and takes up little room; and that, by alternately revolving the circle and the telescopes, the measure of an angle may be repeated, as often as the observer pleases, and be determined on every arc of the circumference: thus an error of a few seconds in the graduation, to which the best instrument is liable, may be annihilated by being divided among a number of repeated observations, the result of which is a multiple of the angle required. In consequence of this precaution, it appears that the error, on the sum of the three angles of a triangle, was never more than four seconds and a half, and, in many instances, not two seconds.

In the fifth and sixth chapters, we find tables of the several angles measured, together with the reduction of them to the centers of the respective stations, and to the horizon. The seventh contains the calculation of the sides of each triangle, and of the bearings of the several stations from Dunkirk.

In the eighth chapter, the commissioners give a view of the results of their operations, compared with those of General Roy. They introduce this with some remarks on the superior accuracy

accuracy of his instrument, the greatest error of which, on the sum of the angles of a triangle, was not quite three seconds; and which was so contrived, as not to require the reductions that were necessary with their circle: the former of these circumstances, however, they consider as compensated by their mode of measuring multiples of the angles; which is certainly a simple and excellent expedient for diminishing the errors that may arise from a small inaccuracy of graduation.

The French academicians founded their operations on the distance between Dunkirk and Hondscote, which is 8167 toises. This distance formed the side of one of the triangles of the meridian constructed in 1739; it had never been immediately measured, but had been four times calculated by different series of triangles; the mean result of these calculations, therefore, they preferred to a base in the neighbourhood, which had been measured by M. CASSINI DE THURY, but which they justly suspected of inaccuracy. It were certainly to be wished that they could have measured a base on purpose, with an accuracy similar to that with which General Roy's operations were conducted: but this did not depend on their choice.

The two connecting triangles were formed by Dover, Calais, and Cape Blancnez, and by Dover, Cape Blancnez, and Montlambert.

The angle between Calais and Blancnez, as measured by General Roy at Dover, was	12° 46' 42"
As deduced by the French commissioners, from the angles measured at Blancnez and Calais	12° 46' 45" 4
Difference	— — 3" 4

The angle between Blancnez and Montlambert, as measured at Dover	23° 25' 0" 2
As deduced from the two angles measured at Blancnez	23° 25' 4" 0
Difference	— — 3" 8

In the following angles, the difference is more considerable.

The angle at Blancnez, between Dover and Montlambert, as calculated by Gen. Roy	119° 41' 41" 6
As measured by the French	119° 41' 28" 9
Difference	— — 12" 7

The

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The angle at Montlambert, between Dover

and Blancnez, as calculated by Gen. Roy

As measured by the French Commissioners

$36^{\circ} 53' 18'' 1$

$36^{\circ} 53' 29'' 1$

Difference — — $11'' 0$

The French commissioners plead that these differences ought not to be charged, as errors, entirely to their account: but think they ought rather to be ascribed to the General's calculation; especially when it is considered that, in each of these triangles, he could measure only one angle, and, even in this, some little error might be occasioned by the action of the wind, which was then very violent, on the white fires at Blancnez and Montlambert. They observe, that these circumstances combined might easily produce a difference of ten seconds between his calculation, and their measure of the angle.

The lines of junction, or the distances between Dover and the several points of the French coast, are estimated as follows:

	By Gen. Roy.	By the French Com.	Difference.
From Dover to Calais	128965 feet	128962,8 feet	2,2 feet
To Blancnez	- 109458,9	- 109451,7	- 7,2
To Montlambert	158405,8	158391,4	14,4

On calculating the base between Rucking and Highnook, from the sixteen triangles which lay between this and their own base, the French academicians found it to be 26769,6 feet, which is only three feet less than by General Roy's measure.

The principal object of these operations was to ascertain the difference of longitude between Greenwich and Paris: this the academicians have calculated on two hypotheses; according to M. Bouguer's theory, in which the degrees of the meridian, from the equator to the poles, are supposed to increase in length, in the quadruple ratio of the sines of the latitude, it amounts to $2^{\circ} 19' 29'' 2$, or $9' 18''$ of time: but, if the earth's axis and equatorial diameters be to each other, as 229 to 230, the difference between the two meridians will be $2^{\circ} 20' 9'' 4$, or, in time, $9' 20'' 6$: according to General Roy, it is $2^{\circ} 19' 42''$ or $9' 18'' 8$ of time.

To the chapters above mentioned, the commissioners have added a supplement, containing directions for measuring vertical angles, with the circle, together with rules and tables for correcting both astronomical and geographical observations: how far we may depend on these tables, as they are here printed, we cannot say; we hope they are more carefully corrected than the numerical expressions in the body of the work, in which

which we observed several typographical errors, not mentioned in the errata.

ART. III. *Lettre de M. VAN MARUM à M. BERTHOLLET, &c.*
i. e. A Letter from Doctor VAN MARUM to M. BERTHOLLET,
 containing a Description of a new Gasometer. 4to. Four Pages,
 and Two Plates. Haarlem. 1792.

THE discovery, that water may be produced by the combustion of hydrogenous and oxygenous gas, has naturally induced philosophers to inquire after some method of conducting this process with regularity and accuracy, by furnishing the apparatus, in which the elastic fluids are decomposed, with a constant and equal supply, and by comparing the quantities of these fluids consumed in the experiment, with respect both to each other, and to that of the water resulting from them. For these purposes, an instrument was invented by Messrs. *Lavoisier* and *Maisnier*, which is described in the *Elements of Chemistry* published by the former of these gentlemen: but to this gasometer Dr. VAN MARUM objects, as being too complicated and expensive; and his desire of possessing a cheaper and more simple apparatus led to the invention of that which is the subject of the Letter before us.

As it is impossible, without the assistance of engravings, to give our readers an exact idea of the particular construction of this instrument, we must be satisfied with such a general account as may shew the principles on which its utility is founded. In the apparatus here described, are a pair of gasometers, one for the hydrogenous, the other for the oxygenous gas. Each of these is a glass jar, like those used for electrical batteries, but of the largest size: within it is a vertical scale, the divisions of which correspond with the cubic inches that it contains; it is furnished with a brass cover, in which are three cocks, so fitted up as to be perfectly air-tight. The lower part of the jar is filled with water; into this descends a brass tube, of which the lower end is open, and the upper terminates in one of the cocks in the cover, by which it may be opened or closed at pleasure: into this end of the tube is screwed a brass syphon, the longer leg of which reaches to the bottom of a tall cylinder, that is placed close by the jar, and furnished with a proper scale for ascertaining the level to which the water rises that is poured into it. Through the cover of the jar pass two tubes of communication, each provided with a cock; the one leads to the receiver in which the gas is preserved for the experiment, the other to the glass sphere, in which it is to be decomposed by the electric shock. From this
 account

account it is easy to conceive that, if the surface of the water in the cylinder be higher than that in the jar, it will be carried into the latter by the syphon; and, as it rises, will press the gas out of it into the glass sphere: this elevation of the water, ascertained by the scale of cubic inches, indicates the volume of the gas thus expelled; and, by a proper construction of the cocks, which serve to supply and empty the cylinder, this pressure may be regulated with the utmost accuracy. Thus the glass sphere, in which the combustion takes place, may be supplied with gas in any quantity that the operator pleases; and the process may be carried on without any other interruption than that of replenishing the jar when emptied of its gas. This operation is easily performed in a quarter of an hour; nor does this interruption affect the success of the experiment; in order to which, it is necessary that the gas should be decomposed in very small quantities. Dr. VAN MARUM's gasometer contains a cubic foot; and, in order to produce pure water free from acid, the combustion of this volume of inflammable air ought to take up, at least, six hours. It is however easy, by a small alteration, which is here described, in the disposition of the apparatus, to double the number of gasometers, and so to combine each pair, that the one may be filled, while the other is discharging its contents. The elastic fluid may be conveyed into the gasometer immediately from a common receiver: but the Doctor found it more convenient to do this by the intervention of another jar like the gasometer, out of which the gas is expelled by the pressure of water carried into it by a syphon, from a cylinder similar to that already described. In the glass sphere, in which the gas is decomposed, the wires, that serve to conduct and receive the electric explosion, together with every metallic surface exposed to its action, are either silver or platina.

For farther particulars we must refer to the Doctor's Letter, which contains ample instructions for the construction and use of the apparatus; the expence of making it, exclusively of the polish of the brass work, is estimated at about twelve guineas. It is certainly a very ingenious invention, and may prove of considerable utility in the laboratory of the philosophical chemist.

ART. IV. *Geschiedenis der Kolonie van Suriname, &c. i. e. A History of the Colony of Surinam*, compiled by a Literary Society of Portuguese Jews resident there. 8vo. 360 Pages. Amsterdam. 1791.

So seldom do Jews devote their time to literature, or appear before us in the character of authors, that, whenever it happens, we are disposed to make peculiar allowances in their favour,

favour, and to encourage their efforts to emerge from that state of obscurity and contempt, into which the illiberality of most Christian governments has degraded them. With these sentiments we perused the volume under consideration; which has certainly no advantages of style or composition to recommend it: but, for any deficiency in these respects, the authors apologize with so much modesty, as to disarm the severity of criticism. The want of method in the narration, its prolixity, together with the frequent digressions and repetitions which occur, shew it to be the work of persons who have not been accustomed to literary pursuits. It abounds, however, with sensible observations, which deserve the attention of the Dutch government, as well as that of the inhabitants of the colony.

In the preface, we are informed that the first idea of writing this volume was suggested in consequence of an essay on the political improvement of the Jews, published in the year 1782, by M. C. G. *Dohm*, private secretary to the late King of Prussia. It is divided into two parts; the first, which takes up by far the greatest number of pages, is an historical account of the colony: but its principal objects are, to shew the foundation and extent of the privileges which the Jews have enjoyed in Surinam ever since its establishment; to vindicate their conduct as good and useful citizens; and to prove that the decline of the colony in general, and of their own society in particular, cannot be ascribed to any peculiar misconduct on their part, but must be attributed to misfortunes which were common to all the inhabitants, and which they had not sufficient resources of credit to retrieve.

It appears that, in the year 1659, David Nassy, a Portuguese Jew, and a native of Brasil, obtained permission from the West India Company in Holland, to form a colony in the island of Cayenne, where his countrymen, who accompanied him, were to have the full enjoyment of every civil and religious right, on condition that they should grant the same, without reserve, to all who might chuse to be their fellow-colonists. On the conquest of this island by the French in 1664, Nassy and his followers retired to Surinam, which then belonged to the English; who not only allowed them the free exercise of their religion, together with every civil right, and all those immunities which the peculiarities of their law rendered necessary, but also permitted them to erect a court of judicature, in which all civil causes, beneath a certain amount, between individuals of their community, should be determined by their regents. All these privileges were afterward confirmed to them by the Dutch, who took possession of this settlement in the year 1667.

Thus secured in the enjoyment of those liberties, to which all, whatever their religion may be, have an undoubted right, they soon became a numerous and flourishing society, consisting, in the year 1689, of above 500 persons; 40 plantations, and 9000 slaves, were at that time the property of Jews. If we may credit this account, they have always been useful citizens, willing to make every exertion that could promote the welfare of the community; and have often borne more than their share of the public burden: but they complain of having been frequently treated in an unequitable and oppressive manner, in consequence of the arbitrary spirit of some of the governors, and the jealousy of their fellow-colonists. However, notwithstanding these disadvantages, and the misfortunes with which they had to struggle in common with the other inhabitants of the settlement, they increased in wealth; and, in the year 1760, no less than 115 sugar plantations were possessed by the individuals of their community.

The great check to the prosperity of Surinam has been, that its inhabitants were exposed to the invasions and depredations of the Marrons or runaway Negroes, who have formed several communities in the most inaccessible parts of the woods and mountains, and are most implacable and cruel enemies to the planters. Against these marauders the Jewish militia have often signalized themselves, and have been of great use to the colony. Several expeditions are here very minutely related, which shew no small degree of courage and conduct: but, notwithstanding the success with which these military exertions were attended, they were of no avail to prevent the future incursions of the Marrons, who were continually increasing in number, in consequence of the insurrections and desertions of the plantation Negroes, whom they secretly enticed to come over to them. In the year 1759, these fugitives amounted to about 20,000; and about this time a treaty of peace was concluded with them; and in 1774 a line of defence was drawn around the colony, with posts properly guarded by soldiers.

With these disadvantages the inhabitants had long contended, and flourished in spite of them: but their greatest misfortunes, and, in the opinion of our authors, the ruin of the colony, arose from the schemes of raising loans by mortgaging the plantations, to which the merchants of Amsterdam readily consented. The facility with which money was thus obtained, introduced a spirit of extravagance among the planters, who, instead of employing this resource in the improvement of their plantations, wasted it on useless articles of ornament and luxury. The consequences of this improvident conduct were, that many of the estates were either sold far beneath their va-

Jue, or sequestered to pay the debts for which they had been mortgaged. By these means, most of the Jews lost their possessions, and many were reduced to extreme poverty, who, not being allowed to carry on a retail trade on equal terms with the Christians, are entirely deprived of the means of subsistence.

Such are the principal events recorded in the historical part of the work, which abounds with complaints of dissention and faction among the inhabitants in general, and of the invidious partiality and contemptuous treatment which the Jews have often experienced.

The second part is descriptive of the present state of Surinam, by which we find, that the whole number of plantations is 591; and that the annual produce is much less than it was from the year 1760 to 1769, which appears to have been the most prosperous period of the colony. The yearly exports are now estimated at 16,000 hogheads of sugar, 12,000,000 pounds of coffee, 750,000 pounds of cotton, and 600,000 pounds of cacao.

Parimaribo, the capital of the colony, is a neat and very healthy town, consisting of about eleven hundred houses, most of which are built of wood on brick foundations; the streets are wide and airy, and adorned with double rows of orange and tamarind trees. Here the Dutch Calvinists, Lutherans, and Moravians, have their several churches and chapels, and the Portuguese and German Jews their respective synagogues. The Roman Catholics were long excepted from the toleration so liberally extended to those of every other religious persuasion: but, at length, in the year 1785, they were allowed to erect a place of public worship, toward the building of which all the inhabitants, both Protestants and Jews, generously contributed; and most of whom were present at the ceremony of opening the chapel. The authors add, that some of their countrymen, who had never before had an opportunity of seeing the Romish form of worship, were much struck with its similarity to their ideas of the service of the temple of Jerusalem. No where is the peace of society less disturbed by the difference of religious opinions, than in Surinam. Persons of the most opposite persuasions, who, in many countries of Europe, entertain the utmost aversion and contempt for each other, live here in the most intimate connection and unreserved friendship. The authors mention a Jew, who had a Negro concubine, and who caused the children that she brought him to be baptized and educated as Calvinists; one of his daughters was married to a Roman Catholic, who was a widower, and had by a former wife, a son who was of the Greek church. All these lived together under the same roof, in the most perfect

harmony, and behaved to each other with the greatest affection. On this occasion, we cannot help observing, that the equal distribution of civil rights among those of every religious persuasion, and the unprejudiced intercourse with each other, which results from this circumstance, are the most certain means of connecting men in the *bond of peace*, which is an object infinitely more valuable than *unity of faith*.

The Portuguese Jews have a settlement or village at Savannah, which once consisted of above seventy houses, but most of which are now fallen into decay. Here they have their chief synagogue and burial-ground, and here they assemble to celebrate their feast of Tabernacles; on which occasion the colonists of other persuasions greatly resort to this place.

Surinam is under the jurisdiction of a governor and council; the former is appointed in Holland, the latter are chosen by the inhabitants, who make a double return; out of which the governor selects those whom he most approves: in this election, every housekeeper, whether Jew or Christian, that is possessed of real property, has a vote. The total amount of the population of the colony is 50,000 persons; among these are 650 free Negroes and Mulattoes, and 3300 whites, of whom about a third are Jews.

The white Creoles are said to be, in general, a lively and agreeable people, endued with strong passions, a warm imagination, and good natural abilities: but few of them have the advantage of a tolerable education. Some improvement, however, in the culture of the understanding, may reasonably be expected; for we are told that, under the patronage of Governor *Wichers*, two societies have been erected, one for the cultivation of natural history, the other for that of literature and moral philosophy: of these institutions, Jews, as well as Christians, may be members.

ART. V. *De Beschaanbare Protestant Regtzinnig*: i. e. The Consistent Orthodox-Protestant. 8vo. 41 Pages. Amsterdam. 1791.

THE essay to which this quaint and enigmatical title is prefixed, treats of the right and obligation of Christians to inquire for themselves in matters of religion; and seems to have been occasioned by the question proposed, some time ago, by Teyler's Theological Society; the dissertations in answer to which were reviewed in our last Appendix.

The ingenious author discusses the question with great attention, and appears to be, on the whole, a friend to freedom of inquiry: but there are some points in which we cannot at all agree with him, and in which, we think, the character that he assumes

assumes in the title page is not so well maintained as we could wish. Of this kind are his notions of ecclesiastical toleration, and his vindication of those Protestant churches that make the profession of their peculiar doctrines the condition of communion with them. The inconsistency with which the Roman Catholics reproach such Protestants, may, in his opinion, be obviated, if we are but careful to separate civil from religious rights: the greatest degree of ecclesiastical toleration is, according to him, the admittance of those who do not differ from us in fundamental articles of faith; and hence he argues, that a church which professes forty fundamental doctrines, is not more intolerant in requiring from its members the belief of all these, than another, which thinks nothing more requisite than a general acknowledgement of the authority of scripture, is in prescribing this single condition:—but if our author's idea of ecclesiastical toleration be just, we must acknowledge the church of Rome to be as tolerant, in this sense, as any Protestant community whatever: the only difference is, that the Roman Catholics have a few more *fundamental articles*; profess to believe these, and they will receive you as entitled to partake of every advantage which their religion can afford. These concessions, to narrow-minded Christians, (who, though they may mean well, become intolerant from their weakness,) may wear the appearance of candour: but every rational and consistent Protestant will object to them, as injurious to the cause of liberty in a Christian sense, which depends not on human conventions, and acknowledges no authority in the church, except that of its great Lord and Master.

The author's application of his notions of toleration is not less injudicious than the idea itself. When he accuses the English clergy, who petitioned for relief with respect to subscription, and who wished to enlarge the pale of their church, of infringing the rights and immunities of their more orthodox brethren, who are satisfied with the old articles, we are at a loss to account for his assertions, and must either suppose him to be totally ignorant of the merits of the question, or must suspect him to be no consistent friend to the cause of religious liberty, which, in other parts of his essay, he affects to espouse. We fear that he is too much alarmed at the inconveniences which he imagines may arise from enlarging the terms of Christian churches; and that he suffers his apprehensions to get the better of his judgment: but these inconveniences are by no means formidable, and may easily be obviated. The present community of the Remonstrants in Holland is entirely tolerant with respect to particular articles of faith; and on this account we consider it as one of the most respectable and con-

sistent Protestant churches that ever existed. Its pastors are by no means all of the same opinion, even with respect to points, which are usually regarded as of the utmost importance: but, however they may differ in their opinions concerning these particulars, they agree in their mutual forbearance and charity, in their love of Christian liberty, and in their aversion to the imposition of human articles of faith, or of any terms of communion, except the general acknowledgement that *Jesus is the Christ of God*; and yet few churches are more remarkable for the peace and harmony, as well as for the rational sentiments of piety, that prevail among its members.

While we thus take the liberty of disapproving what our author advances concerning ecclesiastical toleration, because we think his sentiments inimical to the rights of Christians, we must remark that, in other respects, this essay contains many just observations. His manner of treating the subject is novel, but not the most plain and easy: in studying to be concise, he becomes obscure; and his style is so abrupt and sententious, that it requires a more than common degree of attention to apprehend the force and connection of his reasoning.

ART. VI. *Voyage Mineralogique, Philosophique, &c. i. e. Travels in Tuscany, Mineralogical, Philosophical, and Historical.* By Dr. JOHN TARGIONI TOZZETTI. 8vo. 2 Vols. pp. 414, 503. Paris. 1792*.

THE editor of this publication presents it *sans ceremonie*, without preface, introduction, or contents †; without so much as informing us, whether it is a translation, or was originally written in the language in which it now appears: it carries, however, sufficient *internale* evidence of the original having been *Italian* ‡, and of the author being a native *Tuscan*, of con-

* Imported by De Boffe, London, price 9s.

† It is *possible*, however, that our copy may be imperfect; and we are led to this suspicion by finding in it no map nor plate of any kind; whereas we are told, in vol. i. p. 155, that 'there is prefixed to this volume a very accurate chorographic chart of the whole lake of Bientina, with the countries adjacent, and the whole circle of the mountains of Pisa,—in which the lake and the mountains are represented under a form absolutely different from that which has hitherto been falsely attributed to them in other charts.'

‡ *Dillenio, Vallerio, Georgio, Gio Bauhino, croco marziale*, and many other words of the same stamp, cannot be supposed to have fallen originally from a French pen. We, however, wanted no proof of this sort. The original is frequently mentioned by the Abbé Mariti, in his *Travels*.—We think we have some recollection of having, by accident, had a transient glance at this work, under the title of *Viaggi per la Toscana*.

siderable eminence as a naturalist and physician. The journey was accomplished in the autumn of 1742; and though some revolutions may be presumed to have taken place since that time, as well in the face of the country as in science, Dr. TOZZETTI'S observations will still be valuable; the principal objects of them being either naturally permanent, or of such a kind, that, after changes have happened in them, a knowledge of their prior state is often desirable.

From a book of travels of such magnitude, our readers will expect considerable extracts; which we shall not (and indeed we cannot) select for the sake of any thing *particularly* remarkable in themselves, but merely as *specimens* of the manner in which this gentleman has examined every part of the territory to which his route, or his excursive rides and perambulations, led him. It is only by such specimens, taken miscellaneously as they occur, and in as great variety as our limits will admit, that we can convey any tolerable idea of this necessarily desultory and multifarious work.

Reflections on the Structure and Form of the Hills and Mountains of Tuscany (i. 29) — Between *mountains* and *plains* we must admit an intermediate species of elevation, of a different nature, which I shall distinguish by the name of *hills*. These hills are small mountains composed of strata of chalk and sand, and toward the top, of flints bedded in the sand and chalk. These two substances are either detached and friable, or united together by some degree of petrification, and inclose an infinite quantity of shells.

The most striking differences between mountains and hills are, 1. That hills, whatever be their elevation above the plain, never rise so high as to equal the tops even of the lowest mountains. — 2. That the most elevated summits of the different branches of the mountains are of different heights; whereas those of the highest hills are all on the same level, as one may be convinced by inspection better than by any reasoning; for, placing yourself on the top of one of these hills, you see all the rest on the same line, presenting to the eye the image of a vast plain surrounded by the mountains. 3. That the veins of stone or earth, which compose the mountains, are all a little inclined; and such of them as seem to be horizontal are found, when examined with a little attention, to be disposed in the same manner as the rest; whereas the strata which compose the hills are, constantly, almost horizontal, and parallel to the plain: the different strata are easily distinguished by the difference of the substances of which they are formed; or, if the substance be homogeneous, by a certain seam, or line, which passes uninterruptedly between them, and marks their boundaries. Lastly, The quality of the substances, which form the strata of hills, may be assigned as a fourth difference; for though some mountains may be composed wholly of beds of chalk or sand, there will always be some sensible diversity either in the configuration of the masses of chalk which compose the beds, or in the grain, or in their mixture.' —

' These hills are bounded on one side by the Alps, and on the other by the sea shore. They are divided into tortuous chains, of greater or less elevation, and more or less steep, through which the torrents and rivers have forced a passage, continually undermining and diminishing their mass, and carrying off considerable quantities of mud, which soon produce immense banks. The highest summits of these hills are those which are nearest to the mountains; and the lowest, with the gentlest slopes, which sink insensibly to the level of the plain, are nearest to the sea and the rivers*.'

The author supposes these hills to have been, at some remote period, one plain, formed by an infinity of successive depositions from water. In short, he adopts the theory of Steno, and meets every where with confirmations of it: but as this has been a subject of more ample discussion, and many of the particulars have been better ascertained, since that time, it will be unnecessary, in this place, to point out the circumstances here brought forward. The above extract may be considered as a general view of the principal scene of our traveller's disquisitions.

' *History of Empolis* (i. 44.)—This town is situated as happily as can be desired for a great metropolis; in the middle of an immense plain, salubrious and fruitful, well aired, surrounded by delicious and abundant hills, neither too far from nor too near to the mountains; and rises above a majestic navigable river, sufficiently near to the sea. I never cast my eyes on this superb town without feeling an indignation against the famous *Farinati Degli Oberti*, who, in 1260, dared singly to oppose the project of destroying Florence and removing the inhabitants to Empolis. This transmigration was certainly not to the taste of our ancestors, but would have been extremely advantageous for us; for Empolis would have become, in time, a town infinitely more beautiful, and more salubrious, than Florence: remains of the admired ages of antiquity have been found in it, and it has been considerable also in more modern times. The present houses are very low, and into most of them the entrance is by a descent; which shews the surface of the earth to be new soil, somewhat raised.

' From the banks of the Arno, I discovered, with a telescope, the structure of the mountains, which surround the part opposite to the valley of Arno. I observed that mount Artimino divides toward the west, and assumes the name of Montalbano from an ancient *chateau* which stood there; and that it extends toward Mon-

* We do not clearly understand this disposition of the hills. If the tops of all of them are on the same level with respect to one another, but of different elevations above their circumjacent plains; and if those nearest the sea be the lowest, and those next to the mountains the highest, above their respective plains; it would follow, that the plains between the more inland hills are much below the level of the sea; which we can hardly suppose to be the author's meaning.

summano

summano and Seravalle, where it reunites with the mountains of Valdinievole contiguous to those of Pistoia. This space is filled with a vast number of hills, of different names, which follow a winding course along the Arno, leaving, in several places, plains of pretty considerable extent between their bottoms and the river. In two places, they reach quite to the Arno, and are even undermined by its waters: this occasions them to tumble and fall in, and the precipices hence resulting are called grottoes. At Limite, there are considerable grottoes of this kind, covered with horizontal beds of clay, with an infinity of shells and other marine productions.'—

'*History of Pontedera* (i. 48.)—Pontedera is a province of great commerce, and one of the best in Tuscany. It takes its name from a bridge in the neighbourhood, built over the Era, a river both considerable and dangerous. Several other places in Tuscany have also taken their names from bridges:—different roads meet at one bridge: innkeepers, farriers, &c. settle there for the convenience of travellers; and, the number increasing, a village is formed.—Such, unquestionably, is the origin of Pontedera. Its situation is extremely advantageous for population and for commerce, being at the side of the only bridge over the Era, and on the road to the hills of Volterra and Valdinievole. In consequence, it is frequented by the inhabitants of the circumjacent places, many of whom have successively established themselves here, and produced considerable commerce. It appears, however, at present, low and sunk; so that the houses are not commodious, nor do the wells afford any good water: but this proceeds from the plain (in the middle of which it is situated) having been raised since the first habitations were built; and the bed of the river having been raised also, it cannot so easily discharge its waters.—The statutes of Pisa, from which I have made quotations in the course of the present work, are kept in this town, in the library of the royal college *De la Sapienza*. This precious manuscript had lain covered with dust and forgotten on one of the upper shelves of the library; so that the abbe *Valsecchi* could not procure a sight of it, when he published his fine dissertation *De Pisanis Constitutis*:—having been favoured with an opportunity of perusing the original, I spent a whole night in taking notes of what I thought would contribute to illustrate the natural history of Pisa and its territory.'

'*History of Bientina* (i. 153.)—It is impossible to conceive a situation more unwholesome, and less favourable for inhabitants, than Bientina. This vast territory lies in the middle of a marsh, in the center of a valley not very spacious, bounded by the high mountains of Pisa, and by the mountains and hills of Lucca and Valdinievole, which intercept the wind, and prevent renewals of air. It is nevertheless very populous, and sufficiently healthy even in summer. The principal causes of this salubrity are, in my opinion, the numerous population, the extensive commerce, and the extreme attention that is paid to the continual discharge of the rain waters, but, above all, the advantage of an abundant spring, which descends from the hills of St. Colombe, by means of long aqueducts, and supplies the inhabitants with excellent water. The situation

of Bientina, thoroughly examined, is sufficient to shew, how far the art of man is capable of rendering habitable, and even salubrious, places naturally pestilential.'—

' *Journey from Bientina to Buti* (i. 161.)—I began my rout from Bientina by the circle of the mountains of Pifa, which is a vast chain, in figure triangular, and detached. The road to Buti is horrible, but picturesque, forming a narrow neck, at the bottom of which runs an impetuous torrent.

' It is impossible to represent perfectly the natural ingratitude of the soil, and the horror of the situation, of Buti; which is, moreover, one of the *strangest* soils in the county of Pifa; and it is equally impossible to describe, how successfully culture has been able to subdue this ingratitude of soil, and to convert, in spite of nature, this horrible desert into a fruitful and delicious country.

' In this part, the mountains of Pifa form a deep narrow hollow, called the valley of Buti; which is bounded by the steep sides of the mountains themselves, covered with pine, chesnut, and olive trees. In the bottom is a smooth ground, cut by an impetuous torrent; and there, in the very lowest part, is situated the land of Buti, in two divisions, the higher called *the castle*, and the lower *the town*. It is continually exposed to a cold and moist air, except during some days in summer: it is often covered with a thick cloud, and subject to sudden changes of weather, particularly to heavy rains; owing to its being below the high mountains of Pifa, and near to the lake of Bientina. From Buti, one can see no other country than the valley itself; and this presents nothing to the eye but woods. Day flies away before the evening arrives; and we meet with but very few paths on the plain, which are also cut and interrupted. In addition to these inconveniences, the torrent, which passes by the side of the town, frequently occasions great devastation in the country, and ruins the inhabitants: about 50 years ago, it destroyed nearly half the town. Notwithstanding all these disadvantages, Buti is one of the most considerable lands in the county of Pifa; and its numerous inhabitants, among whom there are many of uncommon opulence, find it not only commodious and agreeable, but very salubrious, great numbers of them attaining to a very advanced age.'—

—' No one could believe, without having seen it, that this hollow, formed by the mountains of Pifa, contained a country so well cultivated and so fruitful. In the bottom of the valley, we see vines loaded with fruit, which produce delicious wines, but, on account of the cold which prevails there, never attain to perfect maturity. Some corn is also raised, and herbs and fruit trees are planted; inasmuch that there is not an inch of ground which is not, in one way or another, rendered productive. The sides of the mountains, that look to the west, are covered with chesnut trees, from which the inhabitants reap great advantage: but the east and south sides are occupied by olive trees, which rise to a great height, and of which I shall hereafter describe the culture. All the rest is clothed with pines.'—

' I visited

‘ I visited great part of this valley on foot, for it was impossible to go on horseback.—The sides of the mountains are undermined and excavated by torrents, which afterward divide into several branches, so that their surfaces are prodigiously multiplied, and a number of little hills formed.—These mountains are commonly very steep; so that the rain waters acquire in their descent, an astonishing rapidity and force; and the mountains being also very high, and near to the sea, the clouds are apt to be stopped by their summits, and frequently condense there into sudden and abundant rains. These waters, running along the steep sides, increase progressively in their mass and impetuosity, and carry with them all the loose stones in their way: by the force of these stones, and by their own strength, they become capable of rooting up the chestnut and pine trees; and they roll frightful quantities of large stones over a long extent of country; till, at length, their declivity, and consequently their force, diminishing, they are obliged to quit them.’—

In this manner, the whole country is chequered, with mountains, hills, precipices, torrents, and cultivated plains, with lakes or marshes, between them. Each of these situations furnishes, to our intelligent and attentive traveller, opportunities of examining some of the productions or operations of nature; the spontaneous vegetables; the exuviae of marine animals, in different states, and in prodigious variety and abundance; the mineral springs, cold and hot; the common waters, with their vegetable and animal inhabitants; the formation of floating islands, bogs, turf, &c. &c. On all these subjects, however, his observations are generally but superficial, or at least will appear so to a naturalist of the present day. His account of eels in the lake of Bientina will be no unfavourable specimen.

‘ The eels enter from the sea into the Arno, and thence by the Sereza into the lake, where they find plentiful nourishment, and become very large. They chuse the clear waters, because the turbid waters, which overflow the marsh, prove mortal to them, as to other river fishes: but, in times of drought, they conceal themselves in the mud. The fishermen commonly put them in a kind of crates made of osier, that they may grow larger and fetch a better price.’—

‘ I doubt very much the truth of a microscopic observation of the celebrated Leewenhoeck, who pretends to prove that eels are viviparous.—The small eels, hatched in the sea, come unquestionably into rivers, always against the stream, and continue to advance upward, without intermission, in the times of inundation: but it often happens that they remain imprisoned in some cavity which has lost its communication with the current. There the water failing in time of drought, the eels remain dry, and become atrophic: but they do not die;—and on the cavity being again filled with water, they quickly return to action, a circumstance by which the common people have been led to believe, that they are at that moment *generated*

rated from the mud. Several great men of antiquity have been led into this error.—Campano, in describing the lake Thrasimene, or rather of Perugia, says, that, in order to repeople it with eels, the mud of certain neighbouring marshes is thrown into it. Now this mud contains the young eels, which had retired thither from the rivers in the times of inundation; and it is in the lake that they receive their increase. For it is an observation generally received as a certainty, that eels cannot be introduced into any piece of water, if it has no communication with some stream that passes to the sea; a new proof that they deposit their eggs nowhere but in the sea.

The author is certainly mistaken in thinking eels to be *oviparous*, for we have ourselves seen a female eel, full of *live young eels*, caught in the Thames, near Twickenham. This fact, however, does not interfere with his account of the migrations of this animal.

The same lake abounds with water-fowl, particularly coots, and we are tempted to mention, in few words, for the information of our sportsmen, the Tuscan process for shooting them. A great number of the *chasseurs* unite and form a *tela*, that is, a long line of small barks, like Indian canoes, each holding only two men, a rower and a *chasseur*. The coots do nothing all the day but swim about, with only their heads above water: while they have room to swim, the *tela* gives them no disturbance: but finding themselves at last too much confined by its drawing nearer the shore, they altogether, as if by one accord, take wing, and light in the open part of the lake beyond the *tela*. This time of flight is the critical moment for the *chasseur* to employ his gun.

Though Dr. TOZZETTI has touched on almost every province of natural history, he enters most deeply into mineralogy. He every where describes both the strata and detached masses, so far as he could discover them, of which the several hills consist, the different kinds of marble and limestone, the depositions and incrustations from water which he calls tartar, the spars, selenites, talcs, jaspers, flints, quartzes, crystals, cornelians, and various metallic minerals. He likewise gives an account of several metallic mines, which had been formerly worked with advantage, though all of them seem to have been at that time neglected: the mines of mercury at Lévigliani appear the most remarkable of them: (ii. 434.).

‘The north side of the mountain, where the mine lies, is formed of dead stone, naked, without an inch of earth; except at the top, which is entirely of marble. The pit, which had been dug several years before for extracting the mercury, extends deep into the hill, following the direction of the vein: but I could not enter it far, as it was full of rain water which had fallen during the preceding days.

the clergyman of the place, who knew the best veins, told me, that the mercury is found in veins of white quartz, which intersect beds of dead stone; that there were in the quarry several veins of quartz, one of them half a fathom* thick; that they were full of cavities, in which the mercury was contained in little drops; and that at once, in digging, so much mercury ran out in six minutes, that the miners, not having a sufficiency of vessels for receiving it, filled two hats with it. I know not what motive there might be for abandoning this mine, which promised, if well managed, to be very beneficial; it is said in the country, that the proprietors received no great advantage from it, on account of the workmen selling in the night, to the inhabitants of the neighbouring state of Massa, great part of the mercury which they had extracted during the day.

— 'There are several smaller openings, which shew that other veins have been made for extracting mercury. In one of these, after having emptied it of the water, I broke a vein of quartz about two fingers breadth thick, and, in the space of half an hour, obtained about two ounces of fine mercury,—though a good deal still remained adhering to the fragments of quartz.—On all this steep side of the mountain, facing the north, the dead stone abounds with veins of quartz containing more or less mercury. They are distinguished by a pearl colour, a kind of silvery gloss, and certain black veins; which symptoms are the most remarkable when the quartz veins are large, and in the parts where several of them unite into one.'—

* About 100 fathoms higher up, and toward the west, on the same side of the mountain, is a prominence composed in like manner of beds of dead stone, in which is a quarry of marble, so encumbered with ruins, that nothing was to be seen but a heap of enormous masses of dead stone. M. Maggi remembers to have seen this quarry very deep, and to have found in it, among others, a vein of cinabar, very beautiful, almost pure, and nearly half a fathom thick. He told me, that the quarry was ruined designedly, by the Florentine workmen, that they might no longer be compelled to labour in that dreadful country. Some trials have been made round this ruined quarry. In some of the little grottoes, I observed thin veins of white quartz, in which were small winding veins of native cinabar, of a very beautiful vivid red, composed of shining plates of the rubies.'

Both in the quartz, and in the dead stone, are found many small cubical crystals of white marcasite, of which the parts exposed

* *Coudée* in the French translation:—but we think the author could hardly mention half a *cubit* as an *extraordinary* thickness of which he had been *informed*, when he picked up a piece himself six fingers breadth thick. The same word is used afterward in expressing the distance between two mines or quarries: all circumstances considered, it seems much more likely that this interval should be 20 fathoms than 100 cubits:—but the reader may take his choice.

to the air are decomposed into ochre: the quartz also emits a sulphureous smell on being broken. From the union of the marcasitic sulphur with the mercury, the author explains the formation of the cinnabar; and he contends that this union was not effected by fire, but in the humid way, in which cinnabar may be produced also by art. He looks on the notion of mineral bodies being formed by subterraneous fires, as mere chimeræ, and defies any one to shew the smallest traces of fire or heat in this mountain of Lévigliani, or indeed in any other of the Tuscan mountains or hills: every thing here, he says, has been manifestly brought about by means of humidity and cold, from the concurrence of earthly and metallic particles, &c. diluted with water into the state of mud.

He takes notice of an objection which may be made to this theory; namely, that when the materials were in this soft state, the mercury ought to have subsided from them. To account for its suspension, he supposes the other matters to have had a strong attraction to it, or that a third substance might have facilitated its union with them, or have exerted such an attraction to the mercurial globules, as counterbalanced the action of their gravity. In confirmation of this idea, he observes, that small fragments of the quartz, perfectly free from mercury, on the contact of mercurial globules, attracted and became tinged by them; and that the bottle, into which he put the mercury that he had collected, being afterward filled up with fragments of quartz, and shaken, the greatest part of the mercury adhered to the quartz, tinging it of a dark leaden colour; and no more than one third of the original quantity could be recovered. Some pieces of the vein of quartz, full of little cavities containing globules of mercury, retained the mercury, though turned upside down, and even forcibly shaken; instead of falling off, the globules spread, and formed a silvery coat on the parts adjacent. The author describes the different sorts of quartz and other stones found in this neighbourhood, and then gives some farther historical details respecting the cinnabar mine.

‘ The Grand Duke Cosmo III, being desirous of having some ecclesiastical books printed in red and black at his ducal press, was advised to resume the working of these mines, in order to obtain a fine red. He sent thither *Joseph Anthony Torricelli*, sculptor in hard stones at the royal gallery, to find out the quarries, and settle the mode of working them. *Torricelli* returned shortly and presented to the Grand Duke one hundred and twenty pounds of mineral cinnabar of surprising beauty, which he had himself extracted, and of which, he said, a prodigious quantity remained. His Highness, well satisfied with this discovery, had the goodness to give to the ducal printing-house the possession of the mine of Lévigliani, for promoting

promoting the undertaking above mentioned, though his ministers represented that the gift was of too much consequence, according to the relation of *Torricelli*.—The grant is dated in 1718.—M. *Martini* informed me, that *Torricelli* could not be persuaded to return; he alleged many excuses, and proposed *John Baptist Farsetti*, to whom he gave the necessary instructions. Farsetti went accordingly to *Lévigliani*, full of the fairest hopes; which, however, were very soon blasted; for in the whole summer he collected very little cinnabar. He was sent back in the summer following, but found still less; and what he did obtain, he was obliged to extract from small capillary veins, by pounding and washing: even this, when brought to Florence, required farther washing, to separate the marcasite, of which it contained a great quantity: the produce delivered to the printing-office, during the two summers, did not equal the expence, and it was therefore judged most prudent to abandon the work, though *Torricelli* still insisted that there was cinnabar in abundance. Some years after, it was proposed to the Grand Duke to open this mine again, and his Highness had the goodness to give 120 crowns out of the royal treasury for that purpose: so long as this sum lasted, *Martini* worked it, but obtained very little cinnabar.

I have seen in the hands of *Micheli*, [the botanist,] two fine pieces of cinnabar extracted by *Torricelli*, weighing three pounds: they were given to him by *Torricelli* himself.—*Torricelli* certainly obtained mercury as well as cinnabar, though the Duke's printing-house had no knowledge of any. Perhaps he found the mercury at a different time, previous to the digging for the cinnabar; and perhaps also he found the cinnabar in digging for the mercury. The clergyman, M. Maggi, an evidence of sufficient credibility, saw him get mercury out of one mine, and cinnabar out of another: according to his account, and that of some others of the inhabitants, so long as *Torricelli* assisted at the pit, the business went on well, and a great quantity of mercury was obtained: but as soon as he departed for Florence, the men became remiss in their work, pilfered the mercury and carried it for sale to Massa, and, to cover both their negligence and their theft, they gave out at Florence that the veins failed. I do not recollect whether *Torricelli* himself returned, or sent inspectors on whom he might depend: but the theft and negligence of the workmen were detected, the most culpable were discharged and punished, and fresh hands were brought from Florence. These did what their predecessors had done: but most of them, as was natural for men accustomed to a very different way of life at Florence, became disgusted with the continual hard labour in these horrible frozen deserts; they cursed the hour of their coming there, and sought by all possible means to throw off the yoke. The excuse of the failure of the veins having been found insufficient, and an order having come from Florence to continue the work even in winter, (which was an imprudent step in the directors, the place not being practicable in that season,) the workmen, in despair, had recourse to the last remedy, viz. to render the quarries, from which both the mercury

mercury and the cinnabar were obtained, unserviceable: they weakened, with their pickaxes, the arches and the pillars, and then, setting fire to the wooden supporters, made the whole tumble. This disaster, joined to the profits having been inconsiderable on account of the pilferage of mercury, occasioned an order to be issued for the discontinuance of the work, and the men obtained the permission, so much desired, of returning to Florence.'

Such is the account which the Doctor says he received from persons of credit in the neighbourhood, who were acquainted with the whole transaction. He gives, on the same authority, *Torricelli's* process for separating both the mercury and cinnabar from their matrix, by pounding and washing; and recommends, (which will certainly be more effectual and advantageous with regard to the mercury,) distillation by fire. Persuaded that these mines might be rendered profitable, notwithstanding the failure of former attempts to recover them, he considers, at some length, the most promising means for that purpose, and lays down many precautions and instructions which may be useful to future adventurers.

The silver mine of Montieri (mentioned near the beginning of the second volume,) appears still more interesting. It is said to have yielded great quantities of silver in former times, though dug but to a small depth; and to have been one of the richest mentioned in history. Dr. T. describes the situation and appearances of the different mineral substances found in this mountain, and of the old scorizæ which are accumulated in immense heaps; and it is only to be regretted, that he was not conversant in the art of examining their *contents*. A person sent from Florence, he says, reported the ore to be poor: but two Swedish gentlemen of distinction, who spent some days on the mountain, found that 'the mineral contains a good deal of silver, and a greater quantity of copper,' and that 'the ancients understood the method of extracting the silver, but had left the copper behind in the scorizæ.'

The name of TOZZETTI was known, pretty respectably, before the date of these travels, by some works published by himself in his own language. Whether the present be of that description, we know not: but it has much the appearance of having been left unfinished by the author; nor are we always satisfied of the intelligence, nor of the accuracy, of the translator. With all its imperfections, however, the performance has considerable merit, as a narrative of actual observations, in a country which, though rich in materials, has seldom been made an object of scientific investigation.

ART. VII. *Storia della Pittura e la Scultura, &c. i. e. The History of Painting and Sculpture, from the earliest Accounts. Vol. I.* 4to. Calcutta, 1788.—London, Cadell; Price 10s. 6d. sewed.

FROM the dedication of this work to Earl Cornwallis, we learn, that the author is Mr. THOMAS HICKEY, by profession, if we mistake not, a portrait painter. The work is written in Italian and English, and announced in a preface, of which the following is a transcript:

‘ The nature of the subject comprized under the title of this book, however novel the publication may appear in a soil like this*, will not be considered as unconnected with the pursuits of the author’s leisure, and the perusal will discover that its ultimate tendency is not confined to the banks of the Ganges.

‘ Indeed, it is a subject which has engaged his casual reflection for some considerable time; but from the little accidents of this life, which sometimes derange our projects, it had been only at scattered intervals that he could pursue the idea, until the leisure of a slow India voyage suggested the means.

‘ From the limited number of books which formed his little collection, during the passage, and from the small hopes which he entertained of procuring *here* such as were necessary for his purpose, and for a variety of other reasons, on his arrival at Calcutta, he determined to reserve for some future leisure,—such as a returning voyage might afford, the employment of resuming the subject.

‘ But the intense heat, which for a certain portion of the year almost suspends every other occupation but that of writing, at which time all the circumstances unite to cause a cessation of his professional employment, and have concurred to revive the thought, and, at length, prompted to a diligent enquiry after such aids as might here be obtained as to books.

‘ From the polite and liberal access afforded to him by those gentlemen here, who held the most distinguished rank in their learned professions, he procured such an unexpected supply from their valuable libraries, as greatly encouraged him to persevere; and in the end, enabled him to present this little specimen of his labours to the public inspection.

‘ Though the whole design is of some considerable extent, yet it is of such a nature as to admit of certain divisions, which, like the present, may stand in some measure independent of the rest; and hence afford him room to judge, from the decisions of the enlightened public, how far it may be prudent, at a future period, either to withhold the prosecution, or persevere in the design.

‘ In either case, he has every reliance, as well upon the indulgence as the candour of the tribunal, before whom he makes his appeal.’

From such a preface, it might be expected that the author had made laborious and profound researches; that he had

* The reader will bear in mind, that this book was printed at Calcutta.—It comes from the press of Joseph Cooper.

ransacked

ransacked the precious remains of antiquity for new facts, concerning the history of the elegant arts of which he treats; and, having exercised his genius and judgment in comparing and combining his materials, had endeavoured to cast new light on a subject as interesting as it is pleasing:—but, from a careful perusal of his performance, we cannot discover that his range of information extends much beyond Rollin and Bannier, Plutarch and Pausanias; which last name, he frequently writes *Pausanius*: but this *may* be a slip of the press.—The author acknowledges himself indebted to *Adriani*, who, at the desire of his friend *Vasari*, gave an account of the ancient artists, which was prefixed to the last volume of *Vasari's* Lives of the Painters, published in 1557. *Adriani's* work, however, is scarcely any thing more than an Italian translation of the words of Pliny; and Mr. HICKEY has done little more than copy *Adriani*.

This first volume, which ends with the life of *Zeuxis*, professes to trace the history of the arts from the remotest antiquity. Mr. H. with the same inconsistency that his predecessors in this walk of literature betrayed, refers all the inventions of the Greeks to the Egyptians: but, at the same time, relates many contradictory facts, or anecdotes, particularly the story of the Corinthian Maid, who preserved the image of her departing lover, by tracing the outline of his shadow on the wall of her apartment.

We presume the author himself translated his work into English; yet the translation bears evident marks, in almost every page, of a foreign hand; *e. g.* ‘Lessons of instruction may be derived; of further indulgence to the enquiry;’ (p. 1. Introduction;), ‘every record concerning them becomes worthy to preserve.’ (P. 2. Introduction.) Mr. H. may be an ingenious artist: but he appears, to us, but imperfectly acquainted with the business, the duty, and the qualifications, of an author.

ART. VIII. *Constitutions des Principaux États, &c. i. e.* The Constitutions of the Principal States of Europe; and of the United States of America. By M. DE LA CROIX, Professor of Common Law, at the Lycéeum. Vol. III. 8vo. pp. 426. Paris. 1791.

THE present volume is a continuation of M. DE LA CROIX's plan, and has been published since our review of the two preceding volumes*. It consists of *twelve* discourses; three of which alone were pronounced at the Lycéeum. They treat of the following subjects: The Confederation of the Thirteen Cantons, and the Constitution of some of the Cantons of Swit-

* See our last Appendix, p. 481.

Switzerland:—Constitutions of the *Grisons*, of *Valais*, and of *Geneva*:—Constitutions of *Sardinia*, *Savoy*, and *Piedmont*:—The Origin of the Constitution of *Naples*; and of *Sicily*:—Constitution of *Spain*:—of *Portugal*:—the new Constitution of *Poland*:—the *French* Constitution:—the Royal Acceptance.

From the ample account given of the former volumes, our readers have already been made acquainted with the nature and execution of the work before us. There is nothing in the present volume which will induce them to alter their opinion of the merits of the undertaking. M. DE LA CROIX continues to take some distinguished historian as his guide; to give a concise view of the political history of each government; to trace the circumstances which led to the formation of their different constitutions; and to intermix some observations favourable to the liberty of mankind, and encouraging or monitory to his countrymen. We shall, therefore, without farther introduction or previous comments of our own, proceed to lay before our readers a few extracts from such parts of the work, as seem most deserving of their notice; by being most illustrative of the author's plan, and of the general tenor of his sentiments.

As, in the preceding volumes, it was not difficult to perceive that our philosopher did not fully approve every article in the new constitution of France; so it is too apparent, from several passages in this volume, that he begins to draw an unfavourable omen from the present troubles, and to doubt whether the virtue of his countrymen be equal to the purity of the government intended to make them happy. Speaking of the pains taken in composing those discourses which have not been publicly pronounced, he says:

‘ I continually thought that I was addressing a great nation, which would condescend to hear me when I treated of governments foreign to their own. It has sometimes been consolatory to myself to take refuge, even in thought, among other nations; and to escape the confusion and dissensions that agitate my country. What gloomy days have obscured this third year of liberty! To what animosities has it not been witness! Of what cruel projects has it not been the parent! Wretched people! In the course of your destiny, you merely change your evils! Happiness itself cannot content you! Your passions, which, if they were of the generous kind, would purify and reform, too often precipitate you the deeper into corruption! Intrigues and low jealousies have found their way to the meanest class of the people! The vices of the great are become the vices of the multitude!’

The following passage plainly manifests that M. DE LA CROIX viewed his successors, the present National Assembly, with a suspicious eye:

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‘Legislators! who succeed to the most important Assembly that has ever appeared, since the creation of the monarchy, take care how you shake the authority that has been consolidated by law; the universal respect for which will, in that case, ensure your ruin. Your predecessors had the people *for them*, you will have them *against you*, if you dare to change the limits which separate your powers from those of the monarch. So long as he shall make the *laws* his rule, he will be more powerful than you: should he transgress, you will become more potent than him. ‘Transient representatives of the people! be not deceived, nor think yourselves superior to the perpetual representative!—Be not deceived; a spirit of censure will attend all your discourses, follow your labours, and inspect all your projects. You are not to aim at the excesses of enthusiasm which animated your predecessors. Obstacles are removed; generous efforts are no longer requisite; nothing more is expected than that you continue firm in the path of the laws. Deeds of heroism are not in your province: but what is still better, plans of wisdom are committed to your superintendence. Be steady then in the posture adapted to your new station. Neither presume too much on your own wisdom; nor be too highly elated with your former patriotism.’

In a similar strain of pathetic eloquence, M. DE LA CROIX clearly indicates his fears, that the national character of his countrymen is not prepared for the purity of their new constitution: but whatever may be the fate of his country, we sincerely wish that the following sage advice may be properly weighed by those to whom it is addressed:

‘Despots, monarchs, stadtholders, senators, magistrates, why do you tremble? This is the brightest moment of your glory. Do not wait until the people shall demand what is just, do it from the impulse of your own minds. Instead of combining to destroy our constitution, select from it all that may conduce to the good of your subjects. You will become more powerful from their gratitude, than you are now from the terror of your arms: it will be less difficult to govern by love, than by fear*.’

The first two discourses treat of the constitutions of *Switzerland*, of the *Grisons*, of *Valais*, and of *Geneva*. The liberation of Switzerland from the tyranny of its oppressors: the gradual manner in which the confederation was formed; the laws by which it is kept united; the rights and privileges of each canton; their different forms of government; the natural strength derived from their situation, and their military force, &c. are traced with much attention and seeming accuracy. The author gives a minute account of the government of *Berne*, as being the most complete model of an aristocratic form; and of *Glaris*, as

* Were arbitrary chiefs always mindful of this excellent maxim, so many of them would not be hurled, untimely, to their graves!
being

being the most democratic:—but to enter into particulars, would be to transcribe the whole. Speaking of the many difficulties that were to be surmounted, before the confederation could be formed on a solid base, he observes, that

‘ The most formidable enemy which it had to encounter was *Intolerance*. Three religious wars have armed the inhabitants of this country. If the last had not turned to the advantage of the Protestants, and brought on the treaty of peace known by the name of *Daran*, the Catholics, who were conquerors in the two former, had probably sacrificed to their implacable fury all those whom the simple morality of *Zuinglius* had separated from the see of Rome. We must not dissemble; of all religions, there is none that has preached up charity and self-government more than ours, and which, at the same time, has manifested greater cruelty of disposition. Its precepts claim our adoration:—but woe to the man who forms his judgment of it simply from the actions that screen themselves under its name!’

It is so customary for the philosophic professors of the Catholic religion to express themselves in an ambiguous manner; or, in other words, to use dissimulation, that we are often authorized to suspect, that “more is meant than meets the ear.” If by *our* religion, the author confines himself to the tenets of the Romish church, it is an avowal scarcely consistent with the resolutions taken by the legislative body, to make it the only established religion. It was their duty to conduct themselves according to the admonition which M. DE LA CROIX has given to despots, monarchs, &c. to select from it all that might conduce to the good of the community, and reject the remainder. If he means any thing farther, his proposition contains an absurdity. Since the religion of Jesus uniformly recommends charity and mutual forbearance, *that* cannot be the religion of Jesus which persecutes. It must be some phantom, some *pseudo-religion*, that assumes its name.

Among other peculiarities relative to the constitution of the Grisons, our author mentions that they pay no taxes; and he takes occasion, from this circumstance, to make the following observations:

‘ Man frequently resembles a child, on whom violence must be committed in order to make him happy. It is true the Grisons are exempted from taxes: but the state is also destitute of funds for public works,—for public roads: it has no magazines, no repositories for grain, which are so necessary in a country that produces so little. Those are truly free, whose wills are enlightened; who, observing that life is a long path which successive generations are to tread, extirpate the reeds; disseminate flowers; make all those productions flourish which nature presents to industry; multiply picturesque scenes, and appoint resting-places to alleviate the fatigues of the journey. The tribute paid by the citizen to the

public cause, if well administered, is converted into his own personal advantage. It embellishes his country, reanimates the arts, protects from calamities, soothes human misery, or banishes it from his sight. Inhabitants of the earth, you will not pay taxes? Renounce, then, the comforts of life; rest contented with the badness of your roads, with wretched huts, with coarse food, and with your wild and rustic dances; with misery as your only security; and with death as your only release from disease. The light of improved reason would be extinguished. Your children would be as free as the beasts of the forest, and would soon become as brutal.'

We fear that this eloquent address of M. DE LA CROIX will not equal in efficacy the lyre of Orpheus, and draw contributions from the pockets of his countrymen in sufficient abundance to reinstate their finances. It is universally acknowledged, that a public declaration of complete freedom to slaves, whose minds have not been prepared for the blessing, would be a most rash and dangerous plan of conduct; and we fear that the precipitate declaration of rights to minds that seem so much disposed to monopolize that right to themselves, and to leave none to their neighbours, has let loose too great a variety of turbulent passions to be composed and restrained by the feeble voice of soft persuasion.

In treating of the republic of *Geneva*, the author presents us with a circumstantial detail of its constitution; and he proves, to our satisfaction at least, that the many troubles which have so long and so frequently distracted that small community, necessarily arise from the essential defects observable in its form of government. Without entering minutely into the narrative parts, we shall only acquaint those of our readers who are not deeply versed in the history of that republic, that the inhabitants of its territory are separated into an unusual number of classes. Those who have obtained permission to establish their domicile in the city, or on its territory, are termed *domiciliés*. This permission is solely for one year, and is revocable at will. Their only privilege is to live under the protection of government. Those who were born in country-places, dependent on the state, and may have acquired property, are humiliated by the name of *subjects*. The *inhabitants* are such as were formerly simply domiciled, but to whom the edict of the year 1782 has granted the right of commerce and labour. The *natives* are those born of *inhabitants*. The son of a citizen, when born out of the country, is considered as a simple *bourgeois*; nor could he, before the new regulation, be admitted into the corps of the senate. The last class, superior to all the others, is that of *citizen*. A citizen is eligible to the first employments in the republic, and may become a member of the *Petit Conseil*. It was on account of this superiority of title, that

Rousseau

Rousseau assumed it with so much triumph, as a check to the pride of those *noble subjects* who were his greatest antagonists. From the General Assembly of Citizens and Burgers, the inferior councils, invested with the executive power, derive their origin. These form three colleges. The College or Council of *Twenty-five*; which regulates the police: the Council of *Sixty*; whose proper department is similar to that of our Privy Council: and the Council of *Two Hundred*; superintendent of the other councils. Four syndics preside at these councils, whose charge is annual. The most important, and the most splendid office, is that of *Procureur Général*, chosen from the Council of Two Hundred. The object of his department is to support the right of citizens, and to protect the constitution. His commission is usually for three years, but it may be extended to six.

To give even a general idea of the rise and causes of the repeated commotions that have distressed Geneva, we should be obliged to allot too large a space to this discourse. If our readers will admit the propositions, that those who feel themselves distressed, will perpetually endeavour at their own enlargement; and that those who possess power, are very seldom contented with the enjoyment of it within the limits for which they professed the deepest reverence at the season of their induction, but seek to enlarge it in the two opposite directions; we mean by oppressing those beneath them, and encroaching on those above them: if they will admit these propositions, they may easily form to themselves some ideas of the evils which must necessarily arise from a subdivision of classes, which is so inseparably connected with a contrariety of interests. One remedy, proposed by this politician, is to annihilate some of these classes:

‘ It would be (says he) a mark of wisdom to form the *citizens*, the *burgers*, and the *natives*, into one class. Suppose that the son of a citizen be born at a distance from his country; when he returns to dwell in the city of his fathers, he should be received as a child that, having been absent, returns home, and should be entitled to the same privileges with his brethren. Again, Is not a *native* a child of the republic? While he continues faithful to the country that gave him birth, he ought to enjoy the privileges of a citizen, and even to communicate the title to his parent, if he is become a perpetual resident.’

He farther proposes, that the *domiciled* should, after the lapse of ten years, become citizens; or, at an earlier period, on their marriage with the daughters of citizens. To conciliate the minds of those who are now considered as *subjects* of the states, he proposes that they should be entitled to appoint deputies

puties to the states, whenever they shall possess property, the taxation of which contributes to the expences of government. He acknowledges that even these regulations are not exactly conformable to the ideas of equality adopted by his countrymen:—but he cannot conceal his apprehensions, that the formers of the French constitution have extended that idea to a pernicious length. We shall translate the passage, as the undisguised sentiments of so respectable a member of the preceding Assembly, are, at this period, peculiarly interesting:

‘ These distinctions are not exactly conformable to our principles of equality: but I am not to be deceived by high-sounding words. I both think and declare, that all men are not capable of being admitted into councils and important deliberations. All do not possess that courageous firmness, and those clear conceptions which oppose tyranny, and discover the snares of seduction. It is much easier to pass a pernicious law, and an obnoxious edict, through a tumultuous assembly, than through one better formed for reflection. How great may be the ascendancy which, I will not say *eloquence*, but inflated declamation, and deceitful exaggerations, may have over an ignorant multitude that are transported by sounds, and are insensible to the force of just sentiment! Alas! after having employed this mass, whose impulse is irresistible, we shall perhaps be obliged to have recourse to violence, in order to check its movements, and prevent its weight from crushing the works of wisdom.’

There are several other passages in this publication, which express similar sentiments.

Our limits oblige us to pass over the pleasing epitome here given of the constitutions of *Sardinia*, *Savoy*, and *Piedmont*; and also the many pertinent observations occasionally interspersed. The discourse on the origin and constitution of *Naples* is peculiarly interesting. The early history of this kingdom abounds with striking events. The civil commotions, also, which agitated Italy at that period, were intimately connected with, and had a very considerable influence over the interests and politics of all the adjacent powers:—but this part of the work will not admit of either extract or abridgement that would prove satisfactory.

In the discourses on the constitutions of *Spain* and *Portugal*, the present abject state of those kingdoms is well delineated; and the causes of their decline are accurately pointed out. On suggesting the various methods by which Spain may recover her pristine splendour, and political importance, the author strongly inforces, among others, the necessity of an immediate union with *France*. The court of Madrid, he observes, becoming more enlightened every day, does not attempt to conceal from herself how much Spain has fallen from its ancient glory. ‘ That court remarks, with what an envious eye *England* con-
templates

templates her rich possessions: nor is it ignorant how much it is her interest to connect itself with France.' He asserts, that the assistance of every other country must be tardy and ineffectual. Since *Holland* is *subjugated* by the cabinet of Saint James's, Spain could only receive aid from *Venice*: but this republic is too discreet to oppose its marine to that of Great Britain. Its power must be limited to reinforcing a Spanish Squadron against *Algiers*, *Tunis*, and the empire of *Morocco*. *Sweden*, *Denmark*, *Russia*, from the situation of their ports, can form no other connection with Spain than for the advantages of commerce. *France* is therefore the only power which she ought to consider as her true and important ally. M. DE LA CROIX accordingly makes another effort of eloquence to dissuade the King of Spain from entering into the confederation against the liberty of France: warns him not to incense a nation that will never be friendly to those who seek to oppress her, or to deprive her of the most valued treasure; and he advises him, instead of taking the alarm at the change of the French constitution, to adopt as many of its principles as the state of Spain will admit.

Our author also employs similar powers of eloquence to detach the Portuguese, not from the alliance, but from the yoke, of England. He rejoices in the idea, that the cabinet of Lisbon begins to see and feel their bondage; and he tells them,

' If Portugal determines to remain *Le Protégé de l'Angleterre*, it will be of no moment to place their military on a better establishment; to repair their fortifications; or that their troops should become more perfect in their discipline:—but if she be ambitious to escape from its state of guardianship; if she has the desire of becoming some day what she was under Alphonso I. a respectable and independent power, let her not shut her eyes to the light that is diffused over Europe.'

We cannot help remarking, that the uniform object of M. DE LA CROIX, and of some other philosophico-political writers among our Gallic neighbours, is to support the *modest* system, that an *alliance* with *Great Britain* is complete *subjection*. In consequence, simply and solely from their enthusiastic love of liberty, they think themselves in duty bound to seduce all that are susceptible of seduction, into *perfect freedom*, by forming an alliance with *themselves*. It is too obvious, from the universal strain of their political writings, that the temper and spirit of the French nation are not perfectly changed with its constitution. The same inveterate enmity to Great Britain; the same intriguing disposition to despoil her of every source of wealth and power; appear still to prevail among some of their leaders. They scarcely will permit us to rejoice in their eman-

cipation; as they give us too much reason to apprehend, that should tranquillity be restored, and prosperity follow, their commercial politics will prove as restless, intriguing, and troublesome, to the peace of Europe, as the ambitious views of their ministers have been in their attempts to aggrandize themselves in the person of their sovereign.

The new constitution of *Poland* is given entire, accompanied with occasional remarks perfectly correspondent with the leading sentiments diffused through this work. The *French* constitution is also exhibited at full length, but without any comments. The discourse on the Royal Acceptance is an elaborate attempt to prove that, in the last formal acceptance of the constitution, the King was not only perfectly free, but that his acceptance was an act of his choice. M. DE LA CROIX founds his argument on the whole tenor of his Majesty's conduct since his return from *Varennas*; on the reasons that he gave for his attempting to retreat to *Montmedi*: on the assertion that, those objections being removed, he was fully disposed to acquiesce in the desires of his people: on his solemn oath: on his participation in the public rejoicings; and on the firmness and propriety of his behaviour to the present moment.

The above concise view of some of the leading subjects treated in this work, will manifest that it is not inferior in execution to the preceding volumes; and it is with equal confidence that we can recommend it as an interesting and useful performance. To our taste, there are too many attempts at eloquence, where the subject merely requires simplicity; and we have been much more pleased with a general vivacity and eloquence of diction, than with the more laboured attempts to excite the passions:—but we do not suppose that every one will, in this respect, think and feel in the same manner as ourselves.

ART. IX. *Verhandeling over de Inënting, &c. i. e.* A Discourse delivered before the Literary Society denominated *Felix Meritis*, on the Inoculation of the Small Pox, in which the moral Obligation to the Practice is proved and enforced. By the Rev. B. C. SOWDEN, Minister of the English Episcopal Church at Amsterdam. 8vo. pp. 48. Amsterdam. 1792.

MOST English readers may deem a treatise of this kind totally superfluous in the present day. The many excellent works that have been published at different periods, to prove the lawfulness of inoculation, united with the universal success attending the practice, have at length removed those fatal prejudices, which have lodged and disseminated the natural infection

fection more effectually than ship-loads of cotton would disseminate the plague:—but it appears that this is not the case in *Holland*. Our Belgic neighbours, one *trait* of whose national character seems to be an attachment to old customs, are not yet cured of the predilection for losing their lives after the manner of their forefathers, rather than preserve them by any new-fangled inventions. Among the higher class, the prejudice is losing ground: but the bulk of the people still contemplate the practice of inoculation with a degree of horror. Some continue to doubt whether inoculation be an effectual preservative; others, whether it be not a dangerous operation; a third class are apprehensive of implanting other diseases; a fourth cannot see its necessity, since it is *possible* that they may pass through life without catching the natural infection; and it is possible that they may escape, if they should be seized with it. Many consecrate their fears; and mistake a timid disposition respecting the issue, for a pious resignation to the will of God. Assure them of success, and they would be strongly tempted to offend. Some few, however, shudder at the idea of tempting Providence, as we foolishly say, in England, by wilfully bringing so dreadful an evil on themselves, or on those under their care.

The little treatise before us is well calculated to remove all these doubts and difficulties. It firmly meets the different objections, and completely refutes them:—but the prime object and chief merit of the performance consist in endeavouring to turn the weapons of the conscientious and well-disposed against themselves, and the destructive cause which they support: to convince them that, if parents and heads of families deem it a duty, in any case whatever, to preserve important and valuable lives; if they oppose sickness, and ward off the shafts of death, by the use of the most probable means, in *other* dangers, it is their duty also in this; and to prove that the discovery of inoculation ought to be contemplated and employed with gratitude, as a most efficacious means held forth by Providence to escape one of the most dreadful disorders that can afflict mankind.

It will not be necessary to follow this sensible and benevolent author in every part of the contest with pernicious ignorance and perverse prejudice, as he has stated his facts respecting the relative mortality of the natural small-pox, and the amazing success of inoculation, from authorities that are well known: but we shall present our readers with an extract from that part of the work which is more properly his own, and which will give some idea of the ingenuity, novelty, and importance, of his argument.

After some pertinent observations relative to the havoc made by this dreadful distemper, and lamenting the deeply-rooted prejudices which deprive multitudes of the surest means of safety, he states the objections which have the most influence on pious and conscientious minds:

‘ It is objected that, “ for any one in perfect health designedly to receive the seeds of a dangerous disease, from which he *might* always have continued free, is a rash opposition to the will of Providence, and a sinful distrust of its parental care.” Let us minutely examine this objection, and we shall easily detect its fallacy.

‘ That the Supreme Being ordains and regulates every event in the wisest and best manner; that nothing can befall us without his permission, and that the most submissive acquiescence in his appointments is our great and indispensable duty; are truths that we all acknowledge; and I hope to prove, that these truths themselves, properly understood, are the firmest supports of our principles respecting inoculation.’

After making some very just remarks, to prove that Providence uniformly operates both in the natural and moral world by the use of means; that whether we can perceive the connection or not, there is a regular chain of causes producing their correspondent effects; that by our ignorance of these causes, we are frequently involved in uncertainties, and make choice of improper means to accomplish the desired end; he proceeds, in the following manner, to shew the advantages that arise from some degree of uncertainty, and the inconveniences that would follow, were the uncertainty too great; and then to apply the arguments deducible from his general proposition to the subject of inoculation.

‘ Although it is of great importance to the interest of virtue, and to the discharge of moral duties, as well as to inspire us with just ideas of our dependent state, that some uncertainty should remain concerning the operation of means employed to produce a particular end, yet, on the other hand, were this uncertainty too great, man would possess his natural and moral powers in vain. He could neither use his reason, nor improve his understanding, as he could place no confidence either in his own experience, or in that of another. He would resemble a benighted traveller lost in a pathless forest, remaining motionless, lest the first step that he should take might lead him to destruction.

‘ When we can obtain any thing that either promotes our usefulness, or our comfort, without disobeying any moral law, or being in any respect injurious to our fellow-creatures, every one must allow not only that we are permitted, but that it is our indispensable duty to employ every proper method to accomplish these purposes. The preservation of health, the removal of diseases and infirmities, are duties which Providence has manifestly enjoined on *all*, as is obvious from the disposition which he has given us, and the circumstances

cumstances and situations in which we are placed: but if Providence enjoins the pursuit of the object, he also requires that we should make use of the instruments which the same Providence has placed in our hands, and the efficacy of which has been demonstrated by experience. This we acknowledge in many cases, and we should in *all*, if superstition did not blind our eyes. Remove the veil of superstition, and we shall clearly see that Providence acts no more without the use of means when we are afflicted by disease, than when we are blessed with health: but among the diseases to which we are exposed, some are brought on ourselves by our own indiscretions, or follies; others afflict us from causes which are entirely out of our knowledge, and over which we have no power. If, therefore, we are to contemplate either of these kinds as a punishment; to which it is our duty to submit without attempting to remove the evil, it ought certainly to be the *first*, and not the *last* kind, in which we are merely *passive*. The small-pox obviously belongs to the last,—to which we are so constantly exposed without any indiscretions of our own. If it be our duty, in the first kind of diseases, to use remedies calculated to remove the danger, and to restore health, it must still be more obligatory on us to employ every preventive method against an evil which we cannot resist in any other way; and in every case where the means are not prescribed to us by particular revelation, we are to consider that line of conduct as a duty, which *reason* and *experience* prescribe to us.

The above extract will sufficiently manifest the train of reasoning, which this able advocate for the cause of humanity pursues. We are happy to be informed, that his discourse was not only received with warm approbation, but that it has already been the instrument of removing the prejudices, and probably of saving the lives, of several, whose religious principles had prevented their submitting to the operation.

The fable at the end answers the purpose of a lively epilogue to a serious drama. The idea, on which it turns, is, that the inhabitants of a certain island in the moon, though they were frequently exposed to dangerous inundations, could not be induced to save themselves in a boat discovered by an artist: but submitted themselves to be drowned, rather than trust to a vessel that might overset in their passage to the main land.

ART. X. *Tabellarische Übersicht, &c. i. e. A Tabulary View of Fossil Bodies, &c.* By D. L. G. KARSTEN. Folio. pp. 35. Berlin. 1791.

THE tables of this work consist of six columns. Under the head of the first are contained the *classes*; of the second, the *genera*; of the third, the *species*; of the fourth, the *varieties*; of the fifth, the *references* to the works in which the fossils are described by their external characters, and the names of the

the authors who have arranged them ; of the sixth, the *composition*, as far as known, of the species.

The classes are four in number ; viz. *earths* and *stones*,—*salts*,—*inflammable bodies*,—*metals*. The species of these four classes amount to one hundred and eighty-five ; viz. eighty-one *earths and stones*, eight *salts*, ten *inflammables*, and eighty-six *metallic bodies*. The genera of the first class are the following : (a) The *Zirkon kind*, of which there is but one species, and which contains the new earth discovered by Klaproth, who is quoted accordingly.—(b) The *flint kind*, which comprehends the precious stones, quartz, &c. in all twenty-eight species ; most of which are composed of siliceous earth, clay, and calcareous earth ; and some of them contain iron ; one of them, nickel, viz. the chrysolite ; another, barytes, viz. the *kryzstein*, or top stone.—(c) The *clay genus* ; to which are referred pure clay (composed of clay, aerial acid, and a little calcareous earth) ; the opal ; the diamond-spar, composed of a peculiar earth and clay, &c. ; in all twenty-seven species.—(d) The *talc genus*, to which belong eleven species ; some of them contain only $\frac{1}{3}$ of magnesia alba.—(e) The genus, *calcareous earth*, to which are referred lime combined with phosphoric acid, as the *apatite* of Werner ; with acid of borax, as the twenty-six sided spar of Westrumb ; as well as with acid of vitriol, of fluor, and aerial acid. To this head belong thirteen species.—(f) The *heavy earths* ; under which genus we find the *Wüsterit*, so called, no doubt, from Dr. *Withering*, the first person who discovered the aerated barytes ; and the *ponderous spar*, of which here are eight varieties ; one of them is the Bolognian stone.

The genera of the second class, *salts*, are, (a) vitriolic salts ; (b) nitrous ; (c) muriatic ; (d) alkaline ; in all but eight species.

The third class, *inflammables*, includes but three genera ; (a) bitumens, the species of which are eight, viz. naphtha ; petroleum ; Barbadoes tar ; common coal ; coal-blend ; bituminous wood ; amber ; honey-stone.—(b) Plumbago.—(c) Sulphur. The composition of sulphur is stated to be vitriolic acid and phlogiston !! and from this we conclude that M. KARSTEN is not a chemist of yesterday ; for every one acquainted with modern discoveries, both phlogistians and anti-phlogistians, knows that sulphur contains no vitriolic acid ; it only forms this acid by uniting to vital air, which is its principal constituent part. Farther, M. KARSTEN does not mention an Hungarian fossil oil analysed a few years ago, and found to contain the acid of borax ; which betrays his inattention to recent discoveries. He may not yet be acquainted with the new earth discovered by Mr. Wedgwood.

The

The fourth class, *metals*, comprehends the fourteen well-known genera, besides three others, not generally admitted to be metals, or but lately discovered. These are, *molybdena*, not yet satisfactorily shewn to be a metal;—*scheele*, a metal described to have been produced from *lapis ponderosus* and *wolfram*, by the Spanish chemists Messrs. *John* and *Faust de Luyart*, but by no other chemists who have repeated their process;—*uranium*, a new metal found lately by Klaproth in pechblende, and calx of uranium. The species of metallic substances are of course eighty-six.

The principal works here cited are, Werner's Translation of Cronstadt, Lempe's Magazine, the Miner's Journal, the *Museum Leskeanum*, the Helvetian Magazine, and the Berlin Transactions. The chief writers, on whose authority these Tables are arranged, are *Werner*, *Klaproth*, *Karsten*, *Kirwan*, *Bergman*, *Hoffman*, *Meyer*, and *Heyer*.

This is the most simple, clear, and complete arrangement which we have yet seen; and if we thought the number of English readers would defray the expence of a translation, we would recommend such a work, on account of its utility.

ART. XI. *Travels through Cyprus, Syria, and Palestine*: By the Abbé MARITI. Vol. III. 8vo. 6s. Boards. Robinsons. 1792.

IN the Appendix to the fifth volume of our *New Series*, we gave an account of the first and second volumes of this entertaining work, from the French translation; and in our Number for January last, we were led to take farther notice of the Abbé MARITI's Travels, by the appearance of an English translation of those two volumes from the original Italian, published by Messrs. Robinsons; to whom our countrymen are farther obliged for a translation of the third volume, which is the subject of the present article.

As we have already given two articles on this subject, there is little occasion for us to enlarge in our account of the volume now before us: but a short passage or two may be extracted, for the entertainment of our readers.

In the present volume, the ingenious Abbé continues his description of the remarkable places in the neighbourhood of Bethlechem; which he intersperses with some brief notices in the botanical branch. The following is part of his account of the *cypress*, mentioned in the Song of Solomon, and concerning which many different accounts have been given.

This plant, he observes, rises to the height of the pomegranate tree *. Its external colour, he says, both at the thickest

* About twenty feet.

part of the trunk, and on the branches, is a mixture of white, green, and purple; the interior part of it is yellowish. The leaves, which never drop in winter, are shaped like those of the myrtle, but are smaller*, much thinner, and not so green. If boiled in water, they communicate to it a beautiful orange colour; and with this liquor the Eastern ladies dye their nails, the palms of their hands, and likewise their hair.

The flowers proceed from the ends of the branches, which are exceedingly slender. Before they blow, they appear like so many red and green balls, scarcely so large as the head of a pin. They all burst forth nearly at the same time, and hang in most beautiful clusters; which may, says the Abbé, be compared to large bunches of grapes *turned upside down*. The small flowers which compose these bunches are shaped like a rose; and the leaves, which are placed one over the other, are crisped, and of a whitish colour, a little shaded with yellow, like ivory which begins to turn old.—We omit the botanical detail of the *calyx*, the *petals*, the *capsula*, &c. and proceed to inform our readers, that this rare tree begins to flower in August; that the branches, in succession, produce their blossoms till the end of Autumn; that the length of a prime branch of these flowers is about six inches, and the circumference, in the largest part, above nine inches.

In the island of Cyprus, the author observed that these odoriferous and beautiful trees, while young, were kept in vases: but that when they became large, they were transplanted into the ground. Though the regions of the East are their natural soil, yet they require particular care. In the Summer they delight in the shade, but in Winter they must be exposed to the sun; and, in all seasons, they require frequent watering.

The cypress is greatly esteemed by the Greeks, the Turks, and the Arabs. To Europeans, the smell of them, which greatly resembles that of musk, is rather too strong, till they have accustomed themselves to those powerful odours in which the people of the East delight.

Prosper Alpinus, the Abbé observes, has given a good figure of the cypress tree, very like those which he has seen; except that the leaves are too small, and much narrower than they ought to be.

Dioscorides, he remarks, after describing the cypress, says, that the best sort grows in Ascalon of Judea, and in Canopus of Egypt. Pliny, likewise, mentions that of Cyprus, as being celebrated for the sweetness of its scent.

* Should not our author have told us to which of the species of myrtle he here alludes;—whether the *broad* or the *narrow* leaved?

Some writers, our author observes, confound this tree with the *ligustrum*: but he shews, after an elaborate comparison, that this is a mistake, though there is a general resemblance in several respects.

Of the *mandrake*, or *mandragora*, the Abbé MARITI gives the following account:

In the neighbourhood of Jerusalem, he says, he met with many of these plants. The greater part of those which he saw were covered with ripe fruit, of the size and colour of a small red apple, exceedingly ruddy, and of a most agreeable odour. 'One of our Arabs,' says he, 'thought to pay us a particular compliment, by collecting several of these fruit, that we might eat them: but we Europeans did not accept his favour, as we apprehended that they might have some narcotic quality, prejudicial to health.' The Arab, however, devoured them with particular pleasure.—Our travellers were informed that these people are remarkably fond of them *, because they find their spirits elevated after eating them; they also imagine that this food acts as a stimulus, of the amorous kind: but, adds our author, 'I have often observed, that their joy was succeeded by a deep melancholy.'

This plant, the Abbé informs us, is known also in Tuscany, and particularly in the Alps of the Pistoia. It grows in a low form, like lettuce, to which its leaves have a resemblance, except that they are of a dark green colour. The flowers are purple, and the root is generally forked. He adds, that in all his travels he never saw this plant bearing fruit, except in the neighbourhood of the village of St. John, near Jerusalem. In Cyprus, where it abounds, he has, in every year, seen it in flower, but never with fruit.

The greatest part of this volume is filled with a regular connected history of Jerusalem, and of the various revolutions which it has undergone, from its foundation to its conquest by the Crusaders, and thence, to the death of Baldwin, the third Latin king of that city and its dependencies. This long detail, though fraught with much useful information, has drawn on the author the censure of some critics, who have charged him with having, in this instance, practised the arts of *authorship*, in order to swell out and make the most of whatever materials he could procure, that bore any relation to the main subject of his narrative. Be this as it may, we are by no means so much dissatisfied with his historical collections, as we

* This plant is generally supposed to be the *dudaim* of Rachel, see Gen. xxx. 14. Hence we may infer the antiquity of the popular notion of its virtues. The ancients called the fruit *love apples*.

are with his tedious accounts of departed monks, and saints, and ruined monasteries; though, as a good Catholic, these may, to him, have been very interesting topics: but we think him still more culpable for so gravely presenting to us, as an unquestionable fact, the miraculous story of the supernatural defeat of Julian's attempt to rebuild the temple of Jerusalem. Had our traveller been as conversant with the writings of our most eminent Protestant divines, critics, and commentators, as he is with the legends of the Romish saints, he would have been rather disposed to smile, as we have often done, when perusing that extravagant monkish tale; notwithstanding the reverence due to the authority of St. Gregory Nazianzen, and St. Chrysostom, and the rest of the venerable names which he cites, in support of this exploded piece of superstitious *wonderment*.

With respect to the English translation of this volume, we observe in it no remarkable instance of infidelity to the original: but we would just hint some attention to p. 98. where the author, describing the mountains of *Engaddi*, (as here spelt,) introduces the circumstance of King Saul's pursuit of David in those mountains. It is related, Sam, i. ch. 24. that David had here an opportunity of destroying the king, had he been so disposed, in a cave, into which Saul had retired, not knowing that David was already concealed there, with a band of his followers: but "the man after God's own heart" contented himself with only cutting off the skirt of Saul's robe. On quitting the cave, the King was followed by David, who shewed him the skirt, to prove that the life of his royal enemy had been in his power, but that he had generously refused to take it. This incident, and its salutary consequences, are beautifully related by the sacred historian: but, from the manner in which it is recited in the work before us, the reader might imagine that Saul had cut off the robe of David; for he says, 'A cave is still shewn, said to be that into which Saul having entered, *found* * David concealed; and though he had his enemy in his power, he was contented with only cutting off the skirt of his robe.' This inaccuracy may be easily corrected, when the book comes (as no doubt it will,) to a second edition.

We now take leave of this entertaining work, with due acknowledgments to its ingenious author, for the pleasure which we have found in perusing it.

* It does not appear, from the sacred narrative, that Saul knew any thing of David being in the cave, till, having left it, the latter followed him, and '*cried after him,*' &c.

ART. XII. *Gonzalvo de Cordoue, &c i. e. Gonzalvo of Cordova, or the Conquest of Granada.* By M. FLORIAN, Member of the French Academy. 8vo. 2 Vols. About 360 Pages in each. Paris. 1791.

PROSAIC poetry is universally condemned: but poetical prose has its admirers, especially among the French; and, though we are by no means partial to this species of composition, the success with which it was cultivated by the excellent *Fenelon*, will in some measure apologize for the more humble attempts of later writers. Among these, M. FLORIAN is one of the most respectable; encouraged by the literary reputation which he so justly acquired by his *NUMA**, he ventures once more to woo the Epic Muse, who yields to his ardent solicitations: but she is either too proud, or too indolent, to take the pains of improving her beauty by the ornaments of versification, which are generally deemed so necessary to her appearing with advantage.

Before we enter on this work, it is proper to take notice of the *Historical View of the Moors in Spain* prefixed to it, and which takes up the greatest part of the first volume. It deserves praise as a concise and interesting account of the revolutions of their empire; it is composed in a lively elegant style; and it tends to render their national character and manners familiar to the reader. In generosity and bravery, the Moors were by no means inferior to the Spaniards; and, when we recollect the cruelty and bigotry of their inhuman conquerors, we cannot help regretting the much-abused triumph of the cross over the crescent. Had they been blessed with a good government, they might have long maintained their power, and have derided the vain pretences of Christian potentates to extirpate them as infidels: but despotism, that worst scourge of mankind, which erected its throne wherever Mohammed planted his standard, degraded and divided them. In spite of these disadvantages, they were by far the most cultivated and enlightened people of the times in which they flourished.

While the dynasty of the Abbasides reigned in the East, and rendered their dominions the seat of learning and science, the princes of the house of Ommiah governed the kingdom of Cordova, and were not inferior to their rivals, either in the encouragement which they afforded to literature and philosophy, or in the opulence and splendour that they displayed. Abderraman, who founded the western Caliphate, was the only descendant of Ommiah that escaped the cruel massacre of this tribe, by the perfidious Abdallah. He appears to have been an

* See Rev. vol. lxxv. p. 513.

excellent prince, and was honoured with the title of *the Just*, to which he had a much better claim than the splendid but capricious Haroun al Raschid. He established schools for the study of mathematics, astronomy, medicine, and philosophy, and was himself celebrated as an orator and poet. To him the city was indebted for its first embellishments, and, among these, for the grand mosque, the remains of which are so greatly admired by travellers.

Notwithstanding the many civil dissensions and insurrections fomented by rivals, claimants of a throne, to which the succession was not regulated with sufficient precision, and the frequent wars, which the Moors were obliged to carry on against the Spaniards, yet the kingdom of Cordova flourished for nearly three centuries; and the character of several of its princes would have reflected honour on the annals of any monarchy. Among these, Abderaman III. was one of the most conspicuous. He enriched himself and his subjects by promoting commerce, and embellished his kingdom by protecting science and encouraging the arts. The descriptions of the palaces that he built, of the gardens that he made, and of the magnificence that he displayed, in his court, resemble the fictions of Eastern tales. The Arabian poets, physicians, and philosophers, were at that time so celebrated, that notwithstanding the hatred which the Spaniards bore to the Mohammedans, Alphonso the Great, King of Leon, committed the education of his son Ordogno to the care of two Moorish preceptors; and one of his successors, Sancho the Fat, repaired to the court of Abderaman, where he was cured of a dropsy, which the Spanish physicians had pronounced incurable. On the death of this Caliph, a paper was found in his cabinet with the following confession, written with his own hand: "During fifty years have I been Caliph. Riches, honours, and pleasures, have been mine; I have tried and exhausted every source of enjoyment. Rival monarchs have esteemed, feared, and envied me. Whatever man can desire, heaven has conferred on me. I have numbered the days of this long period of apparent felicity, in which I have really felt myself happy; they amount to fourteen. Mortals, learn, hence, justly to appreciate greatness, the world, and life!"

His son and successor, Hakkam, is represented as a monarch of a most amiable character. An ingenious device, by which a *cadi*, or judge, contrived to make this prince sensible of an act of injustice which had been committed by his servants, so much resembles the conduct of some of the Jewish prophets, that we cannot forbear taking notice of it. A poor woman possessed a field adjacent to the gardens of the Caliph; who,
wishing

wishing to build a pavilion on it, offered to purchase it of her: but no consideration could persuade her to sell what she had inherited from her ancestors. Whether the prince was informed of her refusal, is uncertain; his ministers, however, seized on the field, and the building was erected. The injured party complained to a *cadi*, whose name was *Bechir*; who, convinced of the justice of her cause, promised to serve her to the utmost of his power. One day, when the caliph was amusing himself in this field, *Bechir* approached him, mounted on his ass, with an empty sack in his hands. Sovereign of the Faithful said he, I am come to beg that thou wilt permit me to fill my sack with the earth on which thou treadest. *Hakkam* consented; and the *cadi*, having filled the sack, entreated him to complete his kindness by assisting to load the ass with it. The monarch laughed at the strange request, and with great good nature attempted to lift it, but soon let it fall, complaining of its enormous weight. It is, however, said *Bechir*, with great solemnity, only a small part of that ground which thou hast wrested from one of thy subjects; how then wilt thou bear the weight of the whole field, when thou shalt appear before the great judge, laden with this iniquity? *Hakkam*, struck with the force of this admonition, embraced the *cadi*, thanked him for his reproof, and not only restored the field to its owner, but gave her the building which he had erected, with all the wealth that it contained.

In that spirit of romantic honour and generosity, with which the institutions of chivalry inspired the heroes of those ages, the Moors were not at all inferior to the Christians. When *Jacob*, King of Morocco, arrived at *Zahra* with an army, in order to assist *Alphonso the Wise* in the recovery of his dominions from his rebellious and unnatural son, who had usurped his throne, the Castilian wanted to cede the place of honour to his protector. That place, said the generous African, belongs to you as long as you are unfortunate. I come to avenge the common cause of parents. I come to assist you in punishing an ungrateful wretch, who, though indebted to you for life, would rob you of your crown. When I have performed this duty, when you are once more prosperous and powerful, I will dispute every thing with you.

In reading the history of despotic monarchs, we meet with striking instances of the uncertainty of human greatness, and survey the most unexpected and sudden transitions from the palace to the dungeon, and from the prison to the throne: one of the most remarkable particulars here related, is that of *Joseph III.* King of Granada, who was deprived of his throne by his younger brother, *Mohammed IX.* The usurper did not

long survive his crime: but, just before his death, that he might secure the kingdom to his son, he sent one of his officers to the prison in which Joseph was confined, with orders to behold him. The messenger found the deposed monarch playing at chess, and with great concern communicated the horrid commission with which he was charged. Joseph received the intelligence without betraying the least emotion, and only desired the officer to wait till the game was finished; before this was decided, another messenger arrived with the joyful tidings that the tyrant was dead, and that Joseph was proclaimed as his successor. His conduct, on this occasion, shewed the goodness of his heart: he not only pardoned his enemies, but treated them with kindness and beneficence. He educated the sons of his inhuman brother, as if they had been his own children; and when his counsellors blamed him for this lenity, his answer was, "suffer me to leave my enemies without excuse for having preferred my younger brother."

The kingdom of Granada was founded in the beginning of the thirteenth century, and flourished till the end of the fifteenth. Its wealth and grandeur, the splendour of its court, the manners of its inhabitants, their love of gallantry, and their taste for romance, are the topics on which our author insists: but for these we must refer to the work; in which, information is happily blended with entertainment.

The fable of *Gonzalvo* is what the critics call regular, and, on the whole, not injudiciously constructed: a short view of its principal incidents, we think, will not be disagreeable to our readers. After an invocation of the Nymphs of the Guadalquivir, who are entreated to celebrate the heroes that fought on its banks, the narrative opens with the characters of Ferdinand and Isabella, and of the principal warriors of the Spanish army, by which Granada was besieged. *Gonzalvo* was then absent on an embassy to Seid, King of Fez, in order to conclude a peace between him and the Spaniards. This business the perfidious African deferred from day to day, under various pretences; in order to detain the hero; who lamented a delay that prevented him from acquiring glory in the field, and whose impatience to return was heightened almost to madness, by the painful anxieties of love; which, amid the horrors of slaughter, and in the very moment of victory, had subdued his heart. We are told that, just before the siege, *Gonzalvo*, at the head of his Castilians, had attacked and routed a party of Moors who had took refuge within Granada: in the eagerness of pursuit, he rushed into the city: the inhabitants either fell or fled before him, and he continued his victorious progress till he came to the gates of the palace. There he saw
the

the beautiful Zulema, the daughter of Mulei Hassem, and sister of Boabdil King of Granada. He instantly alighted from his steed to pay his homage to the charms that had subdued his heart, and to console the princess, who was terrified with the slaughter that he had made: but his enemies, recovering from their consternation, attacked him on every side, and forced him to retreat; which he was so fortunate as to do without receiving any dangerous wound, except that which Zulema had given to his peace. He is represented as not less sensible to friendship than to love, and his affection for the valiant and generous Lara is described with great elegance of sentiment.

Weary of the insidious delays of Seid, Gonzalvo contrives to throw himself in his way as he goes to the mosque, and, holding the treaty in one hand and his drawn sword in the other, insists on an immediate and final answer. The tyrant signs the treaty, but forms a plan for the assassination of the hero. Pedro, a Spanish captive, warns him of his danger, disguises him in a Moorish habit, and escapes with him in an open boat. As they approach their native coast, a violent storm arises, and their bark is dashed in pieces against a vessel which, like theirs, is the sport of the tempest. They contrive to climb on board, where they see a beautiful woman bound to the mast, and surrounded by blacks with their swords drawn. It was Zulema. Gonzalvo, with his scimeter, instantly cuts the cords that held her, and maintains an unequal fight with the blacks: but the princess, ordering Pedro to release some captives confined in the hold, they come to his assistance, and he kills all his enemies:—but in the moment of victory, exhausted with fatigue, and faint with loss of blood, he falls, to all appearance, lifeless, at the feet of Zulema. In this state, he remains till the vessel arrives at Malaga, when the princess, who is led by Pedro to believe that he is a Moorish knight; orders him to be carried to her palace, and employs the most skilful physicians to cure his wounds.

In consequence of Zulema's care and tenderness, Gonzalvo recovers his strength, and, during his confinement, the princess relates the misfortunes of her family, and the calamities of her country. These were owing to the mutual hatred of two powerful tribes, the Abencerrages and the Zegrís; the character of the former was generous and amiable; that of the latter, cruel and perfidious. Mulei favoured the Abencerrages: but, from motives of policy rather than affection, espoused a princess of the tribe of the Zegrís; the fruit of this marriage was Boabdil, who seemed to have inherited the fierce inhuman disposition of his mother's family. Disgusted with the un-

amiable character of his consort, the king (Mulei,) repudiated her, and became attached to Leonora, a Spanish captive, who made him the father of Zulema and Almanzor, a youth of uncommon valour and merit. Aïxa, for this was the name of the queen, instigated her son, who was supported by the Zegrís, to rebel against his father: but, in order to prevent his country from being involved in the horrors of a civil war, which was on the point of commencing, Mulei publicly surrendered his crown and sceptre to Boabdil, and retired from the city, with Zulema and Almanzor.

Among the most affecting parts of this narrative, which takes up the second, third, and fourth books, is the story of Zoraide. Boabdil becomes enamoured of this young princess, who was betrothed to Abenhamet. The tyrant sends him on an expedition against the enemy, and entrusts him with the sacred standard, but instructs the Zegrís, who accompany him, to betray this standard into the hands of the Christians. For the loss of it, Abenhamet is condemned to die, and the king tells Zoraide that nothing, but her consenting to become his queen, can save the life of her lover: she complies, and Abenhamet is banished, but returns in disguise, enters the royal gardens, throws himself at her feet, and attempts to stab himself in her presence: she prevents him, insists on his preserving his life, but commands him to retire, and never to see her again. He is discovered, seized, and put to death. Zoraide is condemned to be burnt alive, unless four champions will assert her innocence, and vanquish four of the Zegrís, by whom she is accused. In this distress, she conveys a message to Gonzalvo, entreating him to espouse her cause. He was then detained at Fez: but his friend promises to vindicate her honour. On the appointed day, Lara, Cortez, and two other Spanish knights, in Turkish arms and habits, enter the lists: they conquer the Zegrís, and the queen is acquitted. In the close of this episode, we are told that Alamar, a savage Ethiopian chief and an ally of Boabdil, demands Zulema in marriage, and that her brother insists on her accepting his hand; she contrives to escape from Granada, under the protection of a small band of Numidians: but, unfortunately meeting with a party of Alamar's troops, her guard are defeated, and she is carried on board the ship in which Gonzalvo found and rescued her.

In the fifth book, the scene changes to the Spanish camp, and we are entertained with a description of the bull-fights, and other amusements, in which Isabella employed the army, while it lay before the city, and was detained from engaging the enemy by the cautious policy of Ferdinand. In the midst

of these festivals, the besiegers are attacked and defeated by the Moors, under the command of Almanzor and Alamar, who encamp on the field of battle.

In order to revive the courage of the Spaniards, depressed by this defeat, Isabella expresses her resolution not to leave the field till she had conquered Granada, by building a city near the camp, to which she gives the name of Santa Fé. During these transactions, Gonzalvo recovers, and becomes more enamoured of Zulema: she presents him, as her deliverer, to her father, who arrives at her palace accompanied by three chiefs of the Abencerrages. One of these brings intelligence that Gonzalvo is returned from Africa, and must have landed on the Moorish coasts of Spain; Mulei promises his daughter's hand to him who shall conquer this formidable hero: Gonzalvo proposes to accompany them in their search, and assures them that he will conduct them where they shall find him: but, before they depart, he has another interview with the princess, discovers who he is, and declares his love: she, in return, confesses that she is secretly a Christian, assures him that she will never be the wife of another, but that she will not bestow her hand on him while he continues to be an enemy to her country; and, above all, entreats him to avoid every personal combat with her brother Almanzor. He then departs with the three Moors, discovers himself, vanquishes them, and rejoins the army.

In the seventh book, there is an affecting episode of Ismael and Zara, whom, like the Edward and Gildippe of Tasso, not even the terrors of war can separate; it is well told, but will be censured by some, as foreign to the principal action.

The eighth book opens with the arrival of Gonzalvo in the Spanish camp, on the news of which the Moors are struck with a panic, attempt to abandon the camp, and retire within the city, but are prevented by Almanzor, who sends a challenge to Gonzalvo. Isabella engages him to accept the defiance; and being unable to decline the combat, his heart is torn by the painful conflict of love and honour. In this anxious situation, he is told that a troubadour desires to speak with him; this proves to be one of Zulema's damsels in disguise, who informs him, that her mistress waits for him in a forest near the camp, and conducts him to her. The princess reproaches him for accepting Almanzor's defiance, and endeavours to dissuade him from the combat: but, finding her arguments and entreaties ineffectual, she declares that she will never see him again. In his return, he loses his way in the forest, and is attacked by a party of Africans, whom he vanquishes, but is detained by this adventure beyond the hour appointed by

Almanzor. Lara, impatient at the absence of his friend, puts on the armour of Gonzalvo, engages with the Moorish prince, and kills him. Gonzalvo arrives, a battle ensues, in which he saves the life of Mulei, and favours his retreat with the corpse of his son: the Moors are defeated and driven into Granada.

In the ninth book, Gonzalvo, in despair, relates his distress to Isabella; who, at his request, grants the Moors a short truce, during which, disguised as a herald, he enters the city, obtains an interview with Zulema, and convinces her that he is guiltless of her brother's death. He is recognized by the Moors, imprisoned, and condemned to be sacrificed on the tomb of Almanzor, which is without the city. Zulema visits him in his dungeon, and promises either to procure his release, or to share a bowl of poison with him. Their conversation is interrupted by the ferocious Alamar, who claims the privilege of putting him to death: but while conveying him to the fatal spot, he is summoned to defend the walls of the city which are assaulted by the Spaniards, who are with difficulty repulsed, and driven back to Santa Fé.

Surprized at the absence, and anxious for the safety, of his friend,—Lara, though yet weak from his wounds, leaves the camp in search of him, and arrives at a cottage in the neighbouring forest, where he finds the unhappy Zoraide: a shepherd acquaints them with the fate that awaits Gonzalvo. Lara hastens to the tomb, where he sees the hero bound, and hears Mulei commanding the executioner to strike the fatal blow: he asserts his friend's innocence, and insists on suffering in his stead, as the author of Almanzor's death. Mulei, struck with their generous affection for each other, and conscious that one of them had saved his life, spares them both. They return to the camp, and Gonzalvo is sent to reduce the city of Carthama, in which he succeeds. On his return, he receives a letter from Zulema, acquainting him that Boabdil is determined to force her to give her hand to Alamar, and that he has thrown her father into prison, for opposing his violence. Distracted with this intelligence, Gonzalvo insists on Granada's being stormed; to which Ferdinand consents, and gives him the command. After a long and obstinate fight, he gains the ramparts, and there plants the standard of Castile: Alamar engages him, and is slain. The conqueror hastens to the prison, releases Mulei, and is afterward united to his beloved Zulema.

From this sketch, the reader will perceive, that the story is full of incident, and that the attention, without being too much diverted from the principal subject, is not suffered to languish

languish for want of a variety of adventures: these, though in general not absolutely new to persons who are conversant with romance, are interesting and affecting: but we cannot help observing, that probability is rather violated in some of the actions of the hero, and particularly in the adventure in which he first beholds Zulema. We will readily allow a knight of romance to do more than twelve men of these degenerate days: but that a single warrior should enter an enemy's city, which is represented as fortified and garrisoned, kill a number of the inhabitants, have leisure to dismount and address his mistress, and, after all, retire safely from the town, surpasses the utmost licence of poetic fiction. We wonder that the author has not made use of that machinery, which the superstitious notions of the fifteenth century gave him so fair an opportunity of introducing. He might indeed have offended those cold fastidious critics, who, while they profess to admire the boldest fables of the Grecian mythology, pretend to be shocked at the more sublime, and, in themselves, not more improbable prodigies of the Gothic: but, by a judicious introduction of them, he would have greatly embellished his work, without violating probability so much as he has sometimes done, by ascribing that to mere human agency, which exceeds human power.

M. FLORIAN's style is more elegant and pleasing than sublime, rather narrative than descriptive; it does not indeed abound with poetical ornaments, but neither does it often degenerate into bombast. As a specimen, we shall translate his description of a bull-fight, because it is a subject in which we may expect more originality, than in the incidents of battles and single combats, which have so often been the theme of the Epic Muse.

' In the centre of the camp, is a vast circus surrounded with rows of seats rising one above the other; thither the Castilian queen, skilled in the happy art of gaining the hearts of her subjects by providing pleasures for them, often invited her warriors to the favourite amusement of the Spaniards. There the youthful chiefs, laying aside their coats of mail, and clad in silken vests, armed only with lances, and mounted on the fleetest couriers, attack and vanquish the most savage bulls. The soldiers on foot, still more lightly armed, with their hair bound up in nets, hold in one hand a purple veil, and, in the other, sharp lances. The alcade proclaims the laws of the fight, that no combatant shall be assisted, and that they shall be allowed no other arms than the lance for the attack, and the purple veil for defence. The monarchs, surrounded by their court, preside at these sanguinary amusements; and the whole army, seated in the vast amphitheatre, testify, by loud shouts of joy and the most violent expressions of applause, their excessive fondness for these ancient combats.

' The

' The signal is given, the barrier opens, the bull rushes into the midst of the circus: but, on seeing the spectators, on hearing their shouts, accompanied with the sound of thousands of trumpets, he stops astonished and dismayed; his nostrils smoke; with glowing eyes he looks around the amphitheatre: he seems suspended between amazement and fury. He suddenly attacks a knight, who wounds him and gallops at full speed to the other end of the circus: the bull, enraged, closely pursues, tears up the ground with fury, and rushes on the splendid veil, which one of the foot soldiers holds out before him. The agile Spaniard in one instant eludes his force, suspends the light veil on his horns, and launches a sharp dart, which makes him bleed anew. Soon after, pierced by all their lances, and by the penetrating darts, the barbed points of which remain in the wound, the animal bounds over the plain, utters the most dreadful bellowings, runs furiously round the circus, shakes the innumerable darts that stand thick in his broad neck, scatters around him a cloud of sand and pebbles mixed with shreds of purple stained with blood and foam, till at length he falls exhausted by violence, rage, and anguish.

' In one of these combats, the rash Cortez narrowly escaped losing a life destined to great exploits. Ardent to signalize himself before the beautiful Mendoza, who had long possessed his heart, Cortez, mounted on an Andalusian steed, wounded a furious bull, and fled. Notwithstanding the danger that threatened him, the young lover keeps his eyes fixed on the beauty that ever engrossed his thoughts, and sees an orange blossom, that had adorned her bosom, fall into the arena. Cortez springs from his courser, runs and stoops to pick it up; the bull rushes onward, and aims at the imprudent youth. Mendoza's cries warn him of his danger. Cortez, without letting go the flower, directs his lance with a steady eye, at the shoulder of the animal, who instantly falls dead on the sand.

' The soldiers all join in shouts of applause: Isabella offers to crown him as victor: but Cortez declines the wreath, and shews the valued flower, which had nearly cost him his life. He bestows innumerable kisses on it, presses it to his heart, breaks his lance, and leaves the circus.'

The story of *Gonzalvo*, of which we have just given an abstract, is well suited to form the basis of an epic poem, but we cannot give this title to the work before us; which not only wants the recommendation of verse, and the advantages of machinery, but is also deficient in the poetical ornaments of description and simile; for, though both of these are sometimes attempted, the former are generally cold and unanimated, the latter trite and common. As an historical romance, however, we are ready to acknowledge its merit, and to confess that it has given us great pleasure in the perusal.

ART, XIII. *Verhandeling over het Zien. i. e. An Essay on Vision.* by George Adams, translated, with Annotations. By H. AENEÆ, A. L. M. and Philos. Doct. 8vo. pp. 174. Amsterdam. 1792.

As this work is well known in England, and has been noticed in our Review*, we should not have mentioned the translation, were not M. AENEÆ's notes worthy of our attention. In these, he has not only corrected the inaccuracies of expression that had escaped the author, but has also added several observations and illustrations, which considerably enhance the value of the essay. Among these we were particularly pleased with his remarks on our seeing objects erect, though the images impressed on the retina are inverted. Dr. Reid, whom Mr. Adams has quoted, gives it as his opinion, that, were the representation in the eye erect, the objects themselves would appear inverted: but M. AENEÆ, by a number of apposite and familiar instances, shews, that the position of the images on the retina, with relation to the upper or lower parts of the eye, has no influence in determining the apparent position of external objects. The term *inverted* is merely relative, and implies comparison: but, though the picture on the retina may be said to be inverted with respect to the objects perceived, yet as all the parts of this picture are in the same direction with respect to each other, and also with respect to the representation of those parts of our own bodies which fall within the field of the eye, it will follow that we shall perceive other objects in the same direction in which we perceive ourselves; whence they will appear, not inverted, but erect. The object, seen through an astronomical telescope, appears inverted; not because the picture on the retina is erect, but only because it is in a direction contrary to that of the objects perceived by the naked eye. Any change in the position of the picture, with respect to the eye itself, produces no alteration in the apparent position of the objects perceived: if we lie down on one side, the representation on the retina is not in the same direction as when we stand or sit upright, but the apparent position of the objects around us remains unaltered: if we stoop and look at objects behind us, from between our legs, the picture on the optic nerve is the reverse of what it was before, and is erect with relation to the eye itself: but the objects do not appear inverted; yet if, in this position, we look at an object through an astronomical telescope, we shall see it in an inverse direction, though the position of the image, by means of which it is perceived, be inverted with respect to the points of the retina on which it is impressed.

* See *New Series*, vol. ii. p. 324.

M. AENEÆ has also added some observations on single vision, and on the exertion of the mind in the perception of objects; which shew him to be well acquainted with the subject, and to have been not less attentive to psychological than to physical phenomena.

ART. XIV. *De Moderne Helicon, i. e. The Modern Helicon, a Vision.* By AREND FOKKE SIMON'S SON. 8vo. pp. 70. Amsterdam. 1792.

THIS gentleman has more wit in his sleep than many writers can boast who profess to be broad awake. He dreams, that having taken his passage in the good ship Imagination, he is set on shore at the foot of Parnassus, which Apollo, in compassion to the feeble powers of modern Bards, has diminished to a mere hillock. Here he finds the god of verse reduced to the station of a shopkeeper, who has opened a warehouse of poetical machinery and furniture ready made, both for sale, and for hire. The review of the stock in trade, which Apollo explains to him, affords him a fair opportunity of exposing to ridicule the false taste of some of his countrymen. In many of his strictures, he displays a considerable degree of humour as well as judgment; and they might justly be applied to some of our own poets, who are apt to mistake finery for beauty, and bombast for sublimity.

ART. XV. *Berichten Van Naples en Sicilio; i. e. Memoirs relative to Naples and Sicily, collected during a Journey in the Years 1785 and 1786.* By F. MUNTER, Professor of Divinity at Copenhagen. Translated from the German. 8vo. pp. 240. Haarlem. 1791.

THERE is perhaps no country that affords a greater variety of interesting information than Italy: though every part of it has been often described, yet new accounts are read with a curiosity which, if the traveller be a man of taste and judgment, will not be entirely disappointed; and it is but justice to acknowledge that the learned author of the work before us is, in these respects, well qualified both to instruct and to entertain. The object of his travels was to examine the most celebrated libraries, in order to collect, from ancient manuscripts, such particulars as might tend to the elucidation of history, civil and ecclesiastical. He is, however, far from being the mere antiquarian; nor did he suffer his literary pursuits to prevent him from closely observing the character, manners, and government, of the country which he visited. He seems to have neglected no opportunity of inquiry concerning these interesting

teresting particulars ; and in the discussion of them he displays an amiable candour and liberality of mind. The connections, which he formed at Naples, were highly advantageous for acquiring this kind of information ; for, beside having access to the principal ecclesiastics, to whom the object of his journey naturally introduced him, he was so fortunate as to form an intimate acquaintance with the late Chevalier *Filangiéri* *, author of the *Scienza della Legislazione*, and to be well received by other persons eminent for their learning and abilities.

In his review of those authors who have written concerning Naples and Sicily, the Professor mentions our countryman, Mr. Brydone, as remarkable rather for elegance of style, than for accuracy of information †. This gentleman's exquisite description of the view from the summit of mount Etna, at sunrise, is well known to almost every reader of taste : but M. MUNTER was assured, by the late Prince of *Biscaris*, that all this fine picture was the mere work of imagination, and that Mr. Brydone never was farther than about half way up the mountain. He also censures this traveller for his indiscretion with regard to the Canon *Recupero* ; observing that the publication of an ungarded expression, concerning the authority of Moses, delivered in the unsuspecting confidence of conversation, proved the occasion of much uneasiness to this worthy ecclesiastic. Travellers ought to be very attentive to the circumstances of those from whom they receive information. We have known more than one instance in which a want of prudence in this respect has been productive of disagreeable consequences. We are naturally delighted to find freedom of opinion in a person, from whose profession and situation we had not expected it ; and we publish it as a recommendation of his character, without reflecting how much it may injure him with those on whom he is more immediately dependent, and whose notions are more contracted.

The first of these memoirs relates to the city of Naples, and is a collection of the most remarkable observations which the Professor had noted in his journal, during his residence there. The Neapolitans, he tells us, are not so bad a people as they have often been represented ; they seem indeed to be violent in their resentments, but their fury, though very noisy, evaporates in words ; they are not deliberately vindictive, and murders are much less frequent there than in Rome, and other parts of Italy. Public justice is very badly administered, and punishment in general easily evaded ; so that the people are restrained

* See *New Series*, vol. vi. p. 339.

† See *Review*, vol. xlix. p. 22 and 115.

have very small incomes, and, if we may believe the Professor, many of them are exceedingly venal, and receive large sums annually from the scrivani, for protecting their extortions.

Where law, for we cannot call it justice, is so wretchedly administered, and there is so little attention to the punishment and prevention of crimes, the most absurd superstition of the people may sometimes have a tendency to preserve the public peace. In this respect, the mendicant monks are of great service to the government of Naples; and the author mentions *Padre Rocco*, a Dominican, who deserved to be distinguished with honour as an useful and public-spirited man: his affable behaviour, his intimate acquaintance with the characters, circumstances, and tempers, of the people, and his irreproachable severity of manners, secured to him the love and veneration of the inferior classes; his learning, abilities, and disinterestedness, gained the esteem of the citizens and nobility; while the services, which he had rendered to the public, and the undaunted fortitude which he always displayed, forced the ministry to treat him with respect and attention. By his prodigious influence among the people, and his astonishing presence of mind, he has several times been able to appease the resentment of the mob, when on the point of committing the most violent excesses, and has more than once prevented them from proceeding to insurrection and pillage. Nor was this the only manner in which he was serviceable to the community:—he founded an hospital for the maintenance and education of deserted children, and supported it by the alms which he collected:—the government had made no provision for lighting the city at night, but this the good Padre effected, by persuading the people to place images of the virgin and other saints in the streets, and to burn lamps before them.

Robberies are less frequent in and about Naples than in the southern provinces, particularly in Apulia; where it is said, that some of the nobles and of the knights of Malta are often concerned in the depredations made on travellers. The country, a few years ago, was laid under contribution by a band of robbers, whose captain, *Angiolonio del Duca*, displayed a magnanimity and generosity, which rendered him beloved by the people. He had been a farmer in the neighbourhood of Naples: but, having had the misfortune to shoot a favourite horse belonging to his landlord, this enraged nobleman would not accept of any pecuniary compensation, and insisted on his suffering corporal punishment. To avoid this, he abandoned his farm, and sought for refuge with some robbers, who soon after made him their leader. His grand object was to revenge himself of the man whose severity had driven him to this extremity:

but he was remarkable for the discipline and order which he established among his followers, and for his attention to prevent and punish every act of unnecessary violence and wanton cruelty. He was the refuge and avenger of all the oppressed and persecuted; whenever he could, he revenged the injuries which they had suffered, and, as far as his power or influence extended, redressed their grievances with the most disinterested liberality. Hence he became the idol of the people; who, instead of betraying him to the officers of justice, did every thing in their power to prevent his being taken. Travellers, who were apprehensive of being attacked on the road, applied to him for a pass, which he readily granted, sometimes gratis, but generally on their paying a trifling compensation; and such was his authority, that no robber dared to molest those, whom he had thus taken under his protection. It is said that, meeting with a bishop, travelling to Naples in order to enjoy the luxury and pleasures of the metropolis, he told his lordship that two hundred ducats were as much as a man of his profession ought to employ in these vain pursuits; this sum therefore he left him, and of two thousand ducats, which the prelate had with him, he took only eighteen hundred, which he laid out in charitable uses. Though the government had offered considerable rewards to those who should take him, and threatened to inflict severe punishment on any that harboured him, yet so much was he beloved, that he found shelter wherever he came. We are told, that his wish was to throw himself at the feet of the king, and to solicit his pardon: but he could not find a proper opportunity of doing it. At last, after being dangerously wounded in a skirmish with the officers of justice, he was betrayed into their hands by one of his companions, and was executed at Salerno, regretted by all who knew him.

The fourth memoir relates to the state of the church, in which the professor gives an interesting account of the disputes between the King of Naples and the Pope; the authority of the latter is greatly diminished, and the efforts of the court of Rome to preserve the mere shadow of a power, of which it had lost the substance, have been utterly frustrated, as his majesty has refused to accept a brief, by which the holy father offered to give him full authority, to make whatever regulations he pleased with respect to cloisters and monks.

The king has since empowered the bishops to grant dispensations, and to exercise every episcopal function, without any dependance on the pope; whom he has also deprived of the privilege which he had long enjoyed, of nominating to benefices that become vacant in what is called the papal month. These emancipations from the hierarchy of Rome may perhaps

be productive of some future revolution in the sentiments of the people : but, hitherto, they have had no effect in diminishing the influence of superstition and intolerance. Among the regular clergy, the Benedictines are the highest in estimation, on account of their learning and talents : many of the professorships are filled by monks of this order, which is very rich and much respected by the government. The Theatines are the next in rank ; they are far from being wealthy, but most of them are of noble birth ; and, from among these, the dignitaries of the church are generally chosen : they apply themselves chiefly to preaching, and have in general very little knowledge, except of what is termed theology. The secular priests are ignorant and intolerant, ever ready to stigmatize as heretics those whom they hate on account of superior abilities or liberal sentiments. For these reasons, they endeavoured to persecute the Chevalier *Filangieri*, and his friend *Pagano*, who was the author of an excellent work entitled *Saggi Politici*, out of which they collected a long list of what they were pleased to call deistical and atheistical propositions : this gentleman happened to be a man of spirit, and, threatening to accuse them of a design to establish an inquisition, put a stop to their proceedings. There are some Greek churches in Calabria, and on the coasts of the Adriatic, which, in consequence of having acknowledged the authority of the pope, and using a ritual approved by him, are allowed to follow their peculiar institutions, with respect to the marriage of their clergy, and the administration of the cup to the laity.

The last memoir of this volume gives an account of the state of Calabria since the dreadful earthquake in the year 1783. Concerning this event, our limits will not permit us to enter into particulars ; nor is it necessary, as the Professor's memoir is not, with respect to facts, materially different from that written by Sir William Hamilton, and published in the *Philosophical Transactions* *.

The two remaining volumes of these memoirs contain an account of the learned Professor's travels in Sicily : but they are not yet translated, and we have not been able to procure the original. A review of these volumes, of which we have heard a very favourable character, must therefore be deferred to our next Appendix.

* See Monthly Review, vol. lxx.

ART. XVI. *Uitlegkundig Woordenboek, &c. i. e.* An Explanatory Dictionary of the New Testament. By G. HESSELINK, A. M. Professor of Divinity and Philosophy in the Society of Baptists in Amsterdam. Vol. II. 8vo. pp. 390. Amsterdam. 1792.

WE gave an account of the plan of this dictionary, and a specimen of the learned author's manner, in the Appendix to the fourth volume of the New Series of our Review: The present publication completes the work, and is not less deserving our approbation than the former. Though concise, it contains much more useful and interesting matter, than is to be found in many books of much greater bulk, which the theological student is sometimes condemned to peruse.

ART. XVII. *Oeuvres Posthumes, &c. i. e.* Posthumous Works of the Abbé DE MABLY*. Vol. II. 8vo. pp. 320. Paris. 1791..

THIS volume contains seven dialogues, in which the Abbé seems to have attempted an imitation of Cicero: but, alas! he is infinitely inferior to that incomparable model. The subjects of these vague and desultory conversations are, the study of politics,—political disorders, and their cure,—the corn trade,—superstition,—visionary notions of glory cherished by the French,—the peace of Germany,—the death of the Empress Queen. They, who are fond of political castles in the air, may find plenty of unsubstantial amusement in these reveries; which, we confess, afforded us very little either of entertainment or information. The dialogue, in which the good Abbé undertakes to vindicate superstition, shews, that he had more faith than philosophy, and was too good a catholic to treat this subject with what we heretics deem accuracy and precision.

ART. XVIII. GOTT, *i. e.* Dialogues concerning God. By J. G. HERDER. 12mo. pp. 252. Gotha.

THIS German philosopher has already been introduced to the English reader as a gentleman possessing much critical acumen; as a friend to rational piety; and as an elegant writer†. M. HERDER has ventured, in the treatise before us, to employ these eminent talents on the most sublime and the most incomprehensible of all subjects, *the nature of the Supreme*

* For an account of the former volume, see Review, *New Series*, vol. iv. p. 543.

† See Review, vol. lxxx. p. 642.

Being! A subject in which human wisdom can do little more than detect and confute human errors; and where, after it has been able to reject every unworthy notion of the Great First Cause, it is lost in the immensity of the idea itself!

The design of this publication is benevolent, and highly important. Its object is to vindicate *Spinoza* from the charge of *Atheism*; and to prove that his principles, rightly understood, are calculated to convey to us more just, philosophical, and sublime ideas of God, than are contained in the systems of other philosophers, who have escaped every imputation. The author attributes the dissatisfaction entertained by the philosophic world, in a great measure, to the mistaken representations given of *Spinoza's* doctrines by *Bayle*: whose sportive wit, and love of general fame, made him, in many instances, a more agreeable than solid and judicious writer; and who, not having paid that close attention to the writings of *Spinoza*, which they required and deserved, has manifested to the world that he did not understand him. Yet to this cause it is owing, that *Spinoza* has been judged and condemned, by numbers who have never applied to his original works. Other causes conspired to render this author an object of horror, in the eyes of the public in general.

Without embracing Christianity, *Spinoza* rejected Judaism; for which he was formally expelled the synagogue:—disgusted with the high theology, which was then universally in vogue, and equally despising the pride and the abilities of many of its professors, he treated the Christian clergy with too little ceremony:—many of his sentiments were expressed in obscure and ill-chosen terms. All these causes united to render him more than unpopular. Religionists, of every persuasion, took the advantage which his obscurities and their ignorance afforded, to give an impious interpretation to what they did not understand; and consequences of the most alarming nature, unjustly drawn from misconceived premises, were most illiberally imputed to his principles, contrary to the positive declarations and the general tenor of his doctrines. He was deemed a *Pantheist*, a *Materialist*, and an *Atheist*; which terms, in those days, were considered as synonymous; and torrents of invective were poured out against him, both from the pulpit and the press, until the name of *Spinoza* excited the idea of a monster, whenever it was repeated.

In the commencement of the first dialogue, *Philolaus* is represented as adopting the language of invective so current at the period in which the philosopher flourished; and as even disdaining to read the works of a professed Atheist, Pantheist, teacher of blind necessity, an enemy to revelation, contemner

of

of all religion, and a dangerous member of society. *Theophron*, the friend of *Philolaus*, removes these vulgar prejudices, by making him acquainted with some leading circumstances of *Spinoza's* life, as related by *Colerus* a Lutheran Minister at the Hague, and contemporary with the philosopher. This author has borne the most honourable testimony to the excellency of *Spinoza's* private character, representing him as exemplary in every part of his conduct, and as uniting, to a mild disposition, the greatest firmness and probity in very tempting and critical situations. *Colerus* alleges, that before *Spinoza* was expelled the synagogue, he had been offered a *thousand dollars per annum*, if he would be occasionally present at their worship, that he might continue a nominal member of their community. This offer was rejected with disdain. He also refused being constituted heir to an independent fortune, to the prejudice of the natural claimants; and he learned the art of polishing glass for spectacles, that he might subsist independently of every one. Many anecdotes of a similar nature are mentioned in his justification.

To evince that the irreproachable conduct of *Spinoza* was not assumed from a principle of pride or vanity, from the desire of becoming the head of a sect, or that it was not the result merely of an excellent natural temper, but that it proceeded from an approved plan, formed by just sentiments, the happy fruits of much study and inquiry, *Theophron* is represented as quoting a passage from the *Tractatus de Intellectus emendatione* of *Spinoza*. In this work, the author takes a survey of all those pursuits in which men in general place the sovereign good; manifests his dissatisfaction at their insufficiency; and takes a resolution to walk with nature, in the best and most philosophical sense of the term.

Having thus removed prejudices, and excited curiosity, *Theophron* recommends to *Philolaus* the study of *Spinoza's* works, proposing the following rules as the means of rendering them more intelligible: 1st, To make himself acquainted with the writings of *Des Cartes*, whom *Spinoza* had studied with care, and some of whose notions he had imbibed. This, he observes, will remove many obscurities of style; and also soften many of those expressions which appear most harsh and offensive. 2dly, To pay due attention to his mathematical mode of reasoning, which had been adopted from *Des Cartes*; and was pushed to bolder lengths by *Spinoza*. 3dly, To call in the aid of the new philosophy; by which many of his paradoxical propositions may be satisfactorily solved; which will sufficiently explain the reason of many of his errors; and will prove that some of his principles were the bases of truths universally admitted.

In the second dialogue, *Philolaus* is supposed to have perused the works of the philosopher; and as expressing his full conviction that, however he may have erred in his definitive explanations, *Spinoza* was deeply impressed with the idea that all perfection, all virtue, and all happiness, consist in the knowledge and love of God. *Philolaus* is, however, embarrassed with the following proposition, which constitutes the basis of his *system*, and has been made the chief butt of opposition: *There is but one substance, and this is God; all things are in him only modifications.*

Theophron elucidates this proposition in the following manner:

'*Spinoza* takes the word substance in its most simple and perfect sense; which is necessary, as he writes mathematically, and proposes a simple idea as the foundation of his theory. What is the proper signification of a substance? Is it not that which stands alone, which has the cause of its existence within itself? I wish that this simple meaning of the word could be universally admitted in philosophy. Strictly speaking, no worldly thing is a substance: since all mutually depend on each other, and finally on God, who, in this exalted sense, is the *only Substance*. The word *modification* sounds harsh and improper; and therefore it cannot be expected to gain a place in philosophy:—but, if the school of *Leibnitz* may term matter the *appearance of substances*, why may not *Spinoza* be allowed a bolder term? Worldly substances are kept in union by divine power; as it was by divine power that they had existence. They represent also, if you please, *modified* appearances of divine power; each according to the station, the time, and the organs, in and with which it appears. The phrase, used by *Spinoza*, is concise, and it gives an unity and simplicity to his whole system, however strange it may sound in our ears. It is still better than the *occasional causes* of *Des Cartes*, which gave it birth; and according to which, God operates universally, and yet *occasionally*. A mode of expression, far more improper; and yet how long did it prevail! It was afterward exchanged by the philosophy of *Leibnitz* for another, which, although it may have a better sound, is not free from difficulties: I mean the *harmonia præstabilita* of all things. You see, my friend, that no *brevity* lurks under these different modes of expression! One may be more improper than another: but, in reality, we do not learn much from any. We know not what power is, nor how it works; much less can we comprehend how the divine power has brought forth any thing, and communicates itself to all things according to their natures:—but that every thing depends on an independent Being, both for existence and relation, and also in the exercise of its own powers, is a truth which every consistent mind must acknowledge.'

The next article discussed is the position, that the independent Substance is not a *transient*, but the *immutable immanent Cause* of all things*. This position, which has given occasion

* *Eine nicht vorübergehende, sondern, die bleibende immanente Ursache aller dinge.*

to the enemies of *Spinoza*, to charge him with *Pantheism*, is illustrated and vindicated. The subject plunges M. HERDER farther into metaphysical disquisitions than it would be proper for us to accompany him. He advances several important observations concerning the ideas that have been formed of duration, time, space, extension, matter, and the absolute eternity of God, contrasted with the endless duration of created beings. The following passages may convey some idea of his mode of reasoning :

‘ How can God be transient? When and to whom can he communicate or transfer himself? A created being is *nothing* without him! Or how can he transfer himself who occupies no place, and who is incapable of change! Can we imagine God separate from the world? How is this possible? Where is *place* without creation? Place, and time, and space, by which we measure and describe things, exist alone through him, the *Universal HERE!*’

Our author endeavours to illustrate the distinction between the absolute eternity of God, and the endless exertions of his creative power, in the following manner: *Spinoza* explodes the idea that was formerly entertained by divines, and consequently was a part of the orthodox faith, that the Supreme Being existed from eternity, before any created substance was formed, contemplating and enjoying his own perfections. *Spinoza* maintains, that Eternal Energy must be eternally operative. This induces a question, Is creation equally eternal with its author? The difficulty is treated in the following manner :

‘ The eternal power of God creates, as he cannot be inactive : — but no creature is eternal, as God ; for its existence is an *effect*, and has in common with its fellows, its mensuration by time, and the principles of change within itself. A perpetual production of worlds cannot, from this production, be eternal! The measure may be boundless ; and yet, in our ideas, there is a *measure*,’ &c.

The explanation given of another position of this supposed Atheist, viz. That extension is the property of Deity, is also ingenious : but the mode of reasoning is too connected to be abridged, and too abstruse to be treated superficially. The utmost that can be attempted in the review of a work of this nature, is to give such a general idea of the *matter* and *manner*, as may enable our metaphysical readers to judge whether the subject be worthy of a more serious discussion.

The third dialogue treats of the laws of nature, and of the immutable principles on which they are established; discusses at large the question concerning liberty and necessity : — vindicates *Spinoza* from the charge of being a *fatalist* in the obnoxious sense of the word ; and represents him as entertaining no other

idea of necessity, than what is comprehended in the expression, *Infinite Wisdom cannot err*:—proves that, in his writings, *Spinoza* has repudiated the notion of *unintelligent* nature being God; and advances, that Deity is the endless source of all thought; that his irresistible energy is necessarily directed toward the wisest plans, arranging and ordaining every thing by innate laws, impressed on every part of nature, productive of infinite good.

The fourth dialogue criticizes the remarks which *Lessing*, and other writers, have made on the works of *Spinoza*; and points out the instances in which they inclined to his doctrines, and where they misunderstood him.

The fifth and last dialogue contains a summary view of the subjects treated in the preceding. It states the leading articles of a system which may be built on the principles laid down by *Spinoza*; in a manner in which we may imagine he would have expressed himself, had he lived in the present day, more remote from the jargon of the schools, and instructed in the present philosophical acquaintance with the powers of nature.

These are reduced to the following aphorisms:

‘ I. The most important gift communicated by the first existent Cause, to created beings, is that of *existence*.

‘ The existence of created beings is subject to the following laws: 1. The law respecting their duration; or the powers and propensities to continue in existence. 2. Their union with other substances that have a relation to them, and their opposition to the contrary. 3. Their dissolution, and change into other substances.

‘ II. The Deity, in whom alone is *real Energy*, which we term power, wisdom, and goodness, can produce nothing that does not bear a living impression of the same.’

In consequence of this aphorism, the existence of absolute *evil* is denied. What we term evil, may appear so to us, from its containing a comprehensively less degree of perfection, from the too great working of some power, or from a deficiency, which may produce an excess or defect, that are afterward regulated by other powers.

‘ III. All the powers of nature work through the medium of *organization*. Each organization is no other than a system of living powers, that act according to the eternal rules of wisdom, goodness, and excellence, of the Supreme Power.

‘ IV. The laws, by which they act, are the property or inward nature of each being; its union with its similar, and separation from its opposite; its inward changes, and conversion into other substances.

‘ V. There is no *death* in the creation: all is *change*, according to the wisest and best laws of necessity, by which every power in the empire of mutability continues ever new, ever operative, and by attractions

attractions and repulsions, sympathy and apathy, perpetually changes its organized nature.

‘ VI. There is no *repose* in the creation. Perfect inactivity would be *death*. Every living power works, and is productive:— but in every production, it still continues to work, and proceeds to perfection, according to inward eternal laws of wisdom and goodness, that are impressed on and exist in them.

‘ VII. The more this power proceeds toward perfection, the more it operates on other bodies, extends their limits, organizes them, and enstamps on them the image of goodness and beauty that they possess. Through all nature this necessary law prevails, that, from chaos, arises order; from suspended exertions, comes new vigor. The operation of this law is without remission.

‘ VIII. In the kingdom of God, there exists no evil, that is a *reality*. All evil is *nonentity*. We call defect, opposition, or excess, an evil: but they deserve not the name.

‘ IX. As defect runs to the measure of existence, in time, in space, and in the kingdom of God, where there is every possible existence, and where the laws of opposition must also exist; to the highest good of this kingdom requires, that these laws of opposition, (or contrariety,) should mutually act on each other. By these means, every part of existence continues replete with goodness and excellence.

‘ X. The imperfections of mankind are also beneficial to the discerning mind. They should be reviewed as *failings*, and should dispose to communicate more light, and to promote the cause of goodness and truth.’

We are apprehensive, that notwithstanding the care which we have taken to express the sense of our author, some obscurity may remain; partly from the abstruse nature of the subject, and partly from the want of a paraphractical elucidation, which would require a transcript of the whole. We shall be satisfied if those readers, to whom subjects of this nature appear interesting, shall be enabled, from this brief account, to form some just ideas of the general tenor of the work under consideration. In abstruse and complicated speculations of a metaphysical nature, it is peculiarly difficult, if not impossible, to do justice to an author, or to give competent ideas of his labours. Those who wish to drink deep, must apply to the fountain. These small rivulets, while they point out the tract to the source, may, however, afford a temporary refreshment. We must confess that we feel a peculiar satisfaction in reviewing the work before us, from the discovery that an apparently formidable enemy to the cause of virtue and religion, was, in reality, their warmest friend: that, instead of being a *reprobate*, as ignorance and enthusiasm had depicted him, he was, in fact, a *chosen vessel*; and we trust that, in other theological inquiries, we shall become more cautious not to be hurried away by our prejudices, nor suffer ourselves to be deceived

ceived by empty names, which those, who *cannot* reason, give to those who *can*:—but attend to the injunction of our Saviour, *judge not according to appearances, but judge righteous judgment.*

ART. XIX. *Beiträge zur Lebensgeschichte, &c. : i. e. Biographical Anecdotes of JOH. BERUH. BASEDOW*, taken from his own Works, and from other authentic Sources. 8vo. pp. 194. Magdeburgh. 1791.

WHEN any one has distinguished himself by the display of great talents, or by his ardent zeal to promote the public good, we naturally entertain a desire to know some leading particulars of his private life: the qualities which he may have received from nature; the education which may have prepared and ripened these qualities, or have proved a check to their early and vigorous exertions; and also such adventitious circumstances as may have directed their operations into any particular channel.

JOH. BERUH. BASEDOW is deservedly placed among this class of respectable characters. To his dissatisfaction with the common mode of educating youth, and to his unwearied endeavours to introduce a better, Germany is indebted for the very considerable changes that are now making in most of their seminaries. To his dissatisfaction with the religious tenets in which he was educated, and which constitute the *orthodoxy* of the German meridian, his countrymen are in a great measure obliged for that free spirit of inquiry which is now pervading the Lutheran church: where also the human mind, feeling its vigour, and claiming its rights, is powerfully struggling against the shackles of established creeds.

Before we present our readers with the general outlines of M. BASEDOW's life, it may not be improper to acquaint them, that the peculiarity of his method consisted in a direct opposition to those that have been commonly observed. He not only entertained the idea that the compulsive methods, so generally adapted, were calculated to retard the progress of improvement, while the pupil was under the care of his tutor, and to give him a disgust for learning after he has escaped from the rod, but also that early education is, in some cases, of too abstracted a nature; and, in others, that it is confined merely to words as preparatory to the knowledge of things; while, in reality, the useful knowledge of things ought to be made preparatory to the knowledge of words. Conformably to this idea, he attempted to adapt every branch of science to the capacity of his scholars, by making judgment keep pace with memory, and by introducing him to an engaging familiarity with the objects of pursuit. This

he

he effected, by the invention, due arrangement, and familiar explanation, of figures and prints, of which young minds are naturally fond; and by means of which, they have a more perfect impression of an object than the most elaborate description could possibly give. For those who were farther advanced, he called in the aid of different species of mechanism, and different models, by means of which the pupil might form precise ideas, obtain accurate knowledge, and, in some instances, acquire address in a manner correspondent with that love of active amusements which characterizes youth.

It was not to be imagined that an undertaking of this nature could be brought to perfection at once: but it has given rise to many imitations, and has been the foundation of subsequent improvements. Some imitators have carried the idea to a ridiculous and pernicious length; and, by encouraging a trifling disposition, have furnished powerful objections against the design itself: while others, by a wise and discreet observance of the plan, have evinced its great utility.

The author of these biographical anecdotes has entirely omitted the description of M. BASEDOW's method, as the knowledge of it has been extensively diffused in Germany: but we deemed it necessary to present our readers with the above sketch, that they might be made acquainted with the more immediate cause of his celebrity, among his countrymen.

This ingenious person was born at *Hamburg*, in the year 1723. His father was of the lower class of illiterate burghers, and of an hasty and morose disposition. Instead of cherishing the early sparks of genius, and directing the distinguished talents of his son in a proper manner, he endeavoured, by every species of severity, to suppress and extinguish them: but his endeavours had no other influence than to alienate the affections of his son, at a very early period. The melancholy temper of his mother farther contributed to render his parental residence so comfortable, that his chagrin had frequently tempted him to destroy himself. On leaving his father's house, he became servant to a land-surveyor at *Holstein*. The mild and engaging disposition of his master rendered his situation under this roof extremely happy, and inspired him with that philanthropy to which he had been a stranger at home. After he had passed a year at *Holstein*, which, in his most advanced age, he pronounced to have been the happiest in his life, his father recalled him, and placed him in the public school at *Hamburg*. Here he suffered all those hardships and marks of tyranny, to which indigent youth is so frequently exposed both from masters and scholars, while he remained in the lower classes: but, as he advanced, his industry and superiority of genius gave him the ascendancy

cendency over his school-mates. He made himself necessary to the ignorant and indolent, by assisting them in their exercises; by making verses, and by other methods, he was able to subsist at the age of sixteen, independently of his parents. When he was advanced to the higher class, he attended the lectures of professors *Richy* and *Reimarus*, with whose friendship he was honoured; and from whose instructions he derived great improvement, particularly from those of *Reimarus*:—but, as he afterward complained and confessed, he did not apply to the sciences, in any regular series, nor in a manner sufficiently systematic; and, by his becoming the favourite companion of the richer scholars, he began to lead an indolent and an irregular course of life. He remained some time undetermined concerning the choice of an occupation. When a youth, he had no disposition for study. It was only the ambition of his father to *make his son a clergyman*, that impelled him to the profession; and when the resolution was finally taken, the want of proper means of support detained him some time longer from entering on an academic course. This difficulty being at length surmounted, in some degree, he went to *Leipfic* in 1744 to prosecute his studies, particularly in *theology*. Here he continued for two years, and attended the Lectures of Professor *Crusius*, who had distinguished himself at this period, by rejecting the visionary systems that had been so much in vogue, and by uniting *philosophy* with *religion*. The instructions which he received from the school of *Crusius* had an important and permanent influence on his mind:—but his vigorous genius was wearied by the slow process of public lectures; he applied himself, therefore, with unremitted diligence, to study his master's system, by reading the most distinguished authors that had written in opposition to it, or in support of it. The writings of *Wolf*, to which he also applied, rendered his mind unsettled respecting many doctrines that he had imbibed for Christianity; and a sceptical disposition being once excited, he began to entertain some anxious doubts respecting the truth of the Christian revelation itself:—till, at length, by reading the best authors on this interesting controversy, he became a firm believer of the truth of Christ's mission, though he denied most of those doctrines which many Christians think an essential part of their faith.—During his abode at *Leipfic*, his finances were so scanty, that it was only three times in a week that he could afford himself a comfortable meal.

In the year 1749, he was appointed private tutor to the son of a gentleman in *Holstein*. This situation gave him an opportunity of bringing to the test of experience, the plan of an improved method of education, which he had, for some time, held

held in contemplation. The attempt succeeded to his wishes. His young pupil was only seven years of age, at the time when he was appointed his preceptor, and could merely read the German language. We are informed that, in the space of *three* years, he was able not only to read Latin authors, but to translate from the German into that language, and also to speak and write it with a degree of fluency. The young gentleman had moreover made considerable progress in the principles of religion and morals, in history, geography, and arithmetic. This success procured to his preceptor much renown, and encouraged him to prosecute his plan with redoubled assiduity.

M. BASEDOW was chosen professor of moral philosophy and *belles lettres* at the university of *Sorde*, in the year 1753; where he enjoyed farther opportunities of pursuing his favourite object. While in this station, he published several works which were well received; particularly a treatise on practical philosophy, for all classes; in which the particulars of his plan are fully explained; and also a grammar of the German language. He applied himself, with great assiduity, during his residence in this place, to the study of theology; from an eager and conscientious desire of forming just and consistent ideas of religion, and to avoid the absurdities which attend the established system on the one hand, and the doctrines of infidelity on the other. From *Sorde*, he was nominated to a professorship at *Altona*. He now employed his leisure hours in communicating to the world the result of his theological inquiries. It was in vain that his friends advised him to tread in the path of discretion. In vain did they preach to him the necessity of imitating their example, in believing one set of doctrines and professing another. His mental optics were so peculiarly constructed, that he could not see the honesty of this conduct; and he was, notwithstanding his general acumen, so dull of apprehension, that he was not able to conceive how any one could be a faithful minister of Jesus, while he preached doctrines opposite to the genuine spirit of Christianity. He had the imprudence, therefore, to become the strenuous advocate for what he deemed to be TRUTH, in opposition to SYSTEM and CREEDS established by LAW.

His biographer informs us that the writings of M. BASEDOW excited the most violent opposition on every side; particularly among the clergy; and more especially among his townsmen, the clergy of *Hamburg*; among whom, the Rev. Messrs. *Goffe*, *Winkler*, and *Zimmerman* distinguished themselves: they not only preached but published against him, seconding their arguments with all the force of invective. They represented his doctrines as inimical to religion and morals. They calumniated him

him as a visionary and dangerous sceptic, a mad projector of reforms, a detestable heretic, and an apostate from Christianity, unworthy of station or stipend, and deserving exemplary punishment.

‘ The populace of *Hamburg* were excited to tumults; and it becoming the universal opinion among them, that to stone the apostate to death, would be a meritorious act, he was obliged to absent himself from the city. At length, the magistrates, partly from the importunity of the clergy, and partly to appease the clamours of the people, prohibited the publishing and reading of his works; warned citizens not to put any of his Institutes into the hands of their children; and forbade schoolmasters from using them in their schools, under the pain of banishment: while, on the other hand, they encouraged every publication against him.’

The biographer farther informs us that M. BASEDOW stood firm against the violence of opposition, continued to justify his sentiments from misrepresentations, and supported them with additional arguments, by every method which those parts of Germany, more distant from the seat of contest, left open to him. He also remarks, that clamours and invectives did not prove of any essential service to the cause which they were intended to support; and that, twenty-five years after these violent commotions, M. BASEDOW could contemplate with pleasure the progress of his peculiar sentiments concerning religion, through every part of Germany.

The English reader cannot be displeased with our having introduced this celebrated German to his acquaintance: but he will not expect us to enter more circumstantially into the minutiae of his life and private history. The remainder of these biographical anecdotes,—which are written with much simplicity and candour, and are drawn from the most authentic sources,—refers to his perpetual struggles with his antagonists—enumerates his various publications on religion, philosophy, and the subject of education—describes, in every stage, his endeavours to establish a public school of instruction on his improved plan, the difficulties which he had to surmount, and the encouragement that he received from the German nobility, and particularly from the Prince of *Deßau*, and also from foreign potentates, until he was finally enabled to erect, in the year 1774, an academy at *Deßau*, under the title of *Philanthropine*:—the brilliant success of his first attempts:—the injury which the institution afterward received from divisions and quarrels between himself and his coadjutors:—the particulars of his death at *Magdeburgh* in 1790;—and closes with an impartial delineation of his character: concerning which we shall finish the present article with the following extract:

‘ To

To a quick, comprehensive, and penetrating, genius, and a sound judgement, were united unusual vivacity of disposition, strength of feeling, and warmth of imagination. He thought and philosophized on every subject that presented itself: but the discovery of truths, which promised *utility*, was his chief delight. He had little taste for notions merely speculative: his most earnest attention was fixed on principles that could be made operative. His mind was an inexhaustible source of plans and projects, but it applied itself too much to *generals*. He pressed forward, with impetuosity, in every undertaking, and had neither the patience nor the perseverance necessary to survey every part of it, to reflect on the obstacles and difficulties that might arise, nor to provide the means of removing them. Being accustomed to follow the dictates of his own mind, without seeking foreign aid, he frequently preferred the more difficult modes of bringing his plans to maturity, rather than tread in the steps of any other person. Observing, in his youthful days, that he was quicker of comprehension than most of those with whom he was connected, he became impatient of contradiction; and, in the first impulse of his mind, it was difficult to convince him of an error: but when the impetuosity subsided, he cheerfully yielded to truth as soon as he perceived it. His temper was open and ingenuous. He was more susceptible of great and strong impressions, than of the softer emotions; more disposed to melancholy than to cheerfulness. This disposition is not to be ascribed wholly to nature, but to the many unfavourable circumstances of his early life, which rather suppressed than fostered the kinder feelings. Yet, in his riper years, when he became convinced of the worth and excellency of a benevolent disposition, and that the most acceptable part of religion was to do good to man, he applied himself to the task with unremitting eagerness; and, to his last breath, he made this the principal object of his study, exertions, and liberal sacrifices. This character has the greater merit, as he acquired it by struggling against a disposition and education naturally inimical to it. In fine, his first object and principal ambition were to render mankind better informed on subjects of the greatest moment: to facilitate the improvement of youth in all useful knowledge; to inspire them with an ardent love of virtue; and to diffuse just and attractive ideas of religion, by reconciling Christianity with good sense and sound philosophy.

ART. XX. *Asiatic Researches*: or, Transactions of the Society, instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature, of Asia. Vol. II. 4to. pp. 503. Printed at Calcutta; sold in London by Elmsly. 1790.

IN taking a review of the former volume of *Asiatic Researches*, our readers will recollect that we confined our notice, first, to such communications as related to the general history of Asia; next, to those which treated of its local habits, customs, &c. and, lastly, to subjects of scientific or mathematical investigation. We propose to adhere to the same order: with

this view, we proceed to the *fourth anniversary discourse, delivered 15th of February 1787, by the President.*

This discourse is the second of five essays, in which the learned president has inquired into the history of the five principal nations which have divided among themselves the continent of Asia. The former essay, 'on the Hindus,' was noticed by us, in our 1st volume, p. 323: we shall now attend to the remaining four, in which SIR WILLIAM JONES traces the number of ancient stems, whence those five branches have severally sprung, and the central region, from which they appear to have proceeded. It might be imagined, he observes, that he should offer his sentiments on some nation, which, from a similarity of language, religion, arts, and manners, might be supposed to have an early connection with the Hindus: but his design is to give a short account of a wonderful people, (the Arabs,) who seem in every respect so strongly contrasted to the original natives of India, that they must have been, for ages, a distinct and separate race.

The limits of Arabia are thus described:

'For the purpose of these discourses, I considered India on its largest scale, describing it as lying between Persia and China, Tartary and Java; and, for the same purpose, I now apply the name of Arabia, as the Arabian Geographers often apply it, to that extensive peninsula, which the Red Sea divides from Africa, the great Assyrian river from Irân, and of which the Erythrean Sea washes the base; without excluding any part of its western side, which would be completely maritime, if no isthmus intervened between the Mediterranean, and the Sea of Kolzom: that country in short I call Arabia, in which the Arabick language and letters, or such as have a near affinity to them, have been immemorially current.'

He continues to observe, that

'Arabia, thus divided from India by a vast ocean, or at least by a broad bay, could hardly have been connected in any degree with this country, until navigation and commerce had been considerably improved: yet, as the Hindus and the people of Yemen were both commercial nations in a very early age, they were probably the first instruments of conveying to the western world the gold, ivory, and perfumes of India, as well as the fragrant wood, called *alluvawa* in Arabic, and *aguru* in Sanscrit, which grows in the greatest perfection in Anam or Cochinchina. It is possible too, that a part of the Arabian idolatry might have been derived from the same source with that of the Hindus; but such an intercourse may be considered as partial and accidental only; nor am I more convinced, than I was fifteen years ago, when I took the liberty to animadvert on a passage in the History of Prince KANTEMIR, that the Turks have any just reason for holding the coast of Yemen to be a part of India, and calling its inhabitants Yellow Indians.

'The Arabs have never been entirely subdued; nor has any impression been made on them, except on their borders; where, indeed,

deed, the Phenicians, Persians, Ethiopians, Egyptians, and, in modern times, the Othmàn Tártars, have severally acquired settlements; but, with these exceptions, the natives of Hejáz and Yemen have preserved for ages the sole dominion of their deserts and pastures, their mountains and fertile valleys: thus, apart from the rest of mankind, this extraordinary people have retained their primitive manners and language, features and character, as long and as remarkably as the Hindus themselves. All the genuine Arabs of Syria whom I knew in Europe, those of Yemen, whom I saw in the island of Hinzuàn, whither many had come from Maskat for the purpose of trade, and those of Hejáz, whom I have met in Bengal, form a striking contrast to the Híndu inhabitants of these provinces: their eyes are full of vivacity, their speech voluble and articulate, their deportment manly and dignified, their apprehension quick, their minds always present and attentive; with a spirit of independence appearing in the countenances even of the lowest among them. Men will always differ in their ideas of civilization, each measuring it by the habits and prejudices of his own country; but if courtesy and urbanity, a love of poetry and eloquence, and the practice of exalted virtues be a juster measure of perfect society, we have certain proof, that the people of Arabia, both on plains and in cities, in republican and monarchical states, were eminently civilized for many ages before their conquest of Persia.

After deploring that the ancient history of this majestic race is so little known, and that the manuscripts relating to it are so incorrect, and so full of contradictions, as not to be trusted with security, the President determines to investigate the Arabs by the media of their *language, letters, and religion*, their ancient monuments, and the certain remains of their *arts*; confining his remarks to the state of Arabia before that 'singular revolution at the beginning of the *seventh century*, the effects of which are felt at this day from the Pyrenean mountains and the Danube, to the farthest parts of the Indian empire, and even to the Eastern Islands.'

With respect to the *language*, it is observed that, as it is unquestionably one of the most ancient in the world, so it yields to none in the number of its words, and in the precision of its phrases: but it is equally true and wonderful, that it bears not the least resemblance, either in words or in the structure of them, to the *Sanscrit*, or great parent of the *Indian* dialects. Of this fact, two remarkable instances are given: the *Sanscrit*, like the *Greek, Persian, and German*, delights in compounds, but in a much higher degree; while the *Arabic*, with all its sister dialects, abhors the composition of words, and invariably expresses very complex ideas by circumlocution; so that if a compound word be found in any genuine language of the Arabian peninsula, it may at once be pronounced an exotic. Again, it is the genius of the *Sanscrit*, and of other languages of

the same flock, that the roots of verbs be almost universally *biliteral*, so that *five-and-twenty hundred* such roots might be found by the composition of the *fifty Indian* letters: but the *Arabic* roots are universally *triliteral*, so that the composition of the *twenty-eight Arabian* letters would give near *two-and-twenty thousand elements* of that language. A farther comparison between the two languages, says the president, is unnecessary; since, in whatever light we view them, they seem totally distinct, and must have been invented by two different races of men.

Of the characters, in which the old compositions of *Arabia* were written, but little is known; except that the *Koran* originally appeared in those of *Cush*, from which the modern Arabian letters were derived, and which, it is added, unquestionably had a common origin with the *Hebrew* or *Chaldaic*.

Respecting the *religion* and *philosophy* of the Arabs, we have the following remarks:

‘ It is generally asserted, that the old religion of the Arabs was entirely Sabian; but I can offer so little accurate information concerning the Sabian faith, or even the meaning of the word, that I dare not yet speak on the subject with confidence. This at least is certain, that the people of Yemen very soon fell into the common, but fatal, error of adoring the sun and the firmament; for even the *third* in descent from Yoktan, who was consequently as old as Nahor, took the surname of Abdyschams, or *Servant of the Sun*; and his family, we are assured, paid particular honours to that luminary: other tribes worshipped the planets and fixed stars; but the religion of the poets at least seems to have been pure Theism; and this we know with certainty, because we have Arabian verses of unsuspected antiquity, which contain pious and elevated sentiments on the goodness and justice, the power and omnipresence, of ALLAH, or THE GOD. If an inscription, said to have been found on marble in Yemen, be authentick, the ancient inhabitants of that country preserved the religion of Eber, and professed a belief in miracles and a future state.

‘ We are also told, that a strong resemblance may be found between the religions of the pagan Arabs and the Hindus; but, though this may be true, yet an agreement in worshipping the sun and stars will not prove an affinity between the two nations: the powers of God represented as female deities, the adoration of stones, and the name of the idol Wudd, may lead us indeed to suspect, that some of the Hindu superstitions had found their way into Arabia; and, though we have no traces in Arabian history of such a conqueror or legislator as the great Sefac, who is said to have raised pillars in Yemen as well as at the mouth of the Ganges, yet, since we know, that Sâcya is a title of Buddha, whom I suppose to be Woden, since Buddha was not a native of India, and since the age of Sefac perfectly agrees with that of Sâcya, we may form a plausible conjecture,

conjecture, that they were in fact the same person, who travelled eastward from Ethiopia, either as a warrior or as a lawgiver, about a thousand years before Christ, and whose rites we see now extended as far as the country of Nifon, or, as the Chinese call it, Japan, both words signifying the *Rising Sun*. Sâcyâ may be derived from a word meaning *power*, or from another denoting *vegetable food*; so that this epithet will not determine, whether he was a hero or a philosopher; but the title Buddha, or *wise*, may induce us to believe, that he was rather a benefactor, than a destroyer, of his species: if his religion, however, was really introduced into any part of Arabia, it could not have been general in that country; and we may safely pronounce, that before the Mohammedan revolution, the noble and learned Arabs were Theists, but that a stupid idolatry prevailed among the lower orders of the people.

‘I find no trace among them, till their emigration, of any philosophy but *Ethicks*; and even their system of morals, generous and enlarged as it seems to have been in the minds of a few illustrious chieftains, was on the whole miserably depraved for a century at least before Muhammed: the distinguishing virtues, which they boasted of inculcating and practising, were a contempt of riches and even of death; but, in the age of the *Seven Poets*, their liberality had deviated into mad profusion, their courage into ferocity, and their patience into an obstinate spirit of encountering fruitless dangers; but I forbear to expatiate on the manners of the Arabs in that age, because the poems, entitled *Almoâllakât*, which have appeared in our own language, exhibit an exact picture of their virtues and their vices, their wisdom and their folly; and show what may be constantly expected from men of open hearts and boiling passions, with no law to control, and little religion to restrain, them.’

Few monuments of *antiquity* are preserved in Arabia, and of those few the accounts are very uncertain: in consequence, little support can be gained to the President’s opinion from this source. He consoles himself, however, by observing, that ‘we have no need of ancient monuments or traditions to prove all that our analysis requires; namely, that the Arabs both of *Hejaz* and *Yemen* sprang from a stock entirely different from the *Hindus*.’

With respect to the *arts* and *sciences* of the *Arabs*, we meet with the following information:

‘The manners of the Hejazi Arabs, which have continued, we know, from the time of Solomon to the present age, were by no means favourable to the cultivation of *arts*; and, as to *sciences*, we have no reason to believe, that they were acquainted with any; for the mere amusement of giving names to stars, which were useful to them in their pastoral or predatory rambles through the deserts, and in their observations on the weather, can hardly be considered as a material part of astronomy. The only arts in which they pretended to excellence, (I except horsemanship and military accomplishments) were *poetry* and *rhetorick*: that we have none of their com-

positions in prose before the Koràn, may be ascribed, perhaps, to the little skill, which they seem to have had, in writing; to their predilection in favour of poetical measure, and to the facility, with which verses are committed to memory; but all their stories prove, that they were eloquent in a high degree, and possessed wonderful powers of speaking without preparation in flowing and forcible periods. I have never been able to discover, what was meant by their books, called *Rawâim*, but suppose, that they were collections of their common, or customary, law. Writing was so little practised among them, that their old poems, which are now accessible to us, may almost be considered as originally unwritten; and I am inclined to think, that Samuel Johnson's reasoning on the extreme imperfection of unwritten languages, was too general; since a language, that is only spoken, may nevertheless be highly polished by a people, who, like the ancient Arabs, make the improvement of their idiom a national concern, appoint solemn assemblies for the purpose of displaying their poetical talents, and hold it a duty to exercise their children in getting by heart their most approved compositions.

'The people of Yemen had possibly more *mechanical arts*, and, perhaps, more *science*; but, although their ports must have been the emporia of considerable commerce between Egypt and India or part of Persia, yet we have no certain proofs of their proficiency in navigation or even in manufactures. That the Arabs of the desert had musical instruments, and names for the different notes, and that they were greatly delighted with melody, we know from themselves; but their lutes and pipes were probably very simple, and their music, I suspect, was little more than a natural and tuneful recitation of their elegiack verses and love-songs. The singular property of their language, in shunning compound words, may be urged, according to Bacon's idea, as a proof, that they had made no progress in *arts*, "which require, says he, a variety of combinations to express the complex notions arising from them;" but the singularity may perhaps be imputed wholly to the genius of the language, and the taste of those who spoke it; since the old Germans, who knew no art, appear to have delighted in compound words, which poetry and oratory, one would conceive, might require as much as any meaner art whatsoever.'

The ingenious and erudite President concludes his observations on this people, in terms expressive of his admiration of their character:

'So great, on the whole, was the strength of parts or capacity, either natural or acquired from habit, for which the Arabs were ever distinguished, that we cannot be surprized, when we see that blaze of genius, which they displayed, as far as their arms extended, when they burst, like their own dyke of Arim, through their ancient limits, and spread, like an inundation, over the great empire of Irân. That a race of Tâzis, or Courfers, as the Persians call them, "who drank the milk of camels and fed on lizards, should entertain a thought of subduing the kingdom of Feridun," was considered by the General of Yezdegird's army as the strongest instance of

of fortune's levity and mutability; but Firdausi, a complete master of Asiatick manners, and singularly impartial, represents the Arabs, even in the age of Feridun, as "disclaiming any kind of dependence on that monarch, exulting in their liberty, delighting in eloquence, acts of liberality, and martial achievements, and thus making the whole earth, says the poet, red as wine with the blood of their foes, and the air like a forest of canes with their tall spears." With such a character, they were likely to conquer any country that they could invade; and, if Alexander had invaded their dominions, they would unquestionably have made an obstinate, and probably a successful, resistance.'

The fifth anniversary discourse, delivered by the President, Feb. 21, 1788.

In pursuance of his plan, SIR WILLIAM JONES proceeds to treat on the people called *Tartars*: but he enters, he tells us, with extreme diffidence on the present subject, because he has little knowledge of the Tartarian dialects. The extent of this immense country is thus described:

'Conformable to the method before adopted in describing Arabia and India, I consider Tartary also, for the purpose of this discourse, on its most extensive scale, and request your attention, whilst I trace the largest boundaries that are assignable to it: conceive a line drawn from the mouth of the Oby to that of the Dnieper, and, bringing it back eastward across the Euxine, so as to include the peninsula of Krim, extend it along the foot of Caucasus, by the rivers Cur and Aras, to the Caspian lake, from the opposite shore of which follow the course of the Jaihun and the chain of Caucasian hills as far as those of Imaus; whence continue the line beyond the Chinese wall to the White Mountain and the country of Yesso; skirting the borders of Persia, India, China, Corea, but including part of Russia, with all the districts which lie between the Glacial sea, and that of Japan. M. De Guignes, whose great work on the Huns abounds more in solid learning than in rhetorical ornaments, presents us, however, with a magnificent image of this wide region; describing it as a stupendous edifice, the beams and pillars of which are many ranges of lofty hills, and the dome, one prodigious mountain, to which the Chinese give the epithet of *Celestial*, with a considerable number of broad rivers flowing down its sides: if the mansion be so amazingly sublime, the land around it is proportionably extended, but more wonderfully diversified; for some parts of it are incrustated with ice, others parched with inflamed air and covered with a kind of lava; here we meet with immense tracts of sandy deserts and forests almost impenetrable; there, with gardens, groves, and meadows, perfumed with musk, watered by numberless rivulets, and abounding in fruits and flowers; and, from east to west, lie many considerable provinces, which appear as valleys in comparison of the hills towering above them, but in truth are the flat summits of the highest mountains in the world, or at least the highest in Asia. Near one-fourth in latitude of this extraordinary region is in the same charming climate with Greece, Italy, and

Provence; and another fourth is that of England, Germany, and the northern parts of France; but the Hyperborean countries can have few beauties to recommend them, at least in the present state of the earth's temperature: to the south, on the frontiers of Irân are the beautiful vales of Soghd with the celebrated cities of Samarkand and Bokhârâ; on those of Tibet are the territories of Cashghar, Khoten, Chegil and Khâtâ, all famed for perfumes and for the beauty of their inhabitants; and on those of China lies the country of Chîn, anciently a powerful kingdom, which name, like that of Khâtâ, has in modern times been given to the whole Chinese empire, where such an appellation would have been thought an insult. We must not omit the fine territory of Tancût, which was known to the Greeks by the name of Serica, and considered by them as the farthest eastern extremity of the habitable globe.'

In investigating the history of this region, the President is at great pains to controvert an opinion of the very ingenious M. Bailly; who seems first to have considered it as the *cradle of our species*, and to have supposed that the whole ancient world was enlightened by sciences brought from the most northern parts of *Scythia*, particularly from the banks of the *Ienisea*, or from the *Hyperborean* regions:

'All the fables of old Greece, Italy, Persia, India, he derives from the north; and it must be owned, that he maintains his paradox with acuteness and learning. Great learning and great acuteness, together with the charms of a most engaging style, were indeed necessary to render even tolerable a system, which places an earthly paradise, the gardens of Hesperus, the islands of the Mæcæres, the groves of Elysium, if not of Eden, the heaven of Indra, the Peristân, or fairy-land, of the Persian poets, with its city of diamonds and its country of Shâdcâm, so named from *Pleasure* and *Love*, not in any climate, which the common sense of mankind considers as the seat of delights, but beyond the mouth of the Oby, in the Frozen Sea, in a region equalled only by that, where the wild imagination of Dante led him to fix the worst of criminals in a state of punishment after death, and of which *he could not*, he says, *even think without shivering*. A very curious passage in a tract of Plutarch on *the figure in the Moon's orb*, naturally induced M. Bailly to place *Ogygia* in the north, and he concludes that island, as others have concluded rather fallaciously, to be the Atlantis of Plato, but is at a loss to determine, whether it was Iceland or Grœnland, Spitzberg or New Zembla: among so many charms it was difficult, indeed, to give a preference; but our philosopher, though as much perplexed by an option of beauties as the shepherd of Ida, seems on the whole to think Zembla the most worthy of the *golden fruit*; because it is indisputably an island, and lies opposite to a gulph near a continent, from which a great number of rivers descend into the ocean. He appears equally distressed among five nations, real and imaginary, to fix upon that, which the Greeks named Atlantis; and his conclusion in both cases must remind us of the showman at Eton, who, having pointed out in his

box all the crowned heads of the world, and being asked by the schoolboys, who looked through the glass, which was the Emperor, which the Pope, which the Sultan, and which the Great Mogul, answered eagerly, “ which you please, young gentlemen, which you please.”

After observing that, according to the learned Father Vissdelu, the first king of the *Hyumnu's* or *Huns*, began his reign about 3560 years ago, not long after the time fixed in the former discourses for the first regular establishments of the *Hindus* and *Arabs* in their several countries, the President proceeds in his inquiry concerning the languages and letters of the *Tartars*; and here he finds himself presented with ‘ a deplorable void, or with a prospect as barren and dreary as that of their deserts.’—‘ The *Tartars* in general had no literature: the *Turcs* had no letters: the *Huns*, according to PROCOPIUS, had not been heard of then: the magnificent CHENGIZ, whose empire included an area of near eighty square degrees, could find none of his own *Mongals* able to write his dispatches; and TAIMU’R, a savage of strong natural parts, and passionately fond of hearing histories read to him, could himself neither write nor read.’

In some parts, however, as at *Khâtà* in Southern Tartary on the confines of India, they had a set of characters named *Dilberjin*: these are suspected to have been the characters of *Tibet*, which are manifestly *Indian*. The people also of *Oighûr* or *Eighûr* are said to have had a system of fourteen letters only: but this does not affect the general position, that the *Tartars* were illiterate. The *Tartars* having no written memorial, it is not wonderful that their languages, like those of America, should have been in a perpetual fluctuation, and that more than fifty dialects should be spoken between *Moscow* and *China*. Of the Tartarian languages, SIR WILLIAM professes that he knows but one, which is the Turkish of Constantinople: but this, he observes, is so copious, that whoever knows it perfectly will easily understand the different dialects. The dialect of the Moguls, in which some histories of TAIMU’R and his descendants were originally composed, is called in India, *Turci*: ‘ not that it is precisely the same with the Turkish of the *Othmanlûs*, but the two idioms differ perhaps less than *Swedish* and *German*, or *Spanish* and *Portuguese*; and certainly less than *Welsh* and *Irish*.’ He adds, ‘ if the groundwork of the western Turkish, when separated from the *Persian* and *Arabic*, with which it is embellished, be a branch of the lost *Oghuzian* tongue, I can assert with confidence, that it has not the least resemblance either to *Arabic* or *Sanscrit*, and must have been invented by a race of men wholly distinct from the *Arabs* or *Hindus*.’ On the whole, he derives ‘ no

better proof than that, which the language of the *Brachmans* affords, of an immemorial and total difference between the *Savages of the Mountains*, as the old *Chinese* justly called the *Tartars*, and the studious, placid, contemplative inhabitants of these *Indian* plains.'

Respecting the religious opinions of the *Tartars*, we are told,

'That the primitive religion of human creatures, or the pure adoration of One Creator, prevailed in Tartary during the first generations from Yáfet, but was extinct before the birth of Oghúz, who restored it in his dominions; that, some ages after him, the Mongals and the Turks relapsed into gross idolatry; but that Chengiz was a Theist, and, in a conversation with the Muhammedan doctors, admitted their arguments for the being and attributes of the Deity to be unanswerable, while he contested the evidence of their prophet's legation. From old Grecian authorities we learn, that the Massagetæ worshipped the sun: and the narrative of an embassy from Justin to the Khákân, or Emperor, who then resided in a fine vale near the source of the Irtysh, mentions the Tartarian ceremony of purifying the Roman ambassadors by conducting them between two fires: the Tartars of that age are represented as adorers of the *four elements*, and believers in an invisible spirit, to whom they sacrificed bulls and rams. Modern travellers relate, that, in the festivals of some Tartarian tribes, they pour a few drops of a consecrated liquor on the statues of their gods; after which an attendant sprinkles a little of what remains three times toward the south in honour of fire, toward the west and east in honour of water and air, and as often towards the north in honour of the earth, which contained the relics of their deceased ancestors: now all this may be very true, without proving a national affinity between the Tartars and Hindus; for the Arabs adored the planets and the powers of nature, the Arabs had carved images, and made libations on a black stone, the Arabs turned in prayer to different quarters of the heavens; yet we know with certainty, that the Arabs are a distinct race from the Tartars; and we might as well infer, that they were the same people, because they had each their *Nomades*, or *wanderers for pasture*, and because the Turcmans, described by Ibnubarabsháh, and by him called Tátár's, are, like *most* Arabian tribes, pastoral and warlike, hospitable and generous, wintering and summering on different plains, and rich in herds and flocks, horses and camels; but this agreement in manners proceeds from the similar nature of their several deserts, and their similar choice of a free rambling life, without evincing a community of origin, which they could scarce have had without preserving at least some remnant of a common language.'

'Of any philosophy, except natural ethics, which the rudest society requires and experience teaches, we find no more vestiges in Asiatick Scythia than in ancient Arabia; nor would the name of a philosopher and a Scythian have been ever connected, if Anacharsis had not visited Athens and Lydia for that instruction, which his birth-place could not have afforded him: but Anacharsis was the son of a Grecian woman, who had taught him her language, and

he soon learned to despise his own. He was unquestionably a man of a sound understanding and fine parts; and, among the lively sayings, which gained him the reputation of a wit even in Greece, it is related by Diogenes Laertius, that, when an Athenian reproached him with being a Scythian, he answered: "My country is, indeed, a disgrace to me, but thou art a disgrace to thy country." What his country was, in regard to manners and civil duties, we may learn from his fate in it; for when, on his return from Athens, he attempted to reform it by introducing the wise laws of his friend Solon, he was killed on a hunting party with an arrow shot by his own brother, a Scythian chieftain. Such was the philosophy of M. Bailly's Atlantes, the first and most enlightened of nations!

Had the religious opinions and allegorical fables of the *Hindus* been borrowed from *Scythia*, travellers, it is said, must have discovered in that country some entire monuments of them: no remains, however, have been found, to prove an affinity between the religious rites and the sciences of the two nations. Neither is there any reason to conclude, from the general manners and character of the *Tartars*, that they had made an early proficiency in arts and sciences: even of poetry, no genuine specimens are preserved, except some horrible war-songs. Some tribes of wandering *Tartars* had, perhaps, real skill in applying herbs and minerals to the purposes of medicine, and pretended to skill in magic: but the general character of their nation seems to have been this: they were professed hunters or fishers, dwelling on that account in forests or near great rivers, under huts or rude tents, or in waggons drawn by their cattle from station to station; they were dexterous archers, excellent horsemen, bold combatants, appearing often to flee in disorder for the sake of renewing their attack with advantage; drinking the milk of mares, and eating the flesh of colts; and thus in many respects resembling the old Arabs, but in nothing more than in their love of intoxicating liquors, and in nothing less than in a taste for poetry and the improvement of their language.

The learned President sums up his discourse as follows:

'Thus it has been proved, and, in my humble opinion, beyond controversy, that the far greater part of Asia has been peopled and immemorably possessed by three considerable nations, whom, for want of better names, we call *Hindus*, *Arabs*, and *Tartars*; each of them divided and subdivided into an infinite number of branches, and all of them so different in form and features, language, manners, and religion, that if they sprang originally from a common root, they must have been separated for ages: whether more than three primitive stocks can be found, or, in other words, whether the Chinese, Japanese, and Persians, are entirely distinct from them, or formed by their intermixture, I shall hereafter, if your indulgence to me continue, diligently inquire. To what conclusions these inquiries will lead, I cannot yet clearly discern; but,

but, if they lead to truth, we shall not regret our journey through this dark region of ancient history, in which, while we proceed step by step, and follow every glimmering of certain light, that presents itself, we must beware of those false rays and luminous vapours, which mislead Asiatick travellers by an appearance of water, but are found on a near approach to be deserts of sand.'

The sixth discourse; on the Persians. Delivered 19th February 1789.—By the President.

At the opening of this discourse, Sir WILLIAM JONES informs his audience that he turns with delight from the vast mountains and barren deserts of *Túràn*, over which he had travelled last year with no perfect knowledge of his course, to pursue his journey through one of the most celebrated and most beautiful countries in the world; a country, the history and languages of which he had long attentively studied, and on which he might, without arrogance, promise more positive information, than he could possibly procure on a nation so disunited and so unlettered as the *Tartars*. He proceeds to describe the situation of *Persia*, as it is improperly called by Europeans; the name of a single province being applied to the whole empire of *Iràn*.

To give an idea of its largest boundaries, agreeably to my former mode of describing India, Arabia, and Tartary, between which it lies, let us begin with the source of the great Assyrian stream, Euphrates, (as the Greeks, according to their custom, were pleased to miscall the Forât,) and thence descend to its mouth in the Green Sea, or Persian Gulf, including in our line some considerable districts and towns on both sides of the river; then, coasting Persia, properly so named, and other Iranian provinces, we come to the delta of the Sindhu or Indus; whence ascending to the mountains of Cashghar, we discover its fountains and those of the Jaihùn, down which we are conducted to the Caspian, which formerly perhaps it entered, though it loses itself now in the sands and lakes of Khwárezm: we next are led from the sea of Khozar, by the banks of the Cur, or Cyrus, and along the Caucasian ridges, to the shore of the Euxine, and thence, by the several Grecian seas, to the point, whence we took our departure, at no considerable distance from the Mediterranean. We cannot but include the lower Asia within this outline, because it was unquestionably a part of the Persian, if not of the old Assyrian, empire; for we know, that it was under the dominion of Caikhofrau; and Diodorus, we find, asserts, that the kingdom of Troas was dependent on Assyria, since Priam implored and obtained succours from his Emperor Teutames, whose name approaches nearer to Tahmúras, than to that of any other Assyrian monarch. Thus we may look on Iràn as the noblest island, (for so the Greeks and the Arabs would have called it,) or at least as the noblest peninsula, on this habitable globe; and if M. Bailly had fixed on it as the Atlantis of Plato, he might have supported his opinion with far stronger argu-

ments than any that he has adduced in favour of New Zembla: if the account, indeed, of the Atlantes be not purely an Egyptian, or an Utopian, fable, I should be more inclined to place them in Iràn, than in any region, with which I am acquainted.'

The President continues to remark, that

' It may seem strange, that the ancient history of so distinguished an empire should be yet so imperfectly known; but very satisfactory reasons may be assigned for our ignorance of it: the principal of them are the superficial knowledge of the Greeks and Jews, and the loss of Persian archives or historical compositions. That the Grecian writers, before Xenophon, had *no* acquaintance with Persia, and that *all* their accounts of it are *wholly* fabulous, is a paradox too extravagant to be seriously maintained; but their connection with it in war or peace had, indeed, been generally confined to bordering kingdoms under feudatory princes; and the first Persian emperor, whose life and character they seem to have known with tolerable accuracy, was the great Cyrus, whom I call, without fear of contradiction, Caikhosrau; for I shall then only doubt that the Khosrau of Firdausi was the Cyrus of the first Greek historian, and the hero of the oldest political and moral romance, when I doubt that *Louis Quatorze* and *Lewis the Fourteenth* were one and the same French King: it is utterly incredible, that two different princes of Persia should each have been born in a foreign and hostile territory; should each have been doomed to death in his infancy by his maternal grandfather in consequence of portentous dreams, real or invented; should each have been saved by the remorse of his destined murderer, and should each, after a similar education among herdsmen as the son of a herdsman, have found means to revisit his paternal kingdom, and having delivered it, after a long and triumphant war, from the tyrant who had invaded it, should have restored it to the summit of power and magnificence. Whether so romantick a story, which is the subject of an epick poem, as majestic and entire as the *Iliad*, be historically true, we may feel perhaps an inclination to doubt; but it cannot with reason be denied, that the outline of it related to a single hero, whom the Asiatics, conversing with the father of European history, described according to their popular traditions by his true name, which the Greek alphabet could not express: nor will a difference of names affect the question; since the Greeks had little regard for truth, which they *sacrificed* willingly to the *graces* of their language, and the nicety of their ears; and, if they could render foreign words melodious, they were never solicitous to make them exact; hence they probably formed *Cambyfes* from *Câmbakhsî*, or *Granting desires*, a title rather than a name, and *Xerxes* from *Shîrûyi*, a prince and warrior in the *Shâhnâmâh*, or from *Shîrhâh*, which might also have been a title; for the Asiatick princes have constantly assumed new titles or epithets at different periods of their lives, or on different occasions; a custom, which we have seen prevalent in our own times both in Iràn and Hindustân, and which has been a source of great confusion even in the scriptural accounts of Babylonian occurrences; both Greeks and Jews have in fact accommodated

modated Persian names to their own articulation; and both seem to have disregarded the native literature of Irân, without which they could at most attain a general and imperfect knowledge of the country.'

As to the Persians themselves, who were contemporary with the Jews and Greeks, although they must have been acquainted with the history of their own times, and with the traditional accounts of past ages; yet, from several causes, it has happened that nothing remains of genuine ancient *Persian* history, except a few rustic traditions and fables. The annals of the *Pishdadi* or *Assyrian* race, must be considered as dark and fabulous; and those of the *Cayâni* family, or the *Medes* and *Persians*, as heroic and poetical; though the lunar eclipses, said to be mentioned by *Ptolemy*, fix the time of *Gushtasp*, the prince by whom *Zeratusht* was protected. Of the Parthian kings descended from *Arshac* or *Arfaces*, little more is known than the names: but the *Sasâni*'s had so long an intercourse with the Emperors of *Rome* and *Byzantium*, that the period of their dominion may be called an historical age.

' In attempting to ascertain the beginning of the Assyrian empire, we are deluded, as in a thousand instances, by names arbitrarily imposed: it had been settled by chronologers, that the first monarchy established in Persia was the Assyrian; and Newton, finding some of opinion, that it rose in the first century after the flood, but unable by his own calculations to extend it farther back than *seven hundred and ninety* years before Christ, rejected part of the old system and adopted the rest of it; concluding, that the Assyrian monarchs began to reign about two hundred years after Solomon, and that, in all preceding ages, the government of Irân had been divided into several petty states and principalities. Of this opinion I confess myself to have been; when, disregarding the wild chronology of the Muselmâns and Gabrs, I had allowed the utmost natural duration to the reigns of eleven *Pishdadi* kings, without being able to add more than a hundred years to Newton's computation. It seemed, indeed, unaccountably strange, that, although Abraham had found a regular monarchy in Egypt, although the kingdom of Yemen had just pretensions to very high antiquity, although the Chinese, in the twelfth century before our era, had made approaches at least to the present form of their extensive dominion, and although we can hardly suppose the first Indian monarchs to have reigned less than three thousand years ago, yet Persia, the most delightful, the most compact, the most desirable country of them all, should have remained for so many ages unsettled and disunited. A fortunate discovery, for which I was first indebted to *Mir Huhammed Hufain*, one of the most intelligent Muselmâns in India, has at once dissipated the cloud, and cast a gleam of light on the primeval history of Irân and of the human race, of which I had long despaired, and which could hardly have dawned from any other quarter.

' The

‘ The rare and interesting tract on *twelve-different religions*, entitled the Dabistân, and composed by a Mohammedan traveller, a native of Cashmîr, named Mohsan, but distinguished by the assumed surname of Fânî, or *Perishable*, begins with a wonderfully curious chapter on the religion of Hûshang, which was long anterior to that of Zerâthust, but had continued to be secretly professed by many learned Persians even to the author’s time; and several of the most eminent of them, dissenting in many points from the Gabrs, and persecuted by the ruling powers of their country, had retired to India; where they compiled a number of books, now extremely scarce, which Mohsan had perused, and with the writers of which, or with many of them, he had contracted an intimate friendship: from them he learned, that a powerful monarchy had been established for ages in Irân before the accession of Cayûmers, that it was called Mahâbâdian dynasty for a reason, which will soon be mentioned, and that many princes, of whom seven or eight only are named in the Dabistân, and among them Mahbul, or Mahâ Beli, had raised their empire to the zenith of human glory. If we can rely on this evidence, which to me appears unexceptionable, the Iranian monarchy must have been the oldest in the world; but it will remain dubious, to which of the three stocks, Hindu, Arabian, or Tartar, the first Kings of Irân belonged, or whether they sprang from a *fourth* race distinct from any of the others; and these are questions, which we shall be able, I imagine, to answer precisely, when we have carefully inquired into the *languages and letters, religion, and philosophy*, and incidentally into the *arts and sciences*, of the ancient Persians.’

In the remarks which follow, on the ancient languages and characters of Irân, the President is aware that credit must be given to him for many assertions, which, as he was delivering a dissertation, and not composing a vocabulary, he could not prove by examples: he assures his hearers, however, that he will assert nothing positively, which he is not able satisfactorily to demonstrate.

At the birth of *Muhammed*, two languages appear to have been generally prevalent in the great empire of Irân; that of the Court, thence named *Derî*, which was only a refined and elegant dialect of the *Pârsî*; and that of the learned, in which most books were composed, and which had the name of *Pahlavi*. Beside these, a very ancient and abstruse tongue was known to the priests and philosophers, called the language of the *Zend*, because a book on religious and moral duties, which they held sacred, and which bore that name, had been written in it. The *Zend*, and the old *Pahlavi*, are almost extinct in Irân; while the *Pârsî* has now become, by the intermixture of numberless *Arabic* words, and many imperceptible changes, a new language exquisitely polished.—The President goes on to assert, that hundreds of *Pârsî* nouns are pure *Sanscrit*; that very many *Persian* imperatives are the roots of *Sanscrit* verbs; and

‘ The modern philosophers of this persuasion are called *Súfi*, either from the Greek word for a *sage*, or from the *woollen* mantle, which they used to wear in some provinces of Persia: their fundamental tenets are, that nothing exists absolutely but God: that the human soul is an emanation from his essence, and, though divided for a time from its heavenly source, will be finally re-united with it; that the highest possible happiness will arise from its reunion, and that the chief good of mankind, in this transitory world, consists in as perfect an *union* with the Eternal Spirit as the incumbances of a mortal frame will allow; that, for this purpose, they should break all *connexion* (or *taálluk*, as they call it), with extrinsic objects, and pass through life without *attachments*, as a swimmer in the ocean strikes freely without the impediment of clothes; that they should be straight and free as the cypress, whose fruit is hardly perceptible, and not sink under a load, like fruit-trees *attached* to a trellis; that, if mere earthly charms have power to influence the soul, the *idea* of celestial beauty must overwhelm it in extatick delight; that, for want of apt words to express the divine perfections and the ardour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of *Beauty* and *Love* in a transcendent and mystical sense; that, like a *reed* torn from its native bank, like *wax* separated from its delicious honey, the soul of man bewails its disunion with *melancholy musick*, and sheds burning tears, like the lighted taper, waiting passionately for the moment of its extinction, as a disengagement from earthly trammels, and the means of returning to its Only Beloved. Such in part (for I omit the minuter and more subtil metaphysicks of the *Súfi*s, which are mentioned in the *Dabistán*) is the wild and enthusiastick religion of the modern Persian poets, especially of the sweet Háfiz and the great Maulavi: such is the system of the Védánti philosophers and best lyrick poets of India; and, as it was a system of the highest antiquity in both nations, it may be added to the many other proofs of an immemorial affinity between them.’

A few observations are added on the ancient *monuments* of *Persia*; and as to the *sciences* and *arts* of the old *Persians*, the President has little to say, and no complete evidence of them seems to exist.—He concludes his discourse, by recapitulating the principal positions, which he has endeavoured to establish:

‘ Thus has it been proved by clear evidence and plain reasoning, that a powerful monarchy was established in Irán long before the Assyrian, or Píshtádá, government; that it was in truth a Hindu monarchy, though, if any chuse to call it Cusian, Casdean, or Scythian, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been ingrafted on that of the Hindus, who founded the monarchies of Ayódhya and Indraprestha; that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend, and Parsi, as well as of Greek, Latin, and Gothick; that the language of the Assyrians was the parent of Chaldaick and Pahlavi, and that the primary Tartarian language also had been current in the same empire; although, as the Tartars had no books or even letters, we cannot

cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in Persia, at the earliest dawn of history, the *three* distinct races of men, whom we described on former occasions as possessors of India, Arabia, and Tartary; and, whether they were collected in Iràn from distant regions, or diverged from it, as from a common centre, we shall easily determine by the following considerations. Let us observe, in the first place, the central position of Iràn, which is bounded by Arabia, by Tartary, and by India; whilst Arabia lies contiguous to Iràn only, but is remote from Tartary, and divided even from the skirts of India by a considerable gulf: no country, therefore, but Persia, seems likely to have sent forth its colonies to all the kingdoms of Asia: the Bráhmans could never have migrated from India to Iràn, because they are expressly forbidden by their oldest existing laws to leave the region, which they inhabit at this day; the Arabs have not even a tradition of an emigration into Persia before Mohammed, nor had they indeed any inducement to quit their beautiful and extensive domains; and, as to the Tartars, we have no trace in history of their departure from their plains and forests, till the invasion of the Medes, who, according to etymologists, were the sons of Madai, and even they were conducted by princes of an Assyrian family. The *three* races, therefore, whom we have already mentioned, (and more than three we have not yet found,) migrated from Iràn, as from their common country; and thus the Saxon chronicle, I presume, from good authority, brings the first inhabitants of Britain from Armenia; while a late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia; and another contends, with great force, that both the Irish and old Britons proceeded severally from the borders of the Caspian; a coincidence of conclusions from different media by persons wholly unconnected, which could scarce have happened, if they were not grounded on solid principles. We may therefore hold this proposition firmly established, that Iràn or Persia in its largest sense, was the true centre of population, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world, in which the Hindu race had settled under various denominations: but, whether Asia has not produced other races of men, distinct from the Hindus, the Arabs, or the Tartars, or whether any apparent diversity may not have sprung from an intermixture of those three in different proportions, must be the subject of a future inquiry.

It was our intention, in the present article, to have given our readers a view of the seventh discourse of the President, on the Chinese: but the value and importance of the former disquisitions have tempted us to be so copious in our account, that we should transgress beyond all bounds, if we were at present to add to its length:—we shall speedily resume the subject.

[*To be continued.*]

ART. XXI. *Solitude considered with respect to its Influence on the Mind and the Heart.* Written originally in German by M. ZIMMERMANN, Aulic Counsellor and Physician to his Britannic Majesty at Hanover. Translated from the French of J. B. MERCIER. 8vo. pp. 380. 6s. Boards. Dilly. 1791.

THE work before us forms scarcely the fourth part of the original German; and yet, to some readers, it will still appear to be of sufficient length. To those, however, who prefer sentimental reflections, and lively anecdotes, to regularity of composition, and depth of thought, and who can be entertained by an author who is continually praising himself and his friends, or be amused with the parade of an Aulic counsellor and court physician, who, in bringing forward his independence of spirit, and elevation of sentiment, is lavish of his flattery on every prince or great man whom he has occasion to name,—the work of Dr. Zimmermann cannot fail to prove a very acceptable present. To confirm this opinion, as well as to afford a specimen of the translation, we shall insert the following extraordinary account of a very extraordinary character:

‘ The Count de Lacy, formerly Ambassador from Spain to Petersburg, informed me at Hanover, that he led the Spanish army against the Portuguese at the time they were commanded by the Count de Buckebourg; the singularity of whose person and manners so forcibly struck the minds of all the Spanish generals, while they were reconnoitring the enemy with their telescopes, that they exclaimed with one voice, “ Are the Portuguese commanded by Don Quixote?” The ambassador, however, who possessed a very liberal mind, spoke with enthusiastic rapture of the good conduct of Buckebourg in Portugal, and praised in the warmest terms the excellence of his mind, and the greatness of his character. His heroic countenance, his flowing hair, his tall and meagre figure, and above all, the extraordinary length of his visage, might, in truth, bring back the recollection of the Knight of La Mancha; for certain it is, that at a distance he made a most romantic appearance: on a near approach, however, a closer view immediately convinced you of the contrary. The fire and animation of his features announced the elevation, sagacity, penetration, kindness, virtue, and serenity of his soul. Sublime sentiments and heroic thoughts were as familiar and natural to his mind, as they were to the noblest characters of Greece and Rome.

‘ The Count was born in London, and his conduct was without doubt whimsical and extraordinary. The anecdotes related to me by a German prince (a relation of Count Guillaume) concerning him, are perhaps not generally known. He was fond of contending with the English in every thing. For instance, he laid a wager, that he would ride a horse from London to Edinburgh backwards, that is, with the horse’s head turned towards Edinburgh, and the Count’s face towards London; and in this manner he actually rode
through

through several counties in England. He not only traversed the greatest part of that kingdom on foot, but travelled in company with a German prince through several of the counties in the character of a beggar. Being informed that part of the current of the Danube, above Regensburg, was so strong and rapid that no one had ever dared to swim across it, he made the attempt, and swam so far, that it was with difficulty he saved his life. A great statesman and profound philosopher related to me at Hanover, that, during the war in which the Count commanded the artillery in the army of Prince Ferdinand of Brunswick against the French, he one day invited several Hanoverian officers to dine with him in his tent. When the company were in high spirits and full of gaiety, several cannon-balls flew in different directions about the tent. "The French," exclaimed the officers, "cannot be far off."—"No, no," replied the Count, "the enemy, I assure you, are at a great distance;" and he desired them to keep their seats. The firing soon afterwards recommenced; when one of the balls carrying away the top of the tent, the officers rose suddenly from their chairs, exclaiming, "The French are here."—"No," replied the Count, "the French are not here; and therefore, Gentlemen, I desire you will again sit down, and rely upon my word." The balls continued to fly about; the officers, however, continued to eat and drink without apprehension, though not without whispering their conjectures to each other upon the singularity of their entertainment. The Count at length rose from the table, and, addressing himself to the company, said, "Gentlemen, I was willing to convince you how well I can rely on the officers of my artillery; for I ordered them to fire, during the time we continued at dinner, at the pinnacle of the tent; and they have executed my orders with great punctuality."

Reflecting minds will not be unthankful for these traits of the character of a man anxious to exercise himself and those under his command in every thing that appeared difficult or enterprising. Being one day in company with the Count by the side of a magazine of gunpowder which he had made under his bed-chamber in Fort Wilhelmstein, I observed to him, that "I should not sleep very contentedly there during some of the hot nights of summer." The Count, however, convinced me, though I do not now recollect how, that the greatest danger and no danger is one and the same thing. When I first saw this extraordinary man, which was in the company of an English and a Portuguese officer, he entertained me for two hours with a discourse upon the physiology of Haller, whose works he knew by heart. The ensuing morning, he insisted on my accompanying him in a little boat, which he rowed himself, to Fort Wilhelmstein, which, from plans he shewed me of his own drawing, he had constructed in the middle of the water, where not a foot of the land was to be seen. One Sunday, upon the great parade at Pyrmont, surrounded by many thousand men who were occupied in dress, dancing, and making love, he entertained me on the very spot during the course of two hours, and with as much tranquillity as if we had been alone, by detailing all the arguments that have been used to prove the existence of God, pointing out their de-

fective parts, and convincing me that he could surpass them all. To prevent my escape from his lesson, he held me fast by the button of my coat. He shewed me, at his seat at Buckebourg, a large folio volume in his own hand-writing, "On the art of defending a small town against a great power." The work was completely finished, and designed as a present to the King of Portugal; but he did me the favour to read many passages respecting the security of Switzerland. The Count considered the Swiss invincible; and pointed out to me not only all the important parts which they might occupy against an enemy, but shewed me roads which a CAT would scarcely be able to crawl through. I do not believe that any thing was ever written of higher importance to the interests of any country than this work; for the manuscript contains striking answers to all the objections that a Swiss himself could make. My friend M. Moysé Mendelssohn, to whom the Count had read the preface to this work at Pyrmont, considered it as a master-piece, both for its correct language and fine philosophy; for the Count could write the French language with almost the same ease, elegance, and purity, as Voltaire; while in the German he was laboured, perplexed, and diffuse. What adds to his praise is, that upon his return to Portugal, he had with him, for many years, two of the most acute masters of Germany; first Abbt, and afterward Herder. Those who see with more penetrating eyes than mine, and have had more opportunities to make observations, are able to relate a variety of remarkable anecdotes concerning this truly great and extraordinary man. I shall only add one observation more respecting his character, availing myself of the words of Shakespeare: the Count Guillaume de Schaumberg Lippe carries no dagger;

"He has a lean and hungry look—

———— but he's not dangerous;

———— he reads much;

He is a great observer; and he looks

Quite through the deeds of men. He loves no plays;

———— he hears no music;

Seldom he smiles, and smiles in such a sort,

As if he mock'd himself, and scorn'd his spirit

That could be mov'd to smile at any thing."

JULIUS CÆSAR, act i. scene 4.

* Such was the character, always misunderstood, of this solitary man. A character of this description may well smile, when he perceives himself scoffed at by the world; but what must be the shame and confusion of those partial judges, when they shall behold the monument which the great Mendelssohn has erected to his memory; or the judicious history of his life which a young author is about to publish at Hanover; the profound sentiments, the noble style, the truth and sincerity of which will be discovered and acknowledged by impartial posterity.

* The men who laugh, as I have seen them a thousand times, at Buckebourg, on account of his long visage, his flowing hair, his great hat, and little sword, may very well indulge their smiles of scorn, if, like the Count, they are philosophers and heroes. The

Count de Buckebourg, however, never smiled at the world or upon men but with kindness. Without hatred, without misanthropy, he enjoyed the tranquillity of his country-house, situated in the bosom of a thick forest, frequently alone, or with the virtuous woman whom he had chosen for his wife; and for whom, while living, he did not appear to entertain any extraordinary fondness; but when she died, his affection for her was so great, that the loss of her brought him almost to the grave.'

The following paragraph is worthy of remark :

' The history of the grandeur and virtue of the ancients cannot operate for any length of time except in the tranquillity of retirement, or among a small circle of men ; but it may produce in the event the happiest effects. The mind of a man of genius is during his solitary walks filled with a crowd of ideas which appear ridiculous to his fellow-citizens ; but the period will arrive, when they will lead millions to perform acts worthy of immortality. The Swiss songs composed by Lavater appeared at a time unfavourable to their reception, and when the republic was in a declining state. The Swiss Society of Schintzuach, who had prevailed upon that ardent genius to compose those songs, offended the French ambassador, and from that time the society was exclaimed against from every corner of the kingdom. The great Haller himself pointed his epigrams against the members in every letter which I received from him ; for they had long refused to admit him into the society. He considered us as enemies to orthodoxy, and as disciples of Jean Jacques Rousseau, a man hateful to his eyes. The President of the Committee for the Reformation of Literature *defended* at Zurich the Swiss songs of Lavater, from the excellent motive, That it was not proper to stir up the old *dunghill*. No poet of Greece, however, wrote with more fire and force in favour of his country than Lavater did for the interests of Switzerland. I have heard children chaunt these songs with patriotic enthusiasm, and seen the finest eyes filled with tears while their ears listened to the singer. Rapture glowed in the breasts of the Swiss peasants to whom they were sung, their muscles swelled, the blood inflamed their cheeks. Fathers with whom I am acquainted have carried their infant children to the chapel of William Tell, to sing in full chorus the song which Lavater wrote upon the merits of that great man. I have made the rocks re-echo to my voice, by singing these songs to the music which my heart composed for them in the fields and upon those celebrated mountains where these heroes, the ancestors of our race, signalized themselves by their immortal valour. I thought myself encompassed by their venerable shades. I fancied that I saw them still armed with their knotted clubs breaking to pieces the crowned helmets of Germany, and, although inferior in numbers, forcing the proud nobility to seek their safety by a precipitate and ignominious flight.'

The translator has committed a ridiculous blunder, in saying ' The President of the Committee for the Reformation of Literature *defended* at Zurich the Swiss songs of Lavater :' he

should have said *prohibited*, or *forbade*. It was thus that a learner of French translated *Dieu defend l'adultere*—God defends adultery.

It would be injustice to close this book, without observing, in its behalf, that the many anecdotes, and characteristic touches, relative to eminent persons, which the author introduces to illustrate his remarks on solitude, will greatly contribute to the reader's entertainment.

ART. XXII. *Survey of the Russian Empire*, according to its newly-regulated State, divided into different Governments; shewing their Situation and Boundaries, the Capital and District Towns of each Government; Manners and Religion of the various Nations that compose that extensive Empire; Seas, Lakes, and Rivers; Climates; Commerce, Agriculture, and Manufactures; Population and Revenues; Mountains, Minerals, Metals, and other Natural Productions. The whole illustrated with a correct Map of Russia, and an Engraving, exhibiting the Arms and Uniforms of the several Governments of that Empire. By Capt. SERGEY PLESCHÉEF. The third Edition, published at St. Peterburgh. Translated from the Russian, with considerable Additions. By JAMES SMIRNOVE, Chaplain to the Legation of H. I. M. of all the Russias, at the Court of Great Britain. 8vo. pp. 336. 6s. Boards. Debrett. 1792.

THIS is the most concise, as well as the most faithful and authentic description of the Russian empire, that has hitherto appeared; and the public are much indebted to Mr. SMIRNOVE for his accurate translation, as well as for the valuable additions which he has made to the original. The work is divided into two parts. The first part contains an account of the geography of this great empire, and a description of the various nations by which it is inhabited, classed under no less than seventeen different heads. These heads include only the general divisions; for the Slavonic, Lettonian, Tartarian, and above all the Finns, or Tchude, nations, contain, under these general names, many distinct tribes inhabiting different parts of the Russian dominions. The second part of Mr. SMIRNOVE's translation contains a particular account of the forty-three governments, into which Russia is now divided, including the important conquests of the reigning Empress. In this part, the author explains the situation and limits of the several governments; points out the respective distances of the principal towns from the two capitals of the empire; and gives an account of the geography, populousness, products, arts and commerce, arms and uniforms, of each government.

A work, which is itself intended merely as an abridgment, cannot be supposed to be susceptible of analysis. As a specimen of the translator's style, we shall insert the following passage under the head of the government of Archangel :

' In this government, besides Russians, there are two other sorts of inhabitants. 1. The Laplanders, or Lopari, in the district of Kola. They are called the Russian Laplanders ; some of them have received the Christian religion. They live in huts, have very large herds of rein-deer, whose flesh and milk serve for their sustenance. 2. The Semoyads, a straggling numerous people ; they are idolaters. This race begins at Mezene, and extends to Enisseisk, or even as far as the river Lena. They dwell in huts, live on reindeer flesh, but chiefly on salmon ; which last circumstance probably gave them the name of Semoyada, or Samoyeds, which in the Russian language means salmon-eaters. They pay yasak, that is a tribute, which is collected at Poustozerisk.

' Novaya Zemlia *, a barren, rocky, inhospitable island on the Northern Ocean. It is divided from the continent by the Straits of Vygat, and belongs to the government of Archangel ; the inhabitants of which frequent this island for the sake of killing sea calves, mountain foxes, and white bears, the traffick of which brings them a very considerable profit.

' The northern part of this government is very mountainous, but the southern abounds with very excellent meadow lands, fit for breeding of cattle. The horned cattle of Kholmogor is very famous for its extraordinary size. There is a great quantity of larch growing about the river Pinega, which is used to great advantage for ship-building.

' In the district of Kholmogor there is a private dock-yard, and in that of Onega there is a great number of salt-pans. In consequence of the badness of the soil, which is not fit for cultivation, and the severity of the climate, the inhabitants of this place are obliged to import corn for their maintenance, and to employ themselves in killing of whales, fishing, hunting, and gathering of eider down, for which purposes they go to the White Sea and the Northern Ocean, as far as Spitzbergen.

' The goods exported from Archanghelsk into foreign countries are, corn, hemp, flax, and linseed oil ; Russia leather, peltry, sea-calves teeth and skins ; seal-skins, tar, pitch, train oil, and tallow ; and from Onega there is a very considerable exportation of mast and other timber. The inhabitants of Archanghelsk are famous for turning in bones, of different sorts, several curious playthings, &c. which they dispose of in different cities to very considerable advantage. In the Solovetskoy island they get clean talc, or Moscow glass, which is disposed of in the neighbouring places.'

From this specimen, the public will perceive that Mr. SMIRNOVE, though a foreigner, appears to have done justice to his

* Nova-Zembla.

original; and we, accordingly, recommend his performance as the most correct geographical account of Russia in the English, or perhaps in any other, language.—In spelling the Russian names, Mr. S. has departed from the customary orthography, with a view to adapt it to the English pronunciation.

ART. XXIII. *Réponses à démêler : ou Essai d'une manière d'exercer l'Attention. On y a joint divers morceaux, qui ont pour but d'instruire ou d'amuser les jeunes personnes. Par Madame DE LA FITE. 2 Vols. 12mo. pp. 271 and 262. 5s. sewed. Murray. 1790, and 1792.*

THE plan of Madame DE LA FITE seems in some measure similar to that adopted by the Abbé Gaultier in his rational and moral game*. Madame de Sainval, the Mother of Sophia and Paulina, finds it necessary to quit the metropolis, and to reside in a retired part of the country. In order to amuse her daughters, and to reconcile the youngest in particular to her change of situation, she invents a kind of recreation or game, which she calls *the oracle*. The following dialogue will explain the plan, and give a specimen of its execution :

‘ Mad. de Sainval.—Voici, mes chers enfans, le premier essai du jeu dont je vous ai parlé. Je viens de rassembler une suite de questions, écrites séparément sur des cartes. Les réponses sont mêlées sans ordre sur cette feuille de papier. Je vous interrogerai tour-à-tour, & vous chercherez parmi toutes ces réponses celle qui convient à la question proposée. Quelquefois aussi vous tâcherez de répondre sans recourir à la feuille.

‘ Sophie.—Je crois, Maman, qu’il faudra souvent la consulter, & nous l’appellerons *l’oracle*, puisque c’est vous qui dicterez la réponse.

‘ PREMIERE DIVISION.

‘ Correspondance des Chiffres & des Lettres.

1. — A.	5. — E.	9. — I.
2. — B.	6. — F.	10. — K.
3. — C.	7. — G.	11. — L.
4. — D.	8. — H.	

QUESTIONS.

- ‘ 1. Pourquoi sommes nous placés dans ce monde ?
- ‘ 2. Quel est le seul moyen d’arriver à ce but ?
- ‘ 3. Qu’est ce que la vertu ?
- ‘ 4. Qu’est ce que le plaisir ?
- ‘ 5. Y a-t-il plusieurs espèces de plaisirs ?
- ‘ 6. Comment peut-on distinguer les faux plaisirs, des plaisirs véritables ?
- ‘ 7. Quel nom donnez-vous à ceux qui ne sont pas suivis de repentir ?

* See page 297 of this volume.

‘ 8. Quels

‘ 8. Quels ſont ceux qu’une ame honnête voudroit le lendemain n’avoir pas connus, et qui ſont, tôt ou tard, le malheur des ames foibles qui ſ’y abandonnent ?

‘ 9. Comment faut-il nommer ceux dont le ſouvenir eſt auſſi doux que la jouiſſance ?

‘ 10. A quoi peut-on on comparer une bonne deſcription ?

‘ 11. Quel eſt le tréſor du ſage, & le fardeau de l’oiſif ?

REPONSES.

‘ 1. C’eſt d’exercer la vertu.

‘ 2. Il en eſt pour tous les âges, et pour tous les goûts ; pour les ſens, pour l’eſprit, et pour le cœur ; on en trouve dans l’exercice & dans le repos, dans l’étude & dans les récréations, dans la ſolitude & dans la ſociété : il y en a de légitimes ; il en eſt qui nous rendent coupables, il en eſt qui nous rendent meilleurs.

‘ A. Pour nous y préparer à devenir parfaitement heureux.

‘ c. L’obſervation conſtante des devoirs qui nous ſont impoſés : on peut la définir auſſi, un effort ſur ſoi-même pour faire ce qui eſt convenable, ou pour éviter ce qui ne l’eſt pas.

‘ d. Une ſituation de l’ame qui nous rend heureux tandis qu’elle dure.

‘ L. Le tems.

‘ H. Les plaiſirs criminels.

‘ F. Par les impreſſions qu’ils nous laiſſent.

‘ G. Les plaiſirs innocens.

‘ K. Au miroir qui représente fidèlement les objets.

‘ I. Les plaiſirs vertueux.

Befide theſe dialogues, ſome eſſays on various ſubjects are introduced, together with ſeveral amuſing tales. On the whole, theſe little volumes will afford much pleaſure to the reader, and will engage young minds in a very inſtructive employment.

This ingenious writer promiſes to continue her entertaining work.

ART. XXIV. *Compendio dell’ opera intitolata, Voyage, &c. i. e.*

An Abridgment of a Work intituled, Travels of the Younger Anacharſis into Greece. In 3 Volumes. 12mo. 10s. 6d. in Boards. Piſa. 1791 *.

THIS appears to be a judicious abridgment of Abbe *Barbèlmy*’s celebrated work †, and ſeems to be a book proper to be put into the hands of thoſe who are learning the Italian language. General readers, who wiſh to be acquainted with the hiſtorical anecdotes ſuppoſed to be related by Anacharſis, will of courſe conſult the original.

* Imported by Mr. Molini, London.

† Of which we have given a large account ; ſee Appendix to our 81ſt vol. ; alſo Appendix to our New Series, vol. vi.

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ERRATA in Vol. VII.

- Page 40. line 5. *for* 'Ascanius,' *read* Afranius.
 117. — 10. *for* 'principle,' *read* principles.
 162. — 13. *for* 'eighty thou and,' *read* eight thousand.
 176. — *penult.* *for* 'Bakree,' *read* B. thee.
 177. — 38. *for* 'manner,' *read* manners.
 213. — note * *for* 'draught,' *read* draft.
 236. — 14. from bottom, *dele* 'only.'
 291. — 17. *for* 'publish,' *read* palliate.
 349. — 14. from bottom, *dele* 'Since.'
 351. — 9. from bottom, *for* 'ipse,' *read* ipsa
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In the APPENDIX to Vol. VI.

- Page 535. line 12. from bottom, *for* 'Creole creed,' *read* Creole breed.
 542. — 8. and 9. from bottom, *for* 'fifty and sixty,' *read* fifteen
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